The Man of Sin:

Or a Discourse of

POPERY:

WHEREIN

The Numerous and Monstrous Abominations, in Doctrine and Practice, of the *Romish Church* are by their own Hands exposed so to open Light, that the very Blind may see them, and **Antichrist** in Capital Letters engraven on them: particularly in the infinite Drove of their Adored, but **Lying Wonders and Miracles.**

By no *Roman*, but a *Reformed Catholick.*

There shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders; insomuch that (if it were possible) they shall deceive the very Elect; saith our Lord, *Mat.* 24. 24.

All things that were foretold are come to pass; *the* King of Pride, (*viz.* the Antichrist) *is nigh at hand*, said *Gregory*, *Lib.* 4. *Epist.* 38. Pope Anno. 610. *Platin.* For the fulfilling which Prophecy, *Pope Boniface* 3d, about three years after his death, purchas'd of the *Barbarous Traytor*, *Tyrant*, and *Parricide Phocas*, That *Rome* might be the *Head of all Churches*, and *Himself* the *Universal Bishop*. Balæus.

London, Printed by *J. D.* for *Robert Boulter*, at the Turks-Head in *Cornhil*, over against the Royal-Exchange. 1677.

Robt Ives —

POETRY

PATRONO OPTIMO MAXIMO;
Domino Dominorum & REGI REGUM,
Hominum JESU, Deíq; CHRISTO,
Verissimo τῷ θεανθρώπῳ,
καὶ τῷ Σωτῆρι
Unico

Hasce Lucubratiunculas contra *Nominis* & *Numinis*
Ipsius Hostem ac Pestem,
Romanum sc. Antichristum,
Séq; ipsum longè Omnium Sanctorum minimum,
Author earundem Devotissimè
D. D. D.

Suppliciter porro & obnixè orans, obsecrans, obtestánsq; ut & *Utrumq;* (Erratis omnibus veniâ clementissimè datâ) sibi in Clientelam fidémq; commendatum habeat; *Eundémq; Judam Redivivum, Perditionis Filium,* quem dudum, multoties, *Oris* absumpsit *Spiritu,* necnon quotidie pede quo cæpit ulteriùs pergit, tandem Adventûs Splendore sui, subitò, penitus, & æternùm perdat.

Amen.

Etiam veni, Domine JESU.

PATRONO OPTIMO

THE

PREFACE

TO THE

READER.

READER,

Custom, a kind of Tyrant, hath almost made it *necessary*, most sure a matter of *Civility*, to salute thee at the Threshold, and bid thee *welcome in*. Nor is the Work yet over. Thou art to be acquainted what *entertainment* thou must look

look for; and must be cumbred with *Apologies* for the meanness of it; with importunities for thy *Pardon* also, grounded either on the *surprisal* of thine *Host*, or perhaps his *want* of *leasure* to get fit *accomodations* for such a *Guest*, or (may be) the *lowness* of his *Fortunes* which incapacitates him thereto, if nothing else had failed him. What's to come next then, but to tell thee, if his *Circumstances* be considered duly, *Ovid*'s old Plea may be honestly his,

Hæc quóq; quæ facio judex mirabitur æquus,
Scriptáq; cum veniâ qualiacunq; leget?

But then an ugly *difficulty* is to be anticipated too. For why would you undertake a *burden* too heavy for your *back*? *Magis nullius interest*

tereſt quam tuâ, non imponi cervicibus tuis onus ſub quo concidas, as he in *Livy* ſaid to one of near affinity to him. You might have been at quiet, an if you pleas'd your ſelf. Now, what a work is here! It runs to a very riot inſtantly. The poor *Pen* bleeds many a *drop*, and the poorer *Paper*'s *ſtab'd* ſo that its *Wounds* are *gangreen'd*; and which is worſe than either, the *Readers patience* is horribly *martyr'd*, before one *word of reaſon* comes to the reſcue.

For my part therefore, who am not ſuch a *Fool*, to make a *Wreck* that I may get a *Plank* perhaps; and have more *honeſty* than to baulk *plain dealing*, becauſe *diſſembling* is ſo much in faſhion; I muſt avoid all *trifling Rhapſodies* of that

kind, and bluntly with few words declare, *It is my judgment, that in a dreadful Fire of some Town or City, every man is bound to bestir himself in bringing of his Bucket for the quenching it; and he that can't do that, must turn the Cocks, or dam the Waters, or some other way do what he can, to prevent the total ruine of the place.*

And this is not a *Riddle* that needs an *Oedipus* for the solving of it. For whether *Popery* be not like a *prevailing Flame* in the very Heart and Bowels of the Kingdom, and menacing so much the greater *mischief* to us, as the *blessings* of *Heaven*, whereon it seizeth, are infinitely better than those of *Earth*, and our *Souls* at an equal rate above our *Bodies*, I

appeal

appeal unto the many *Royal Proclamations*, and *Acts of Parliament* lately passed against the same; indeed, to the *Universal Sense* of all *Protestant Subjects*.

Whether *Judaism*, *Turcism*, or *Paganism* hath a more mortal Influence on the Embracers of them, is not here to be determin'd; and the Reader, on perusal of this Treatise, will be better fitted for a judgment. But that the Romish Doctrines, with those Practices that flow naturally thence, are destructive utterly of *Eternal Safety*, is past all peradventure with all *through-pac'd Protestants*: and 'tis presum'd that the *Discourse* before us abounds with *Reason*, enough and over, to draw every *honest Mind*, though *wavering*

yet, to the ſame perſwaſion.

If any think there is *already* a ſufficient *Stock* upon this *Subject*, I will not ſay he is miſtaken: though I conclude the while, That is no bar at all to this new attempt. *One* of the *beſt* and *learnedſt* of the *Fathers* ſaid, *Utile eſt plures (libros) a pluribus fieri, diverſo Stylo non diverſâ fide, etiam de quæſtionibus eiſdem: ut ad plurimos res ipſa perveniat, ad alios ſic, ad alios autem ſic:* 'Tis good that many Books be made by many Men, with a different Style, but the ſame Faith, even about the ſame queſtions; that the Matter it ſelf may reach the moſt, ſome one way, ſome another. And a *greater Man* than He, the Bleſſed *Apoſtle* Peter, thought it worth his

Auguſt. l. 1. c. 3. de Trinitat.

2 *Ep.* 1. 12, 13, 14.

his while to *write*, though it were not to inform Mens *Judgments*, only to refresh their *memories* about what they knew already.

And who can tell, but *something* may here be light upon, which *other Books*, especially in our *Mother Tongue*, do not afford us? Which if it should not be; to be sure a great many things, and of great importance, that lay remote in many, *larger* as well as *lesser*, *Volums*, are here in little room at once presented just before our Eyes. But at the *worst*: if *Error*, and *the very worst of Errors shall often commence its Suit; nay make invasion on us: shall not Truth as often, and without rebuke, Nonsuit That; and Defend its Right?* There is indeed no hopes

of

of *ſilencing Scolds*: but whether this *Endeavour* doth not force their *own hands* to lay a *Padlock* upon their *own Lips*, ſo that they can never open more, without firſt *crying ſhame upon themſelves*, is left to thoſe to judg that will be at the pains of *hearing fairly*.

'Tis true, the Teſtimonies of the *Romaniſts Vileneſs* are very *numerous*: 'tis as true alſo, *they are moſt their very own*. And 'tis a *piece of Vanity*, unworthy of *Men of reaſon* to ſay, The *Church of* Rome *is not chargable with any Doctrines, which have not* Pope, *or* Council, *or Both*, ſubſcribers to them. For (though of *Such*, you will meet with *here* an *Augean Stable*!) who ever queſtion'd, *himſelf* being *honeſt*, but that the

Receiver

Receiver was as bad as the Thief? And ſure enough, that Church which hath its *Indices Expurgatorii* for all Authors (the *Fathers* themſelves not *privileg'd*) muſt be interpreted to own, what they never *expunge* or *declare againſt*; much more, what is *printed* and *reprinted* with the *Churches Licenſe*, and commended for the uſe of *publick Lectures* to the People in their *Church Aſſemblies*; and ſtill the Works of Perſons, ſuch *approved Catholicks*, as ſubmit themſelves entirely to *Holy Mother*, and live and die in her Communion: which is the Caſe of all their *Legendarians*, brought as Witneſſes here. But he that will ſpeak plain Truth, and is acquainted tolerably with the *Acts* of

General

General Councils, must confess, that *Sottish* and *Superstitious Assembly*, which they venerate as the 2*d Nicene Council*, laid the *Foundation* at the least, whereon the *whole Fabrick* of their *Wicked Lies* and *Fopperies* was erected afterwards.

There can be no security given against Mistakes in Printing, and he that shall *transcribe* so many *hundred*, perhaps some *thousand* places, deserveth *pardon*, if after utmost *diligence*, and several *reviews*, he possibly may *misquote*, for once, or so. But the Reader may believe it, that the Author did his very best to prevent both. And avers it modestly, that he doth not know Two Testimonies cited here, but what he first consulted

sulted with his own Eyes (and more than once the most) in the Authors quoted by him.

As for the * *plainness* of the *Style* in any place; he tells you, that it suiteth well with his Country Spirit; that chuseth rather, *down-right* to call a *Spade* a *Spade*, than by the neater Periphrasis of a *Gardiners Instrument, wherewith by hand and foot he digeth up the Ground.* And if sometimes he seemeth not so *grave* as you could wish; you must remember all Men are not *Catoes*; and a long Journey needs something *Pro vehiculo*; however, he hath a modester Plea than *his*, *Ridentem dicere Verum Quis vetat?* Namely, *that he never takes that liberty*, as he is aware, *but where the Subject is Ridiculous truly.* And when he is *Sarcastick*, the *vileness* of the *matter* forceth that. Nor can he think the *Apostle* did do ill, in that *lash* he gave the *Corinthians*, by begging of their *Pardon for his doing wrong to them*; 2 Cor. 12. when their sordid Spirit

* *Generation of Vipers*, Mat. 3. Luk. 3. Mat. 12. *Fools, Blind Guides, Hypocrites, also* Mat. 23. &c. *Thou whited Wall*, Acts 23. *Child of the Devil, Enemy of all Righteousness*, Act. 3. *Cursed Children*, 2 Pet. 2. *Silly Dreamers*, Jud. 8. and 13. *Wandring Stars, Beast, Great Whore*, Rev. 13. & 19. *and Mother of Harlots and Abominations*, Rev. 17. &c.

made him work for nothing there, and get his living ſomewhere elſe: and is aſſured the *Prophet* dealt exceeding well by *Baals Prieſts*, ſaying, *Cry aloud, he is a God; or talking, or purſuing, or in a Journey, or ſleeping may be, and needs waking!* 1 Kings 18.

Reader, I have but this to add; that in the *whole* I never baulk'd the *Dictates* of my *Conſcience*; but as I made *God's Glory* and *thy Good* my chiefeſt *Ends*; ſo have I us'd *lawful* and *proper* means (according to *my skill*) for reaching Both. Wherein I hope by his *Grace* and thy *Prayers*, not to meet with utter diſappointment.

Farewel.

THE

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BOOK I.

The Man of Sin.

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CHAP. I.

The INTRODUCTION.

The Introduction.

THat the corruption of the best things proves worst of all, is a *Maxime* with the Naturalists, not more venerable for the gray Hairs upon it, than the great Truth contained in it. Which, as it doth insinuate an aptness in the noblest Creatures to degenerate, so it pronounceth such degeneracy (especially when 'tis ripened to its height) to be of vilest Nature, and most pernicious Consequence. And should we give our Thoughts that little trouble, only of glancing on the River

Nilus,

Nilus, abundant proof will lie before us. We have therein a very *Nonſuch*, for the enriching that *Ægypt*, which it paſſeth through: and yet no River in the World can outvie the ſame, or match therewith, for generating ſo great a number, and ſuch a terrible kind of *Crocodiles*, out of the putrefactions of it. Nay, nearer home, we have enough of Evidence. Our richeſt Soyls, where Cultivation is neglected, are ſtill obſerved to produce the rankeſt and moſt noyſome Weeds. Yea, and within doors too, we ever find that delicate varieties of Meats, and Drinks, more often far Occaſions Surfeits, and thoſe more mortal, than plain and ſimple Food.

2. Nor is this Rule leſs ſure in *Morals*. Whereſoever *Vice* appeareth as a *By-blow* unto Vertue, (for it can never prove legitimate thereunto, till Darkneſs may, and truly too, call Light its Parent) it hath a fouler ſtain upon it, and is really more abominable, than it would have been, had it never claimed ſuch a Pedigree. Hence is *Hypocriſie*, and the *Subjects* thereof, loathſome in the Eyes of God, and all good Men, to ſuch a pitch as nothing more, or near ſo much. And reaſon good; For in this caſe there is the baſeſt *Cheat*, that can be, put upon us by the moſt ugly *Monſter*, dreſt up in a *Beauty*'s Viſor: and *Purity* is forced to act ſo vile a *Miſcreant*, as not only to be a *Proſtitute*, but very *Pimp* unto *Pollution*. And what is more abominable? But let us ſee the truth hereof made good in Inſtances. The *Devil*, that Prince of Darkneſs, notwithſtanding his pretences to an Angel of Light, was not in his Primitive Eſtate more highly *glorious*, and more truly *good*, than his Apoſtacy hath now made him baſely *vile*, and utterly *naught*. And, that I may touch the *White* Aimat, his eldeſt Son, the *Man-of-Sin*, and *Biſhop of Rome*, (nick-nam'd his *Holineſs*) was not in his low eſtate ſo much for *Chriſt*, as, ſince his *Luciferian exaltation of himſelf*, he hath been againſt *Him*, and prov'd *the Antichriſt*: nor was his *See*, the ſeven-hill'd City, and Myſtical Babylon, once more *famous*, as an *Holy Temple with God*, than at this day ſhe is juſtly *infamous* for her degeneracy into a Stews of Filthineſs, and *very Synagogue of Satan*.

3. And truly hereof this Holy Apoſtle, as well as other Pen-

Pen-men of Sacred Writ, having by Divine Revelation so clear a foresight, it ought to be no wonder to us, to find his serious reflections thereupon provoke him to so just a severity in stigmatizing that *stupendious Romish Monster*, as we shall manifestly see he doth in the Text before us. For, to say plain truth, we have his frightful Picture in this very Chapter most lively drawn, in proper Colours, and just Dimensions: yet so, as that a faithful Christian shall not need to be scared at the sight thereof.

4. For, first, the Apostle bespeaks his *Thessalonians* with an affectionate suit, *vers.* 1. 2. And, having so prepared them, then, with no surprize, and little disturbance, he leasurely draws the Curtain, and lets them see, That *Hell above ground*, whereof we speak, to *vers.* 10. But, lastly, he gives in full security against all mischief thence; to those, that is, who love the Truth; to the *end of the Chapter*: for of those three parts the whole consisteth. But for a strict enquiry into these several things, the Reader must excuse me from any further concern therein, than what is necessary for clearing of the way, that leads directly to my Journey's end.

5. In order whereunto, we may observe, that where St. *Paul*, as a careful Husbandman, had diligently sown his Corn, the Enemy also had been busie to cast in Tares: and so the Doctrine of the Gospel fell under jeopardy to be corrupted with the Leaven of *false Teachers*. For, in the Apostle's absence, an erronious Opinion was insinuated into the Christians Minds, namely, That *Christ's coming to Judgment was just at hand*. Now whatsoever harmless dress the *Deceivers* had cloathed this *Error* in, (and so their true Successors, *Romish Priests, and Jesuites*, have learn'd to manage their *Pia Fraudes* after their Copy): As for Example, *An honest aim*, put case, *to quicken their diligence to an holy preparation for that solemn Day*: and 'tis not in probable, that this pretence might lie uppermost with them: or say, the *specious varnish of some Revelation from God, or Oral Tradition from the Apostle*, or at least *some counterfeit Epistle from him*; (which seems to be pointed at by those words in *v.* 2. *By Spirit, or Word, or Letter, as from us*); and wherein Papists, their true Disciples,

moſt exactly tread their ſteps): This *Errour*, how innocently ſoever by theſe, or other ſuch-like Methods it might look, can find no favour at the *Apoſtle*'s hands, and he would have it ſpeed no better with *them* by *any* means, if an Apoſtle's earneſt Supplication may find ſucceſsful influence on them; as is moſt evident *verſ.* 1, 2. and beginning of the 3*d.*

6. And verily 'twas moſt reaſonable, nay flatly neceſſary, to lay ſo great a Bar in the way thereof. Becauſe, beſides the falſhood of it in it ſelf, and the diſtracting trouble the belief thereof muſt needs create in the Minds of Men, the Apoſtle eaſily foreſaw, that a *Mine* was made, and *Train* was laid hereby for blowing up the Goſpel it ſelf, our *Magazin and Storehouſe of all preſent Comforts, and future Hopes.* For, admitting once that the Day of Judgment ought to have been expected in that Age, which was to be ſuſpended till many hundreds more, (if not ſome thouſands) at leaſt, ſhould be expired, how eaſily would *deceived Souls*, that were diſappointed of *Chriſt*'s coming, when they thought verily he was to come, conclude, he was not now to come at all? And then what follows next, but that the Goſpel was no better than a Fable? Which, as it was the Mark the *Devil* aimed at, ſo we may preſume, he would have hit it too (the rather from the Apoſtle *Peter*'s words, *Ep.* 2. *Cap.* 3. *v.* 3, 4.) had not this full conviction of the *Error* utterly broken his Bow.

7. But in the next place our *Holy Author* backs his importunate Requeſt with an Argument of greater importance; becauſe he was reſolved to make ſure work in an Affair of ſo great moment. And, as he had formerly urged this Argument by word of mouth, now he thinks meet to preſs it by writing alſo, *verſ.* 3, 4, 5. The ſubſtance whereof is this; *That Day ſhall not come before a general Apoſtacy from the Faith hath uſhered in, and enthron'd the Man of Sin; that is, the Anti-chriſt*; as * all Men grant, the Apoſtle meaneth none but him. But though the Seed is ſown already (*for the Myſtery of Iniquity doth already work*, verſ. 7.) it muſt needs require a far greater compaſs of Time, than what is concluded within the reach of one ſhort Age, for bringing it unto its full Maturity: Therefore 'tis impoſſible, *That Day ſhould be at hand.* There

*Nulli dubium cum de Antichriſto iſta dixiſſe. *Auguſt. de Civ. D. lib.* 20. *cap.* 19.

was

was not *at that time* any ſuch *Apoſtacy*; there was not any *Revelation of the Man of Sin*; yea and a *Mountain*, that beſpake ſome hundreds of years for levelling of it, lay as a mighty *Bar* againſt the coming on of Both. Yet, as the *Removal hereof* was neceſſarily previous to *their Advance*; ſo was the *Preſence of them* unto *Chriſts coming to Judgment*. The expectation then of that days Approach muſt neceſſarily prove an idle Dotage.

CHAP. II.

Of the Bar, unto the Revelation of the Man of Sin.

The Bar to Antichriſts Revelation.

But here it will be worth our while, by a brief Conſideration of the *Bar* unto the Revelation of Antichriſt, to make a fairer way for a fuller view of the Apoſtacy it ſelf; and then the *Man of Sin*, that heads it, which muſt ſucceed. This *Bar*, we muſt obſerve in our proceeding, lieth not ſimply againſt the *Apoſtacy it ſelf*: but againſt the *full growth*, and *plain Revelation thereof*. This Apoſtle ſaith (as we heard before) *The Myſtery of Iniquity doth already work: only he, who now letteth, will lett, until he be taken out of the way.* And another pronounceth of the ſame time, *Even Now there are many Antichriſts*, 1 Joh. 2. 18. So that even then the Child was born, but not grown up: a Cloud was riſen of the bigneſs of a Mans hand, but the Heaven was not altogether black with darkneſs yet: 'twas ſtill fair day, not Sun-ſet hitherto, and much leſs Midnight; which was to be, when once what hindered was removed. But what was that, which *letted* then?

2. For anſwer, I have met with three Opinions only. The firſt is, that the *Holy Spirit is this Bar*: ſo ſome *Nameleſs Perſons* anciently held, according to (*a*) *Oecumenius*, (*b*) *Chryſoſtom* alſo, long before, reporteth the ſame, and refutes it too; ſaying, If *the Apoſtle had intended the Holy Spirit, verily, he would not have ſpoken it obſcurely, but plainly*, &c. He adds (*c*) there

(*a*) Πολλοὶ τὸ πνεῦμα τὸ ἅγιον φασί. In locum.

(*b*) *Hom.* 4. in 2 *Theſſ.* 2.

(c) there further, *Had the Holy Ghost been the Bar, Antichrist must have been come already*: that is, in case he must have come upon the ceasing of his extraordinary Gifts; *For they are ceas'd a good while ago.* But this conceit being not espoused, for any thing I know, by any considerable Person, then or since, need not detain us longer with it; and therefore let it rest in its own obscurity.

(c) Mox ibid.

3. A second carries greater probability with it, and is back'd with more Authority: namely, that *the Gospel had not been preached yet throughout the World*; and that was it, which hindred then, both the general Apostacy, and the Revelation of Antichrist. So (d) *Theodoret* heretofore, (e) *Calvin*, *Bullinger*, *Sarcerius* and *Marlorat* lately. Now 'tis most certain, that 'twas necessary the Gospel should be published, and entertained far and near, before there could be possibly an universal defection, and revolt from it. For 'tis equally absurd to speak of quitting any Principle, or Practice, that Men did never believe or walk in; as to say they left a Town, or Place, where at they never were in all their life time: or that a Souldier revolted from a General, whose pay he never took, nor ever was listed under him: and the proper Notion of * Apostacy concerneth Souldiers, that forsake their Colours. But notwithstanding this, had the Apostle so intended, he had not need at all, and therefore likely would not have spoken so darkly in the Case, (as St. *Chrysost.* noted of the former Opinion.) Moreover it appeareth, as by (f) Church History, so by the (g) Holy Scriptures likewise, that in the Apostles times the Gospel spread it self throughout the World: and supposing that, at the writing of *this Letter*, the business rather was *in fieri*, than *facto esse*; to be sure 'twas fully effected some hundreds of Years before this falling away, and revealing of the *Man of Sin.* So then it is not reasonable neither, to lay the Bar there.

(d) In locum.
(e) *Ap. Marl. Expos. Eccl.*
* *Budæus Com. Græc. L.*
(f) *Euseb. H. Eccl. lib.* 3. *cap.* 1.
(g) *Act.* 1. 8. *Rom.* 1. 8. & 10. 15. & 15. 9. *Col.* 1. 6. *Tit.* 2. 11.

4. Lastly, Therefore the *greatest Names*, and of the *greatest Number*, most surely with the *greatest Reason* on their side, do understand this Lett to be the *Roman Empire*: So that, He, *who letteth, will let, until he be taken out of the way*, (ver. 7.) means but this, whilst the Roman Emperor shall hold his Power,

Power, and keep his Seat in the City of *Rome*, *Antichrist* must play least in sight: but, when this Empire shall decline, and place of Residence be removed, then expect to see the *Man of Sin* above Board, and in open view; that *Head of the great Apostacy* shall then shew his Head, and soon stretch his Hands unto the utmost bounds of Christian Profession. And verily, that this should be the very intent of the Apostle here, methinks, is very evident, as partly from the *Text it self*, so chiefly from the *Event of things*.

5. 'Tis plain enough from the *Text*, which hath two Circumstances very significant to this purpose. First, The Cryptique and obscure manner of describing this Impediment. He referreth them only to what he had before, by word of mouth, delivered on this Subject, and will by no means have it down in *black and white*, to be upon Record against him. He knew, his *Lord* would have the Wisdom of the Serpent yok'd with the Innocency of the Dove; *Matt.* 10. 16. and therefore quits himself as an apt *Disciple*. And what should this wary Carriage of the Business import else, but warm apprehensions, that he had of a dangerous provocation, which he should have given the *Roman Emperor*, especially such a Monstrous Tyrant, as *Nero* was, who then swayed the Scepter, in case he had in plainest Terms expressed his mind. Should the Apostle have written in this broad Language, *The Revelation of Antichrist is obstructed by the abode of the Imperial Power at Rome; when that is sunk, and gone from thence, which time is coming on, then shall the Man of Sin be seen as by a mid-day-Sun*; what else in all Reason could have followed hereupon but joynt endeavours of the whole Empire (too much that way inclined already) to have sent packing such a *Prophet*, and all *Partakers* with him, Root and Branch, from off the Earth? But to have said with open mouth, that either of the other Opinions put this *Bar*, had made no noise at all, and could not endanger Christians, by enraging of the Gentiles. The presumption therefore is most strong, and just against both those, and for the last.

6. And then the hindrance being rendred as a Person, once and again in *vers.* 6. is the other Circumstance, that contributes

butes further to the same purpose, which being not applicable to the *Holy Spirit*, for the Reasons before specified out of *Chrysostom*, and by the very harshness of the sound, appearing altogether unapplicable to the *Non-preaching of the Gospel through the World, must leave the Roman Emperor* as pointed at by the Finger plainly. Nor doth there any difficulty arise upon the use of the *Singular Number* here; as if *He that letteth*, must necessarily be but *One*, when the *Emperours of Rome* were many after one another: for 'tis very familiar in *common Discourse*, and likewise in the *Scripture-Phrase*, for a *Single Person to denote a whole Succession*: as will * hereafter in a fitter place receive a most abundant Proof.

* *Chap.* 5. infra *Sect.* 3.

7. But the Event of things (which was the other Argument before proposed) so fully answering this Interpretation, and neither of the other, makes it, and it alone, pass current. For, whilst the *Roman Emperour* kept his ground at *Rome*, there was no room for *Antichrist* in the Chair. But not very long after the *changing of his Seat*, and quickly upon the *sinking of his Power*, the *Pope* usurps an Universal Monarchy, and proceeds *the Antichrist*. The *Man of Sin*, before a *Minor*, is now *Adult* and *come to age*; was formerly *disguised*, is now *revealed*. To make this plain by History were too remote from my Design, and indeed is needless; so many Reverend and Learned † Countrymen of our own, to pass by Forreigners, having already fully done it to our hands. I conclude therefore that *the Bar to Antichrists Revelation was the standing of the Roman Empire in its old Seat and Power*. And, as the *Babylonian* must make room for the *Persian*, that for the *Macedonian*, and this for the *Roman*; so the *Roman* was to yield to *Antichrist*; and *His* at last to the *Lord Jesus Christs*; which is the observation of the good Father, * *Chrysostom* upon the place. Now the Roman Empire having been removed so many hundred years ago, yea and reduced to a very *Skeleton*, or rather *Ghost and Shadow of Empire* (the *Turk* being Master of the East; *many States and Kingdoms* sharing with the *Pope* in the Soveraignty of the West: only, as so many Fathers Blessings, they hold forsooth their several Parts from Him; He would have them know, they are in duty bound to think so, and the *German Emperour* being to bid off

† *Vide* Dr. *Whitak.* de *R. Pontif.* Dr. *Abbot. Demonstr. Antic.* Bish. *Downam. Pope Antichr.* Dr. *Beard. Ant. Pope of Rome.*

* *Homil.* 4. in 2 *Thess.* 2.

off with an empty Title of *King of the Romans*) the Impediment was so long since removed also, and together thereupon *the Man of Sin revealed*.

8. So much for the Reason of the thing. And now it may not be amiss (because that also was before † pretended) briefly to shew, that the vogue of Commentators, the best as well as most, goeth this way roundly. I am content to take the pains of transcribing three or four of their Testimonies, and referring the Reader to the rest at easie Rates. (*b*) *Tertullian* on the words [*He, who now letteth*] asks this Question, *Who is that?* And answers presently, *Who, but the Roman State; the dividing whereof into ten Kings will bring in Antichrist?* Whereupon he (*i*) elsewhere saith, that *Christians, besides a Command from God upon them, to pray for the higher Powers, had further necessity to put up Supplications for the Emperour, and whole Estate of the Empire; because they knew, that great mischief hanging over the World* (he means by Antichrist) *was stop'd by standing of the Roman Empire.* The Famous Bishop of (*k*) *Hippo*, though he be far enough from being peremptory in the Point, and very modest in profession of his own Ignorance, yet, besides the notice which he gives that others had the same thoughts with us about this business, he plainly shews his own inclination that way also, whilst he saith; *'Tis no absurdity to believe it spoken of the Roman Empire it self.* But that Learned Presbyter (*l*) *Hierom* is very positive: and his words are these; *The Apostle would not openly say the Roman Empire must be destroyed, which they that ruled thought Eternal; For had he boldly expressed it thus, Antichrist shall not come until the Roman Empire first be ruin'd, there might have seemed just cause to have been taken for Persecution of the Church, that was but then a springing.* And after, *It only remains, saith he, that the Roman Empire, whereto all Nations now pay homage, should go off the Stage, and be no more, and then shall Antichrist, that Fourth sin of Iniquity, come.* One more shall serve our turn, and that is the indefatigable Preacher, but (*m*) *Arch-Bishop of Constantinople*, He, in his answer to the question [*what that is, that letteth the Revelation of Antichrist?*] professeth *his assent to them, that thought this Bar was the Roman Empire.* And he lays no little

† §. 4. supra.

(*b*) *De Resur. Carn. cap.* 24. ad finem.

(*i*) *Apol. cap.* 32.

(*k*) *Aug. de Civit. D. lib.* 20. *c.* 19. Non absurdè de ipso Romano Imperio creditur dictum.

(*l*) *Ad Algas. de quæst.* 11. *Novi Test. Qu.* V. *Ep.* 17.

(*m*) *Chrysost. in* 2 *Thess. cap.* 2. *Homil.* 4.

 stress

stress upon that Circumstance before insisted on, namely the Apostles dark procedure in this Matter, saying, *Should* Paul *have said, that yet a little while, and the Roman Empire shall be destroyed, they quickly would have buried him quick as a Destroyer, and all Believers with him, as those that liv'd and laid about them for that purpose.* In fine, *when the Roman Empire shall be taken away, then shall Antichrist come.* Thus he, and a great deal more upon the Premises. For others, the Reader may consult the * Margent, and he will find no lack of Ancient, or of Modern Authors, that concur with these.

* Cyrill. Hieros. Catech. 15. Ambros. Oecumen. Theodor. Theophyl. & Primas in 2 Thess. 2. Lactant. Instit. l. 7. cap. 15. & 25. Beza. Piscat. Paraus. Rolloc. Erasm. plerique omnes, &c. cum ipsis Papicolis. *Vide* Bellar. de *Rom. P. lib.* 3. *cap.* 5.

CHAP. III.

Of the Apostacy it self.

The Apostacy.

HAving spoken now sufficiently of the *Bar* unto the Revelation of the *Man of Sin*, something is to be considered touching the *Apostacy* it self; that so we may have free access to the *Head* thereof, which is *the Antichrist*. Concerning the *Apostacy*, or *falling away* then, it must not be denied, that some of the Fathers have understood it with respect, *not unto the Faith of Christ, but to the Roman Empire.* As if so be the *Revolt* intended, were not from the *Doctrine of Christianity*, but *obedience to the Emperour*: and so no *Religious*, but a *Civil Apostacy* were meant here. They are not many, nor considerable, when compared with others, that lye under this mistake. For 'tis notorious, that the worthiest, as well as greatest part of the * Primitive Doctors did reject this Notion, and embrace the other. This is confessed by † *Bellarmine* himself: whom we may trust here without a Voucher. But the *Papelings* (as that *Flesh-flies* love to stick upon the *sore*, and let *sound parts* alone)

* *Chrys. Theod. Oecumen, Theoph. August.* &c.

† *De Rom. P. l.* 3. *c.* 2.

alone) how unlike soever they are unto the Fathers in their *Beauties*, will prove their very Pictures in their *Blemishes*: and therefore they would be glad to have this sense obtain; in hopes thereby to save his Holiness's skin. Yet their own great Interpreter * *Nicol. de Lyra*, when he hath told us, *some think is meant a Revolt from the Roman Empire; some from the obedience of the Roman Church*, tells us, he judgeth better to understand it of a *departure from the Catholick Faith*. Yea their † *Goliah*, though he *quarrel with himself*, cannot avoid to *agree with Truth* at last. For his words are these: *By the Apostacy in* Paul, *Antichrist himself may be understood most truly. For so by common consent the Greek Interpreters teach; Chrysostom, Theodoret, Theophylact, and Oecumenius; besides* St. *Augustine.* And then I trow by *Him* it must be somewhat else than a Civil Apostacy. Nay he adds, *Antichrist shall cause many to depart from God, and be himself the notable Apostate.* Yet in next breath, *By the Apostacy may be understood a Revolt from the Roman Empire, as many of the Latines do expound it*; and those many are just three, whom there he names. Now if the other Interpretation be *most true*, 'tis much to be feared this will prove *most false*. And yet *Bellarmine* said: *Antichrist might most truly be understood by the Apostacy.* But our Apostle is the best Interpreter of himself. And he, in telling us the *dismal Effects* of this Apostacy, *a deceit of men to their damnation*; the *Persons* hereunto obnoxious, *those, that neither loved nor believed the Truth, but took pleasure in unrighteousness*: and lastly, the *Mode* and *Method* of compassing this fatal end upon them, *by all deceivableness of unrighteousness, and wonderful lyes* (whereof *Chap.* 11. *infra.* hereafter more at large): he, I say, in telling us these things, shews plain enough to him, that is not Stone-blind, that he intends a *Religious Apostacy, and not a Civil one.* But if we compare the Account he elsewhere giveth of the same Apostacy with this before us here, a very *Mole* must see, and *Papist* can't gainsay the Truth propounded. Attend that place, and you find these words; 1 *Tim.* 4. 1,2,3. *Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking lyes in Hypocrisie, having their Consci-*

* In 2 *Thess.* 2. Melius intelligendum de recessu à Fide Catholica.

† Ubi supra. Pe. Apostasiam rectissime apud *Paulum* ipse Antichristus intelligi potest.

§. 2.

ences seared with an hot Iron; forbidding to marry, commanding to abstain from Meats, which God hath created to be recieved with thanksgiving of them, which believe, and know the truth. Where, as the falling away is *from the Faith*, that is the Doctrine of the Gospel; so the guilt thereof lights *on the Popish side*; yea on the Pope himself, as Head of this Apostacy; and whom the Character of the *Man of Sin* given by the Apostle fits as
§. 3. exactly, as ever did Glove the hand, that wore it. Only to conclude this Chapter, *First*, before I undertake that work, 'tis marvelously worthy of our observation, that the two greatest Lights in the Greek, and Latin Churches, St. *Chrysostome*, and St. *Augustine*, were so remote from the apprehensions of these Gentlemen, that would have this Defection spoken of by the Apostle to be meerly from the Obedience of the *Roman Emperor*, and so possessed with the belief of its being meant of a departure from the Faith, that, *by a Metonimy of the Effect*, they interpret it of *Antichrist himself*, the Head thereof. The *Former's* words are these; * *What is it that he calls the Apostacy here? He calleth Antichrist himself so; as he that should seduce, and destroy very many.* The † *other* saith thus; *The Day of the Lord shall not come, unless he come first, whom the Apostle calls Apostate; verily from the Lord God. Whereas if we may justly speak so of all ungodly Men, how much rather of that Wretch?* So he. Now whether we follow them in this Trope, or rather understand it properly for a departure from the Faith; and so that *Man of Sin* not exegetically, but distinctly; for the Visible Head, and manager of this great Apostacy, (which seems more suitable to the Apostles mind) it comes at last to the same issue. And certain 'tis, that one Egg is not more like another, than are the *Man of Sin*, and *Pope of Rome*. Did I say like? They will be found the very same, which will be evident by the consideration of the *Nature*, *Properties*, and *Actions*, of the *One* and Other: and by which three Characters Antichrist is here described.

* In 2 *Thess.* 2. Homil. 3. ad initium.

† *De Civit. D. l.* 20. *c.* 19. Refugam utiq; à Domino Deo.

CHAP.

CHAP. IV.

Of the two first Characters, viz. the Nature, and Properties of the Man of Sin.

1. *Character. Antichrist's Nature.*

FIrst, *Antichrists Nature*; 'tis *Humane*: for he is called, The *Man* of Sin. 'Tis true, he goes for *God* with his blinded and bewitched Vassals, as we shall hear anon. But by his *Essence*, he neither is so high as *Angel*, nor yet so low as *Brute*: Though, for the Dispositions of the Creature, he justly may claim Kindred with the *Beasts*, and call the Devil *Father*. There was of old time an odd Opinion in the World, * That, as our *Blessed Saviour* was conceived of a Virgin, by the Power of the Holy Ghost; so should *Antichrist* spring of a Virgin likewise by the Power of the Devil. Now, though this wild Fancy be only fit for *Bedlam*, and all the Owners thereof, if supposed in their wits, for no place else but *Bridewel* at the least; yet to prevent the running stark mad of giddy brain-sick People, that every Age produceth store of, 'tis not amiss to note the *utter falshood* of it, in being flatly contrary to the *Text* that calleth him a *Man*, thereby supposing Parents of his own kind; but chiefly, the *great absurdity, and dreadful blasphemy* of the same, both in ascribing a notable Miracle (as such a generation of necessity must be) unto the Devil, when Works of that kind are far above all created Powers; and likewise in debasing so *our Lord and Saviour's glorious Nativity*, which was without all parallel, that *He* should lose the honour, and most sure the evidence of a Divine Original; and *We* the Chief, or rather only Pillar of our Faith, and Hope.

* Author Opuscul. ad fin. operum. *August.* de Antichristo. *Tom.* 9. *Paris.*

2. We read also of *another Phrensy*, perhaps a *Twin* to this, for *wither'd 'tis with Age also*, I am sure in greatest need of *Hellebore* imaginable; namely, *That Antichrist should be the Devil.*

† De Consummar. Mundi. Biblioth. *Patr. Tom.* 2. *Tract.* 1 *Paris.* 1610.

Devil himself. † *Hippolitus*, called the *Martyr*, is the Father of the Whimsy, for ought I know. But sure enough he talketh at that idle rate, saying, *As Christ was born of a pure Virgin*, &c. *So the Devil should be of an impure One, but falsly a Virgin.* But it should be *Flesh only in opinion*, he saith; and a *phantastical Substance.* 'Tis likely the good Father *Chrysostome* had been told of this Doctrine too. For he putting the Questions, ‖ *And who is Antichrist? What Satan? No, by no means*; maketh answer. But our Apostle saveth us all further trouble in this business, and to be sure renders all such Stories wicked Lyes, saying, That *Antichrist is a Man, The Man of Sin.* Which Character, though I acknowledg it no *special Ear-mark* for the *Pope*, 'twas not fit that we should pass it by, not taking notice of, because the Apostle hath observed it, and at the least 'twill make his Holiness fairly capable of the *Brand*, which those that follow will not fail to clap upon him.

‖ Homil. 3. in 2 *Thess.* 2.

2. *Character: properties two*

3. Then next his *Properties* must be looked upon, and those are two, *The Man of Sin*, and *Son of Perdition.*

(a) ὁ ἀνθρωπος τῆς ἁμαρτίας.

The *Man of Sin.* (a) An apparent *Hebraism*; and importing a Person given up unto iniquity; a *very villanous and notorious Sinner, made up of nothing else but wickedness.* The Phrase occurreth frequently, and to this purpose in the Holy Scriptures. Thus a *Man of* (b) *Knowledg*, (c) *Understanding*, (d) *Blood*, and (e) *War*, with several (f) others intend a *very knowing, understanding, bloody*, and *warlike Man.* Persons above the common pitch, arrived to the *non-ultra* of those Faculties, and so the absolute Masters of the Craft. Why thus in common Discourse, by a *Man of patience*, we mean, a *very patient Man*; and by a *Man of strife*, *one given to quarrelling and contention*; with many others. *Antichrist* then was to be the *Man of Sin* in the sense explained. (g) The Father saith, *He shall commit a world of wickedness, and train on others to do the like.* And verily he that shall impartially consider, how the *Doctrine*, and very *Spirit of Popery*, tendeth (as if it had been touched with an Infernal Loadstone), to all impiety and immorality, as its Pole; and what *flagitious*

(b) *Prov.* 24. 5. אִישׁ דַּעַת.
(c) *Prov.* 17. 27
(d) 2 *Sam.* 16. 7, 8.
(e) 1 *Sam.* 17. 33.
(f) 2 *Sam.* 17. 8. & 22. 49. & 20. 1. 1 *Chron.* 22. 9. *Psalm.* 140. 1. *Prov.* 29. 22.
(g) *Chrysost.* Hom. 3. in 2 *Thess.* 2.

Monsters

Monsters the *Popes themselves*, in a just suitableness to their accursed Principles, have generally proved; as, to instance only in a few Abominations; *Luciferi*, *Mammonists*, *Epicures*, *Robbers*, *Adulterers*, *even to Incest*, and *Sodomy*; *Murderers*, *and that* to *Paricide it self*; *Perjurers*, *Blasphemers*, *Idolaters*, *Sorcerers*, yea, *very Atheists*, and *incarnate Devils*; he that, I say, shall think of this impartially, must presently pronounce, *Never was Shooe better fitted to the Foot*, *than is this Character to the Pope*. I shall (*Book* 2. *Chap.* 12. *Sect.* 7, &c.) be more particular in making good this Charge; and if the Reader will have but a little patience, I pass my word upon it, the Account he shall have shortly will pay him ample Interest for his stay so long.

4. The other *Property* is, The *Son of Perdition*. (*b*) Another *Hebraism*. But the Question is, Whether the Apostle meaneth *Genitivus Finis*, or *Adjuncti*: that is, Whether a Person destined to destruction, as worthy of it; or an utter graceless and hopeless Wretch? Now both, 'tis true, are true of *Antichrist*: only the doubt is, whether is here intended; unless it should be thought, the Apostle's pleasure is, that neither of them should be rejected. Learned and good Men, 'tis confessed, do interpret the *Son of Perdition*, one that shall himself be destroyed, according to his just desert. *Chrysostome* (*in* 2 *Thess.* 2. *Hom.* 3.) carries it that way, telling us, *Paul* saith the *Son of Perdition*, because himself shall be destroyed. Latter Commentators mostly follow him. Yet *Piscator* (*Schol. in loc.*) saith, *Unless the Son of Perdition be here better happily expounded One desperate*, *and past all hopes of honesty*: *as stubborn Men are called Sons of Stubbornness*: *that so it may be the Genitive of the Adjunct*. And *Erasmus*, by translating *Filius Perditus*, is of this Opinion also. Whereto methinks 'tis very reasonable to subscribe; concluding, though the Apostle might glance upon the former, that his full aim was taken at this. And truly otherwise 'twould seem to have been jumbled in, somewhat odly, among the Characters, whereby *Antichrist* should be known. Whereas to call him *Son of Perdition*, as one who should arrive to such a desperate pitch of villany, that vengeance necessarily must fall down upon

(*b*) Τὸς τῆς ἀπωλείας.

upon him at the laſt; Firſt, Makes him knowable by a Brand upon his Forehead; Secondly, Continues the ſame Metonimy in the ſame ſenſe, (and 'tis not likely the Apoſtle ſhould uſe the ſame Trope in the ſame breath, in ſenſes ſo remote, as the End and Adjunct); And laſtly, Makes *Antichriſt* a fit Succeſſor unto *Judas*, from whom he had his name; and who, as his Predeceſſor, had earn'd that Title by *peerleſs villany*, that brought his ruine. *John* 17. 12.

5. If any think hereby the two *Properties* ſpoken of are confounded, and made both one; he may obſerve, that in ſo doing, he doth nothing impair the *Expoſition*, whatſoever he may impute unto our *diſcretion*. For, beſides the frequent uſe of Exegetical Phraſes in the Scripture, the degree of wickedneſs is greatly raiſed in the latter. Yet happily our *diſcretion* may recover with him likewiſe, when he conſiders that there is this peculiar to the latter Property, ſo interpreted, that it maketh *Antichriſt* anſwer *Judas*, as Face doth Face in a Glaſs. And if the Pope be found to do it alſo, and with as much exactneſs, as ever *Copy* did to its *Original*, a blind Man then muſt ſee, *The Pope is Antichriſt*. Let's try the iſſue, *Judas* was a *Devil*, yet he ſeem'd an *Angel*. He was no *Heathen*, quitted *Judaiſm*, followed *Chriſt*, and was an *Apoſtle*: He ſeem'd very *pittiful* to the Poor, *and affectionate* with the greateſt tenderneſs to his *Maſter*; but betrays with his kiſs: and, as he never cared heartily for his *Lord*, nor for his *Doctrine*, nor for his *Followers*, whatſoever his pretences were; but ſpent all his love upon the *Bag*, whereof he was the *Bearer*: ſo his devotion to this wicked World made him *in diſguiſe*, at firſt to hatch, and after to bring forth a Villany able to make the Earth to quake, the Rocks to rend, and the very Sun aſhamed to look upon it, till vengeance juſtly pay'd him home at laſt. Now for the *Tranſcript*.

Doth not *His Iniquity of Rome*, whilſt he pretends to be *Chriſt's Vicar*, and only *Lieutenant* here on Earth, do his utmoſt to drive his *Sovereign Lord* quite out of the World; in that he is ſo far from cauſing his *Laws* and *Ordinances* to be obſerved and kept, that he will not ſuffer People to be acquainted with the *Scriptures* wherein they are written? Doth he

not

not shew himself a *dear Friend* unto the *Bridegroom*, that makes his *Spouse* an *errant Whore*, in falling down and prostituting of her self to *Saints* and *Angels*, yea, very *Stocks* and *Stones*, as is the will and pleasure of the *Pope*? An humble (*i*) *Servant of the Servants of God*, no doubt, the *Old Man* is, that proves a worser *Cut-throat* to all Christ's faithful Servants, than ever *Jew*, or *Turk*, or *Pagan* was! All which, with infinite more of Kin thereto, and as easily prov'd as said, will be made good against him in this Treatise, above all possibility of controul, or scruple at it. And what is it else but *cursed covetousness*, the love of the *pomp* and *glory* of this World, whereof he hath the keeping, and which he huggeth in his Bosom, that makes him thus like *Judas the second*, to cover his *Treason* with *Hypocrisie*, and salute our *Lord* with *hail Master*, whilst he stabs him at the heart the while? But 'tis enough; The *Property* of the *Man of Sin*, and this too of the *Son of Perdition*, are not distinguished without sufficient difference; most surely neither of them a *Nick-name* unto the *Pope*; which must conclude him to be *the Antichrist*.

(*i*) Servus Servorum Dei, *in the Popes Title in all his Writs since* Gregory *the Great*.

CHAP.

CHAP. V.

Popish Objections Answered.

Objections Answered.

Object. 1. BUt *Losers* must have leave to speak, they say. And, though (alas) 'tis little to the purpose, *Papists* will be clamorous enough in telling you, that all this while they are as safe, as is the *Louse in a Beggars bosom*, notwithstanding this discourse. For why? The *Antichrist* here described, is but *one single Person*; and which the *Article* in the *Greek* prefixed makes most manifest also. But *Popes of Rome*, the World knows, have been not a few: Ay truly, more than *a Good many*, we shall readily grant them. How then can they be *Antichrist*? Nay their *great* † *Apollo*, as if he had been another *Columbus*, who so luckily discovered, first of all Men, this *Terra Incognita*, or *Enchanted Island*, of the *Greek Article*, struts like a Crow in a Gutter, and cackles over his supposed new-laid Egg, that hereby necessarily the signification must be restrained to *One single Person*, that he cannot forbear insulting over all *Gain-sayers*, with this *Rhetorical flourish*, 'Tis *marvel none of the Adversaries, who vaunt their skill in Languages, should never light upon it.*

* Rhemen. in locum. *By the Article is signified to be one special and singular Man.* Annot. 8.

† *Bell. de Rom. P. lib. 3. c. 2.* Et sane mirum est nullum Adversariorum, qui tamen jactant Linguarum peritiam, hoc animadvertisse.

Sol. 2. But by his leave, every Man hath not the good hap to go to *Corinth*: to be sure; *No Adversary of his was born to be a Cardinal!* Notwithstanding therefore his *grave Judgment* might censure it as the infelicity of *this People*, that they are not capable of making such choice discoveries as he doth, yet me-thinks the *goodness of his Nature* should not impute it to *them* as their *Crime*. But what if this *great Mountains travel* issue in a *little Mouse* at last? Can the beholder hold his countenance? Why? In good truth, the *Cry is great, but the Wool but little*; as the good Man said when he shore his Swine.

1. *Ad hominem.* For first (*Ad Hominem*); if the *Article* necessarily restrain to a *single Person*, and utterly exclude a *succession of Men*, these Gentle-

Gentlemen, *Bellarmine and his Followers*, muſt look to it; leſt, in their heat, for plucking out *one Eye* of the Proteſtants, they deſtroy *both their own*. 'Tis moſt notorious, that the *18th verſe of the 16th chapter of Matthew* (horribly abuſed by them in conſtruing [*On this Rock*] irrationally, and blaſphemouſly [*On this Peter*] as their method is) is made by them the foundation of their *Babel*. Yet the *Greek* prefixeth the *Article* before *Rock* there, ἐπὶ ταύτῃ τῇ πέτρᾳ: which is to ſay, *according to their learning*, Upon this *one ſingle Perſon*, and *no Succeſſors, or ſucceſſion to him*. And is not here a ſweet Rod made by themſelves for their own Back! In *ſmiting* us, do they not *ſtab* themſelves at the very heart? *The Popedome dyed with St. Peter:* and all that fill'd his Chair ſince, were Tyrants and Uſurpers. A greater Truth than they will ſeem at other times to be aware of.——*Sic pugnat, ſic eſt metuendus Ulyſſes!* And thus the *wicked make a Pit, and fall themſelves into it*. But to the *Thing:* The *Article* ſhews it muſt needs be a *ſingle Perſon*, is their talk: though *Schoolboys* are aware, it often is *redundant*, and *ſignifies nothing at all in Scriptures*. A Cloud of Witneſſes may be eaſily raiſed. *Mat.* 12. 35. *A* good Man bringeth forth good*, and *an evil Man evil things*: where, though the Article be expreſſed to both, 'tis far enough from reſtraining it to *one ſingle Perſon*, I trow. So *Mark* 2. 27. † *The Sabbath was made for Man, not Man for the Sabbath*. And *Luke* 4. 4. ‖ *Man ſhall not live by Bread alone*. But ſtill without any ſuch limitation, as the *Papiſts* dream, though with the *Article* ſtill in every place, and *repeated* too in two of them. And ſhould we read theſe places after the ſenſe of theſe Gentlemen, 'twould be a *Miracle* beyond many at *Rome*, to make them ſcape *Nonſenſe*. Let's make *one ſingle Eſſay* in reading it of *one ſingle Perſon*, where the *Article* is prefixed, and ſee the iſſues: and let it be that one place of *Mark* 2. *The Sabbath was made for one ſingle and particular Man, and not one ſingle and particular Man for the Sabbath*. Oh the ingenuity of *Rome!* How this reading edifies the common People! near as well as *Latin Service!* and that is marvellouſly! But 'tis high food, and delicacy to the underſtanding of the Learned! Well, but we ſee a *Jeſuite*

2. *Ad Rem.*

* ὁ ἀγαθὸς, ὁ πονηρὸς ἄνθρωπος.

† διὰ τὸν ἄνθρωπον, ὁ ἄνθρωπος.

‖ ὁ ἄνθρωπος.

may sometimes nod as well as *Homer*. And he that would have more Instances of this gross Mistake, may turn him unto 2 *Tim.* 3. 17. *Matth.* 5. 13. & 15. 11. with *Rom.* 4. 11. (to omit all other places) and he shall find the *Article* insignificant, and redundant barely. The Learned * *Budæus*, and no *Heretick* I trow, assures us, that the most and best approved Authors of the Greek use *thus* the Article: yea that ὁ ἄνθρωπος & ἄνθρωπος, Man, that is *with* and *without* the Article, often are the same. So that, familiarly, the Article is so far from pointing at a † *single Person* necessarily, that it doth not signifie at all, but serveth for meer ornament only. He that will give himself the trouble to enquire, shall find both ‖ *Stephanus* and * *Scapula* subscribing to him. 'Tis true, they prove, it often carries an *emphasis* with it, and hath respect to one before discoursed of, and so well known to those with whom we speak. And of this force 'tis very reasonable to suppose it in this place. For the *Apostle* had before dealt with the *Thessalonians* about this *Miscreant*, *v.* 5. and by the Article might fairly point at him as an *Emphatical Man of Sin*. But that from thence *one single Person* only should necessarily be concluded, is such an idle *crotchet*, as must owe its being meerly to a *leaden pate* or *brazen face*: unless we should invade the *Popish Dialect*, and christen every great Mistake a *Wilful Lye*.

* Comment. Cr. L. ad fin.

‖ Ibid. p. 1554. Edit. *Basil.* 1556.

† Artic. ὁ multis in locis vacat; vel potius ad ornatum ponitur. *Thes.* Gr. L.

* Interdum ornatûs tantùm gratiâ ponitur.

Obj. 2. 3. But however the *Greek Article* serve them, 'tis still an *Article of their Faith*, that the *Pope can never be the Antichrist*; because the Apostle all along speaketh but of *One*, and in the *singular Number*. How then should the *Popes*, who have been a long Succession of Men, be in the least jeopardy of such a grievous imputation to them? Thus his *Holiness*'s *Counsel* further plead.

Sol. See what a Fee will do! For 'tis not possible they should be ignorant, that both in *Common Talk*, and *Holy Writ*, nothing is more familiar than by a speech of *One*, and in the *singular Number*, to intend an *Order* and *Succession of Men*. As when we say with *Truth* and *Loyalty*, the *King of England* is Supream in his own Dominions; though Papists, with erroneous Minds, and trayterous Hearts, will have all Kings

☞ and

and Emperors subject to the *Pope*? Can any Man be of so thick a scull, as once to imagine this must necessarily be restrained to the *present King and Pope*; when 'tis most evident, *We* and *They* intend the *Order and Succession of Kings and Popes*, whoever be the present Person, that sways the *Scepter*, or holds the *Keys*? Yea, where the Scriptures say, as 1 *Sam.* 8. 11. *This shall be the manner of the King that shall reign over you*; speaking but of *One*, and in the *singular Number*; nay, let me add, and with the *Article* prefixed in the * *Hebrew* Text, and † *Greek* Translation also; they that understand it of *One single* and *particular Prince*, and not of that *Order or Succession*, must certainly be pronounced Persons of a *soft* Head, or *hard* Face of their own. So *Hebr.* 9. 7. we read, *The High Priest went into the Second* (Tabernacle, that is) *once every year.* Whereas 'tis spoken but of ‖ *One*, and in the *singular Number*; So the *Article* is not omitted neither. But to conclude hence, that *One only particular High Priest*, and not the whole *Order or Succession of them* did so, is to prove such a Concluder worthy of a *Fool's Coat*, rather than a *Cardinal's Cap*, I trow. But to put the Matter past all scruple. The Prophet *Daniel*, speaking of the four great *Monarchies* of the World, describes them by four several, *single Beasts*, Chap. 7. vers. 3, 4, 5, 6, 7. And afterwards tells us, vers. 17. *These great Beasts, which are four, are four Kings*, meaning Succession, and not single Soveraigns, as he calls them Kingdoms, *vers.* 23. and which the vogue of Commentators, yea common sense, and the event hath manifested. Nor can *Antichrist's* **Votaries* themselves deny, that *several Kingdoms* were intended by the *several Beasts*: and sure enough there were *several Kings* in each, succeeding one another. So that all their strugling serves only to make them breath their last the sooner: and the *Pope* must still be *Antichrist*, notwithstanding all their very idle talk of his being but *One single Person*.

* המלך

† τῦ Βασιλέως.

‖ ὁ ἀρχιερεύς.

* *Bell.* de Rom. P. l. 3. c. 2.

4. However we will hear the last groan though. *Antiochus* was the Type of *Antichrist*: but he was a *single Person*; therefore so must *Antichrist* be, saith † *Bellarmin.* *Obj.* 3. † *Ubi supr.*

But this, much as the rest, is such a trifle, as is hardly worthy of a serious notice. For *first*; Why are we bound *Sol.*

to

to take his word, that *Antiochus* was the Type of *Antichrist*? God hath not said it, and we need not heed it. But *secondly*, say it were undoubted Truth; doth it therefore follow, *Antichrist* must be a *single Person*; because his Type *Antiochus* was no more? Do not I argue all as plausibly, when I say, The *Paschal Lambs*, which typified our true Passeover *The Lamb of God, that taketh away the sins of the World*, were many, very many; *Ergo*, We must have more Saviours than One? Is there not a parity of reason from *many Types*, to *many Antitypes*; as from *One* to *One*? Certainly if *many* may be the Type but of *One single Person*, as is undoubted: *One* may as well (at least) be the Type of *many*; especially when these *many* are but *One Order and Succession* still. Yea, St. *Austine* saith, that *Abel in his Martyrdom was a Type of the Church*. Must the *Church* therefore be a *single Person*: yea, or must the Martyrs of one Time, or Age alone, be signified by him? St. *Paul* himself plainly doth the like in *Isaac* and *Ishmael*, as to good and evil Men. Must therefore all the *godly*, and all the *wicked*, be but *One single Person*, respectively? But to spend more words in so clear a case, would be to light a Candle to the Sun; and thereby seem to vie with these Objectors in their pittiful folly.

De Civit. D. l. 15. c. 15.

Gal. 4. 29.

5. To conclude; He that shall consider, on the one hand, that the *Man of Sin* was in the Apostle's days an Embryon, though not full-shap'd; conceived therefore, though not revealed, above sixteen hundred years ago; (for the Mystery of Iniquity was then at work, as we heard before); and yet must live, till the World shall end, and *Christ* be come to Judgment, as is the *Popish* * *Creed*; must fancy *Antichrist* a long-liv'd Creature; and *Methuselah* on his Death-bed but a very sucking Baby to him; and thereby give us such a *single Person*, as is a *meer Chimera*; that never was, or shall be in the World. And to say truth, this is the only way to do a good turn for his *Holiness*; because without such a shift as this, he is never able to plead, and prove *Not Guilty*. But the while such woful Methods must make their Cause look desperate in the eyes of all Men, that have the happiness of justly scaping *Bedlam*.

* *Bell.* de Rom. P. l. 3. c. 17. Post Antichristi mortem non nisi 45 dies usque ad mundi finem. *A choice Notion!*

6. And

6. And then too, on the other hand, For *One single Person, A beggarly vaggabond Jew*, that is, *springing from a Dunghil, by frauds and cheats*, (which must require some time to learn, and more to practise) *to get the Jewish Kingdom first*, (which a man would think would prove the work of pretty many hours, considering their banishment from their Country, and dispersion through the World) *and then to form an Army, furnish'd with all things needful; and wherewith to invade, fight with, and overcome three Kings*, viz. of *Egypt*, *Lybia*, and *Ethiopia*, (vast Kingdoms all) and *to settle in*, and *be possessed of the Dominion of them*, (work for many a fair day, any body but a Papist would imagine) *but after this* (whoop!) *have at seven other Kings*, (no matter how many hundred or thousand miles distance) *and make them knock under too*; and then, *Rise up Sir Monarch of the whole World*; and *now at last with an Army, that can't be numbred, persecute Christians from one end of the Earth unto the other*, (which the speediest Post could hardly ride, in a very few Minutes.) Yet all these Feats to be atchieved (if I have not slipt some others) *in three years time and an half* (for there is not one Moment longer allowed to him) to me, good Reader, sounds infinitely louder than, and utterly drowns the noise of *Don Quixots* Feats; and is so *sluttish a Romance* that it must owe its whole Invention to *Bacchus's Orgies*, and can be entertainment only for a *Drunken*, or a *Frantick Person*. And yet all this passeth for an Oracle with the Papists, and the learnedest of them, who like to *sinking Wretches*, lay hold on Straws (as you have seen) to save the life of their foolish Hopes: or rather, *not receiving the love of the Truth, God gives them up* (as our Apostle saith) *to strong delusions to believe a lye*. For past all doubt, *the Pope is Antichrist*; which also will be further manifested.

* *Bell.* de Rom. P. l. 3. c. 2. 12. 16.

CHAP.

CHAP. VI.

Third Character. His Actions, four.

The third Character of the Man of Sin. His Actions. Exalting self above, as well as opposing all called God on Earth: which 'tis proved the Pope doth.

HAving spoken of the *Nature* and *Properties* of the *Man of Sin*; it now remains, that we fall upon his *Actions*, which our Apostle maketh his *third Character* in this place. And they are four in number.

1. Action.

First, *He opposeth and exalteth himself above all that is called God, or worshipped,* ὁ ἀντικείμενος, καὶ ὑπεραιρόμενος ἐπὶ πάντα Vulg. Edit. & Rhemenses. τὸ λεγόμενον θεὸν, ἢ σέβασμα. The Papists read it; *which is an Adversary, and is exalted above,* &c. to the self same sense, as we. Where though we seem to have a *twofold Action* of Antichrist, *viz. Opposing* self unto, and *exalting* above, &c. yet I take them both for one: only the latter raised to an higher degree of Malignity, than the former. For, as he that *exalteth* himself above God, must necessarily be an *Opposer* of him; so neither is it possible for any Creature to *oppose* him, but *eo nomine, & ipso facto,* he doth *exalt* himself above him, as much as in him lieth. As who can doubt, but that a *Rebel* by denying duty to his *Prince*, and specially by countermanding Regal commands, doth thereby make himself *superiour* to his *Soveraign*; in that *his own*, and not the *Royal will* shall be obeyed? Our business then lies only in enquiring, where about in the World we can meet with such vile misbehaviour towards *all that is called God, or worshipped*; and, if we find the *Pope of Rome* hereat a perfect Artist, and Master of the Craft, we need not be more scrupulous of pronouncing him the *Antichrist*, than we would doubt of calling him a *drunken Fellow*, that is crippled in his Motion, Sense and Reason, stinketh

eth of the Liquor, and is tumbling in his Vomit at an Ale-house. And believe it, the pursuit of this Enquiry can never tyre our patience. The *Game* will be no sooner started, than 'tis quickly taken. And both at first beating of the bush. For verily 'tis, or at least may be the *Motto* on the *Triple Crown*, *All that is called God, or worshipped,* (in Heaven, or Earth, that is) *must veil the Bonnet unto me.*

Pope above Kings and Emperours.

2. See this, first, *of All that is called God on Earth.* And know ye, that the *Supream Magistracy*, *Kings* and *Emperours* must truckle to the *Pope of Rome.* That *Earthly Majesty*, Magistrates, the chief especially, are called *Gods*, is hid from none, that are but little acquainted with the Holy Scriptures. If any have forgotten where to find it, the * Margent will give plain and full directions to him. And that Person in good deed must surely be a very great stranger to all Affairs without his own Doors, who doth not know the *Roman Bishop's* great dexterity to act this part of *Antichrist*, in a *Luciferian usurpation over Earthly Majesty.* However 'tis good to be sure. And if we should not travel out of our own Country, we may find store enough of proof at Home. To give the Reader then but a taste of Instances to this purpose, lest doing all I might, I should endanger forfeiting him. How often have the *Monarchs of this Island* been trod on, as a Foot-stool, by the *Roman Antichrist*? Did not *One* of these † *Pluto's* depose our Famous *Queen Elizabeth* by his roaring Bull? But that sturdy *Lady* nere starting from her ground for all his fury, doth not ‖ *Another* secretly labour her utter ruine: disposing *England* to one Son, that is, *of his Faith*, the *Spaniard*: and *Ireland* to another, but *base Son of his body*? And when that *Peerless Princess* keeps still upon the Spot, comes not a * *Third* that pusheth all her Dominions to the *King of Spain* at once: which drew an Armado, called Invincible, at the heels on't? 'Tis true as the *Heavenly Majesty* order'd the matter, it made the *English* better *sport* to laugh *their Bulls to scorn*, than any *Bull-baiting* ever could: and all these *Romish shakings* made the *Crown* sit faster on *our Soveraigns head*: so that in spite of *Rome* and *Hell* Confederates, she fills her days, and dies in peace. But the *Roman Man of Sin* was still alive,

* *Exod.* 22. 28. *Psal.* 82. 1, 6. and 138. 1. *John* 10. 34, 35, &c.

† Pope *Pius* 5. View of seditious Bull, by Bishop *Jewel.* See also *Camd. Eliz.* An. 1570. Tom. 1.

‖ *Greg.* 13 *Camd. Eliz.* Anno 1578. Tom. 1.

* *Sixtus* 5. *Camd. Eliz.* Anno 1588. Tom. 1.

and could not rest: For from * *Him* came *two several Breves*, with strict commands, both to their *Clergy*, and the *Laity* also, to admit none other *Prince* unto the Crown, how good soever his title were, but a *Papist*, to the * uttermost. And when that *Blind Archer* drew his Bow unluckily so as to miss his Mark; the Protestant, and most Learned Prince King *James*, in spite of him, being settled in the Throne; † He that came next, takes a fresh aim, and lets fly once and again with his own hand, in the Years 1606 and 1607, with *two Breves*, charming his Creatures against the *Oath of Allegiance*; that is, to make them Rebels against their lawful Soveraign: as that Learned Prince observeth, in his ‖ Apology. But as the *Pope* could not do much hurt hereby; so he received too great honour *in having his punishment by the Kings own hand*, as his Clerk the Cardinal had by the Reverend and Learned * Bishop of *Ely*. These things are so fresh, as if they had been done but yesterday. If we look back a little further off, we shall find King *Henry the 8th* finely handled by the *Romish Hector*. But the poor thing took a Bear by the tooth, I warrant him: However, you know the *Frog* would swell, though she burst again; and the *Pope* will shew his Teeth, when he cannot bite, nay though he danger their dashing out thereby. ‡ But out flyes the thunder of *Deprivation of his Kingdoms from the King, of all Possessions from all his Adherents, with Prohibition of his Subjects to obey, and Strangers to have Commerce here; yea, Injunction for all men to take up Arms against him and his followers, granting their Estates for a Prey, and their Persons for Slaves, as a reward of such holy Hell-work.* ‡ 'Tis true, this *great noise* of his, proved but a *very Pot-gun*; but yet is proof as plain, as two and two make four, of the *Popish Antichrist's Superlative Pride and Exaltation of himself above Earthly Majesty.* And as these Instances drive this nail up to the head, his usage of ‖ King *Henry the second*, and King *John*, I am sure will clinch it. Their stories are briefly thus: King *Henry the second* had purg'd himself of *Beckets* death by solemn Oath, as neither aiding nor consenting thereunto: (a pretty fair submission, a man would think, of Soveraignty to the Servants of a forraign Bishop:) yet many base and dirty things the *Pope* by his Cardinals

* *Clem.* 8. *Camd.* An. 1600. Tom. alter.

* Nisi ejusmodi esset qui Fidem Catholicam non modo tolleraret, sed omni ope, & studio promoveret, & more Majorum jurejurando se id præstiturum susciperet, ibid.

† Pope *Paul* 5.

‖ King *James* Apol. for Oath of Allegiance, with Premonition. §. 4.

* Tortura torti, & Responsi. ad Apol. C. *Bellarm.*

† Histor. of Coun. of *Trent lib.* 1. Anno 1538.

‖ Ex Hovedeno & aliis ap. *Fox* Acts and Mon. King *Henry* 2.

Cardinals imposes upon him, which he must truckle to (whereof * hereafter) and particularly a walking barefoot, till the blood came, unto *Beckets* Tomb, and sore lashing by the Monks of *Canterbury* after all. For King *John*, he had, it seems, displeased the *Pope*, in refusing to let him dispose of the *See of Canterbury* in spite of his teeth; and the touchy *Lucifer curseth him, Bell, Book and Candle thick, forbids obedience to him, and all conversation with him, in eating, drinking, talking, or any other office of Humanity; bribes the French King with promise of remission of all his sins, and a full possession of the whole Realm, to kill him, or expell him from his Kingdom.* The truth is, he plagues him so much, and so long, that the poor King is glad at last to take off his * Crown, and resign it to the *vile Legate* of the *viler Pope*. But no words are bad enough for such basest deeds; nor can any *English Soul* remember it, without the overflowing of his Gall upon it.

*Book 2. cap. 7. infra.

Idem in King *John*.

* *Matt. Paris.* Anno 1213.

3. Yet all these so hideous Insolencies, are but gentle *spurnings of Humane Soveraignty*, compared with those *tramplings* of it under foot, that the stepping over our own threshold will soon acquaint us with. How have the proud *Bulls of the Romish Bashan* handled the Highest Majesty on Earth, *Emperours* themselves? Was it not a fine cast of his office, that one of them practised upon one of these Supremes, *viz. to make a Lackey of him to hold his Stirrup, and then to chide him*, poor man, *but newly come to the Trade for holding it on the wrong side, when his Insolency forsooth was dismounting*? Yet this the *Great* † *Abaddon* did to *Frederick* the first. Tush, 'tis a triffle to *Henry* the fourth, his *Empress*, and *Child*'s attendance three whole days and nights, barefooted and barelegg'd, in a frosty Winter, without the *Pope*'s Gates, before he could get audience, or indeed, entrance to his *Haughtiness*, ‖ *Gregory* the seventh. But *Alexander* the third, for Hellish Pride and Blasphemy too, quite bears away the Bell from both of these; for, this *Lucifer* makes the *Emperour*, first spoken of, *fall down upon the ground before him in the Temple of St.* Mark *at* Venice, *all the people being present, and putting his Beastly foot upon that Sacred neck, belch'd out, from a mouth as black as Hell, the* Psalmists *words, Thou shalt tread upon the Lyon, and the* [illegible]

† *Baleus* Acta Rom. P. in vita *Hadrian.* 4.

‖ Id. in vita *Gregor.* 7.

Id in vita *Alexander.* [illegible]

young Lyon, and the Dragon shalt thou trample under feet, Psal. 91. 13. But it were endless, as indeed 'tis needless, to pick up all particulars of this nature: these so loudly proclaiming the Popes Exaltation of himself above *all called God on Earth.* Omitting therefore all other Instances of unmatchable and insufferable pride in the *Roman Antichrist*, as towards the Dukes of *Venice*, Princes of *Italy*, Kings of *Sicily*, Monarchs of *France*, and Emperours both of the *East* and *West*; I shall only direct my Reader that either cannot, or doth not list to be at further trouble, but to take that little pains of reading three or four Pages of our Learned Countryman * Dr. *White*, who will supply him with some forty Examples of this kind, collected to his hands out of Authors of such credit, as is above suspition. Upon the whole then, we may safely say, never Picture more unto the life represented any Person, than is the *Pope* by this Description of the *Man of Sin*, in *opposing and exalting himself above all that is called God on Earth.*

* Defence of the Way, p. 18, 19, 20, 21.

CHAP. VII.

And 'tis the Doctrine of the Romish Church, as well as practice of the Popes.

Sutable to Romish Doctrine, as well as Popes Practice.

NOr can this insolent carriage of these Popes admit of the excuse, *Perhaps it was the fault of a few particular Persons, who, wanting just Ballast, were unhappily overset by an Hurricane of Ambition; their Church,* 'tis likely, *is otherwise minded in the Premises.* For 'tis their avowed Doctrine, *that it should be thus.* The *Decrees*, and *Decretals* (with them of * equal veneration, at the least, to Holy Scriptures) contain whole Cart-loads of such stinking Rubbish, as this is; that *all Kings, and Emperors, ought to be subject to the Pope, and that his Holiness is Lord Paramount unto all Mortals, and every Creature must be Mum before him.* There we shall find this ve-

* *Decret. Grat.* Dist. 19. c. 2. [illegible] Sedis [illegible]

ry

ry Language, but translated; *Whatsoever the Roman Church ordaineth, whereof it is Christ's pleasure to make us Governor,* (saith Pope † *Stephanus*) *must be observed by All without controul, and everlastingly.* You have it gravely told you also, as *è Cathedra*, or rather *è Tripode*, in those Oracles, ‖ That *the Pope of Rome is placed by the Lord over Nations and Kingdoms; that is not one, or two, or so; but All:* Wherever 'tis his pleasure to send his Legates, as after is explained. And this is from the mouth of *Pope John* the 22*d*. But * *Clement* the 5*th* pronounceth, That *by his undoubted superiority to the Emperor, and fulness of power, that Christ had given him in the Person of* Peter, *he did adnul, and make void the whole proceedings of the Emperor.* Yet this is very modest to that of † *Boniface* the 8*th*, who on my word hath a *bonny Face*, I think, unless you will say 'tis made of *Brass*; for he doth not *blush* to say, *The Temporal Authority ought to be subject to the Spiritual; because God set* Jeremiah *over Nations and Kingdoms*; and the Apostle saith, *The Powers that are, are ordained of God*, &c. Proofs able to make a Dog break his Cord in hearing them. With a great deal more of such sorry Trash, whereof the sottish *Impertinency* vies to keep the Ballance tight against the huge bulk of *Pride* and *Falshood* in it. However there he concludeth by a Definitive Sentence, *That 'tis of absolute necessity to Salvation, for every Humane Creature to be subject to the* Pope of Rome. 'Twere almost infinite to gather all the *Testimonies* of this kind: I will therefore stay my hand, as soon as ever I have produced other two; but those shall be almost as good as twenty.

† Ibid. c. 4. Enim vero.

‖ *Extrav. Com.* lib. 1. tit. 1. Super Gentes.

* *Clement.* lib. 2. tit. 11. c. 2. Pastoralis *Ad finem.*

† *Extr. Com.* lib. 1. tit. 8. c. 1. *Unam Sanctam.* Oportet temporalem auctoritatem Spirituali subjici. Et, Subesse Rom. Pontifici omni humanæ creaturæ pronunciamus esse de necessitate salutis.

2. The first is that out of the *Decrees*, and from Pope *Gelasius* to the Emperor *Anastasius*. And how like a *Servus Servorum Dei* he humbly speaks, let the Reader judg. * *There are two things*, saith the modest Gentleman, *whereby this World is principally governed, The Holy Authority of Popes, and Regal Power. Of which so much the more weighty is the Priestly Charge, by how much 'tis obliged to give account at the Divine Audit for the Kings of Men themselves.* And presently after; *You know therefore this as well as other Matters, That you are to stand at their Bar, they are not to be brought to your beck. Many Popes therefore, back'd with such Ordinances, and with such Authorities,*

* *Dist.* 96. fere per Sing. Cap. presertim vero C. 10. *Duo sunt.* Te ex illorum pendere judicio; non illos ad tuum redire posse volun[illegible]

have excommunicated, some of them Kings, *others of them* Emperors. And particular Instances there are given of it in St. *Innocent* and St. *Ambrose*, towards *Arcadius* and *Theodosius* Emperors. With this conclusion, though more at large, *That Priestly Dignity excels the Regal, as Gold doth Lead: Necks of* Kings and Princes *stooping to the knees of* Priests. I take it, here you have one that offers pretty fair, and may be taken for a tollerable Chapman; but the *Decretals* will afford another that outbids him utterly. 'Tis *Innocent* (sadly nicknam'd, Good Man) the 3*d*, unto the Emperor of *Constantinople*. A worthy Tale he telleth him, whereof the Cream is this; † *That as God created two great Lights, the greater to rule the Day, and lesser the Night: so in the Firmament of the Church there are two Dignities*, the Papal Authority, and Regal Power. *But that which ruleth the days, that is* Spirituals, *is greater; that which ruleth* Carnals, *the lesser: that as great as the difference is between the* Sun and Moon, *so great the difference is betwixt* Popes and Kings. I take it, here is a Wedg would reeve the hardest Block; and Argument enough to knock down *Turk* or *Tartar*, or the *Great Mogul*. Especially would they but consult the *Gloss*, (and 'tis fit the *Comment* should be clearer than the *Text*) they would see the Case as plain as the Nose in one's Face, forsooth; for there the *Pope*'s Superiority to the *Emperor* is measured to an inch. And who would care to have it brought to an hairs breadth? The words are these in English; * *Therefore since the Earth is seven times bigger than the Moon, but the Sun eight times bigger than the Earth; it remaineth then that Papal Dignity is* forty-seven times bigger *than Royal Dignity*. Now if the Reader will but reckon right a little; I know he will cry out, A monstrous rare Accountant! And after the *Italian* fashion too!

† *Decret. Greg.* lib. 1. tit. 33. c. 6 Sollicitæ.

* Igitur cum Terra sit septies major Lunâ; Sol autem octies est major Terrâ; restat ergo ut Pontificalis Dignitas quadragesies septies sit major Regali Dignitate. In *Glossâ* ibid.

Oh that Princes would behold, and wonder, with laughter, at their *sottish Folly*; but hatred at their *insolent Tyranny*, until *they made the Whore desolate, and naked, eating her Flesh, and burning her with Fire.*

Rev. 17. 16.

3. Well, he that cannot now by this Discourse perceive without a pair of Spectacles, to whom this Character of the *Man of Sin*, viz. *Opposing and exalting himself above all that is called*

called God on Earth, even to the treading Humane Majesty under foot, belongeth, and most properly, is doubtless one of those that can't see Wood for Trees, and needeth fuller proof, that the Sun is up, than that 'tis Noon. Yet, if the fondness of any mens minds to Popery, should possibly raise imaginations in them, that whatever wild Discourses, or Behaviours, Popes and Popelins have been guilty of *in former days*, sure *longer time* hath brought them better to their Wits, and *now* they have at least imbraced more sober Principles: Such Persons should do well to call to mind the Apostle's Language on a like occasion, where he is plain in telling us, *Wicked Men and Seducers wax worse and worse*; and then perhaps they will have cause to fear, that *Papists are no Changlings yet*. But let me take the boldness to speak it confidently, *That is a Truth ingrain'd*, and there is no fading, in the least, of the Colour of it. Their *Modern* * *Heller*, though he seem to controul the Opinion back'd with the great Names of *Augustf. Triumphus*, *Alvarus Pelagius*, *Hostiensis*, *Panormitanus*, with † many others, That the Pope is the Universal Monarch of the Earth: Yet in the upshot he so salveth the Matter by *choice Distinctions*, that what he taketh from the *poor old Man of Rome* in the *Hundred*, he very honestly pays him back in the *Shire*. And then the Pope is shrewdly hurt, I trow. *The Pope, as Pope*, saith this * Delphick Oracle, *Although he hath not any meer Temporal Power, yet in order to Spiritual good, he hath the Soveraignty of disposing all Christians Temporal Affairs.* And he illustrates this by an old Similitude of the *Flesh* and *Spirit* in Man. *Flesh is without the Spirit in Brutes: Spirit without the Flesh in Angels: But where they are conjoyned as in Man, there* Spiritus præest, Caro subest; that is, *The Spirit is to Rule, and Flesh must yield Obedience.* Now by the *Spirit*, you must understand the *Ecclesiastical Power*, as by the *Flesh* the *Civil*. And then why could he not have been contented to have trod the steps of his plain Father Pope we heard before of, that told us the *Pope was the Sun, and the Emperor but the Moon?* For any Man may see, with all his stir against (as a Man would think at first) the *Papal Usurpation*, he only at the last makes proof, that he is nothing better than the Shit-

* *Bellarm.* de Rom. Pont. l. 5. c. 1

† Ibid. c. 5.

* Ibid. Cap. 6. Cui etiam Titulus, *Papam habere summam Temporalem Potestatem*, indirecte.

tish Beast, that *gives indeed a Vessel fill'd, but kicks all down again.* For * *indirectly*, and for *Spiritual good*, not only (by his Sentence) *Judgments, and Laws, but Crowns themselves lie at the Disposal of the Pope.* Thus the Cardinal only changeth the Popes Shilling into Twelve-pence. And so the thing is still the same, although the manner of expressing it be refined somewhat. But the truth is, this curiosity of his distinctions so distasted the † Pope that then was, that his Books, for the sake thereof, scap'd narrowly a condemnation to eternal Darkness. So doth that *Nimrod* dread the jogging of his Chair, although it were to make it stand the faster; and so fondly doth he love, that the fulness of his Power should, with full mouth, by all his Vassals be asserted.

* Potest mutare regna, & uni auferre, alteri conferre; si id necessarium ad Animorum salutem. Sic, leges condere, confirmare, vel infirmare, &c. Assumere etiam temporalia judicia. *Eod. cap. 6.*

† Ex *Barclaii* de Potest. Pap. c. 13. ap *Chamier.* de Temp. Pot. P. c. 1.

Let Sacred Soveraignty therefore know, that how dear soever *Roman Embraces* seem, they cannot but prove mortal: and the good Nature of the *Man of Sin* is just like the Devils, such only when he is well-pleased. Else his avowed Principles, and constant Practice openly declare, *there is a Rod in Pisse*, and *All's at stake.* Not then to throw, or keep off the *Papal Yoke*, is to be bored through the Ear for ever.

Thus far we see, *by trampling upon earthly Majesty*, we are as sure the *Pope is Antichrist*; as by his *wearing of the Triple Crown*, we are sure *he's Pope.*

CHAP.

CHAP. VIII.

Of the Man of Sin's, *and so the Pope's, opposing and exalting himself above the Heavenly Majesty also.*

Popes above God.

NOw secondly, The Pope is also guilty of *Opposition to, and exaltation of himself above Celestial Powers*, as well as the Terrestrial; that is above the *Heavenly Majesty* also. The Proof hereof will soon appear, both plain and plentiful. The Devil is an enemy unto God as well as Man; and thence is called *Satan:* which, in the Hebrew, doth import one *adverse* or *spightful* to another. And the *Man of Sin* is a peculiar Enemy unto *God-Man, Christ Jesus*; whence he hath gotten the name of *Antichrist:* which, in the Greek doth signifie, *One set against the Christ of God.* 'Tis true, some Learned Men have observed, that the Preposition *Anti* is sometimes found, and that in Composition, as well as Apposition, to denote a Thing, or Person, *in the room*, or *place*, or *stead* of another. And so the *Roman Bishop* doth well deserve the name of *Antichrist*; who fain would rule the World in the room of *Christ*, as he forsooth doth call himself *His Vicar*. This * *Musculus* first taketh notice of; and our Learned † Dr. *Abbot* since maintaineth against all *Bellarmine*'s Vapours; as the excellent ‖ Dr. *Whitaker* likewise. But all confess, the most famous signification, and of the commonest use is, *to note opposition to a Thing, or Person.* And then no Beggar better doth deserve the Whipping-Post, than doth the Pope the Name of Antichrist. The very Life and Soul of Popery, lying in this entirely, To make the Majesty of Heaven *our Lord and Saviour* Jesus Christ, *a very Lacquey to the Pope.* Or rather to mount that *Son of Perdition* on the Throne, and make the *Son of God* the while his Footstool. Who is there that

* *Loc. Com. de Minist. Eccles.*
† *Antichrist. Demonstr.*
‖ *De Rom. Q. 5. Cap.*

but only glanced on the Faith and Practice of the Romish Synagogue, and can be possibly ignorant hereof? The truth is, the very plenty of proof doth make me poor at the producing of it. It being difficult for me, when I once begin, to make an end. But I must use severity in restraining of my Pen in this place, because indeed the whole Treatise doth, almost in every page, give ample testimony hereunto. I shall therefore make a very quick dispatch hereof.

* *John* 5. 39. *Col.* 3. 16. 2 *Pet.* 1. 19, &c. 2 *Tim.* 3. 15, 16.

2. Our *blessed Lord*, * both by himself, and faithful Servants, bids us *search the Scriptures*, and get that *Word of his to dwell richly in us*; it being to be attended carefully by us against all others; because, as 'tis *inspired by God*, so *it is able to make us wise unto Salvation*. With much more to that purpose. How doth the Pope play Antichrist here, in *opposing of, and exalting himself above the God of Heaven in this*? His clamour is; No, *Let not People read them, there is no need; nay, let them not meddle with them, they will do them hurt*; yea, to make sure, *keep them in an unknown Language*; and *never suffer them in the vulgar Tongue. If this should happen, burn all the Copies that can be lighted on; and punish those that sell, or use them, as guilty of Heretical pravity.* And 'tis done accordingly. What is now more plain, and open, and notorious Scorn, and Defyance to the Majesty of Heaven, than this? Imagine a Prince put forth a Royal Declaration, and requires his loving Subjects to be well acquainted with it; not only for the special Grace contained therein towards them, but indeed, because unless they do so, he despairs of having Loyal Obedience from them; and they must not expect his Royal Protection, he doth assure them. Now let any man, or men, of whatsoever rank or quality he or they shall be, and be their Pretences never so specious and obliging, venture to tear or burn these Letters Patent; or by any other Method, prevent and hinder the Peoples opportunity of getting any acquaintance with their Princes Mind about the Premises; especially if they shall suggest the same as needless and mischievous to them; will not all the World pronounce, and justly too, that he, or they, are Rogues and Villains, errant Traytors; who trample Sacred Majesty under foot thereby? I need not make the Application.

3. Again,

3. Again, * Christ willeth that we pay unto him a *reasonable Homage*; not to quit our selves like *Statues*, or the *Brutes*, but as becometh Men, with Knowledg, and understanding of what we say and do in all the service we engage unto him in. The Pope commands, and practiseth; yea, by his utmost art, and industry, labours to maintain what is most contrary hereunto. Are not all the Publick, and most Solemn Devotions of the Romanists in the *Latine Language*, which the People do not understand at all; and to be sure, many of their very Priests have been found notoriously ignorant of? What are these *Prayers* them but meer *Mockeries*; and their *salutations* of the Deity, but just the same with those of *Starlings*, *Pyes*, and *Parrots* unto Men? On either part a noise is made, and words pronounced, that signifie something; but both sides know alike the meaning of them: that is, neither of them, one *sentence*, *word*, or *syllable* in the whole.

* *Prov.* 23. 26. *John* 4. 24. *Isa.* 29. 13. *Mat.* 15. 8. *Rom.* 12. 1. 1 *Cor.* 14. 15.

4. Besides, the † *Blessed Jesus* doth direct us by *Himself alone*, to go unto the Father; because indeed there is *none other Mediator* betwixt God and Men than He. *Rome* hath made her more *Masters of Requests* in the Court of Heaven, than, I believe, all Princes Courts on Earth have ever had, from the first Creation to this present day and hour. Doth not their Catholick Head commend unto them, nay command their Application upon every Errand that they have to God, not only unto all the *Angels*, but also to all *Saints* deceased? Though *many* of this latter sort of *Mediators* never did *exist*; *More* were utterly *unacquainted with true Saintship*, and *All* of either side *unable to do any service of that kind for Sinners*.

† *John* 14. 6. 1 *Tim.* 2. 5. 1 *John* 2. 1, 2

5. ‖ *Our Saviour* biddeth all the Faithful, without exception, *Eat his Flesh*, and *Drink his Blood*; in the Holy Sacrament, that is. This *Vicar of his* says, Nay. But let the *Priest* alone guzzle all the Liquor down his own Throat, and stop the *Laities* Mouth with the Bread only; without one drop of Wine in any Sacrament.

‖ *Mat.* 26. 26, 27. *Mark* 14. *Luke* 22. 1 *Cor.* 11.

6. * *Our Lord* tells us, 'Tis *Bread*, a Creature, that we do receive at the Holy Supper. But the *Roman Lord God*, Consecration 'tis *no longer Bread*: but once a *Creature*,

Creator and Redeemer of the World. And this must be believed against all *Scripture*, *Sense*, and *Reason*; or you must die the death, and be damned too for ever afterwards, he threatens you.

* *Deut.* 6. 13, 14 *Mat.* 4. 10. *Exod.* 20. 3. &c.

7. * *Christ* tells us, *God only is to be religiously worshipped by us*: but the *Pope* wills, that *dead*, *lifeless*, *senseless Stocks* and *Stones*, *Images*, *Crosses*, *Crucifixes*, *Reliques*, and *such pittiful Trumpery*, should have this honour paid unto them.

† *Rom.* 3. 25. *Eph.* 1. 7. *Col.* 1. 14. 1 *Pet.* 1. 18, 19. *Heb.* 9. 22.

8. For a dispatch. † *Christ* lets us know, our Pardon is by his Blood alone. The *Pope*, for a round sum of Money, affords you as current a Pardon of all your sins as your heart can wish, *if you take his word*. *Christ* saith Marriage is honourable among All. Priests must not Marry, saith the *Pope*: Nay, *better they have many Concubines than one lawful Wife*. *Christ* saith, we are saved by Grace: the *Pope*, by our own Works. *Christ*, that we are unprofitable Servants when we do our best; *Pope*, that we can merit for our selves and others; do what God requireth, and more too. But why should I stand retailing thus? The whole Body of Popish Doctrine is nothing else but a *contradiction to*, or at the best, a *corruption of* the Doctrine of our Blessed Lord. For verily there is hardly any Truth of Christ, that hath scap'd the violence of the Romish Hand: which, in our further progress, we shall see more plainly all round about us. So that our *Sovereign*'s Coyn is *clip'd* or *counterfeited*, in a manner Universally, by this brave Master of the Mint. Let the Reader judg then, whether there be need of further Evidence, that the Pope Opposeth and Exalteth himself above the Heavenly Majesty also? Which makes us as certain, that *He is the Man of Sin*, as we are sure, the *Sun is set at Midnight*.

CHAP.

CHAP. IX.

Of Antichrist's sitting in the Temple of God, shewing himself that he is God.

2. *Action.*

THe second Action of the *Man of Sin* described here, is, *That he as God sitteth in the Temple of God, shewing himself that he is God:* ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός. * Our Adversaries according to the Vulgar Latine, render it, *so that he sitteth in the Temple of God, shewing himself as though he were God:* where they have an *Omission*, and a *Variation*, that is not with us. They *omit* [as God] sutably to one, or perhaps some few *Greek* Copies that leave it out: as also doth the *Syriack* Interpreter. They *vary* from the *Greek*, as well as from us, in reading, *as though he were God*, which ought to be, *that he is God*. But their † *Authentick Latine* must have it otherwise. However, the upshot is the same, when therefore we have considered, *First*, Where Antichrist Seat is; and *Secondly*, How he behaves himself therein, you will be as sure to find the *Man at Rome*, as you may be to find a *Thief in Newgate*.

* Rhemens.

† Pro Authenticâ habeatur, *Sess. 4tâ Concil. Trident.*

Antichrist's Seat, not Jerusalem, but Rome.

2. *The Seat of the Man of Sin is in the Temple of God.* All the question is, whether the *Temple* at *Jerusalem*, or the *Christian Church* must be understood hereby. 'Tis true, some among the Ancients took it in the former sense, although the most, to be sure the best approved, according to the Truth, in the latter. * *Hieroms* words are, *In the Temple of* Jerusalem; or, *without doubt, in the Church; as we more truly judge.* And † *Austin* thinks *in the Temple of God*, may intend, *as the Temple of God, which is the Church*; so far is he from favouring

* Ad Al[illegible] 11. [illegible]

lib. 20. *cap.* 19. In Templum Dei, tanquam ipse sit Templum Dei, [illegible]

the former notion. But ‖ *Chrysostom* is expreſs and peremptory, *not in* Jeruſalem, ſaith he, *but in the Churches*. Of whoſe mind alſo *Oecumenius* is to * *Bellarmines* regret, and very ‖ many others, by his own acknowledgement. And indeed 'twere unreaſonable to think otherwiſe. For ſhould Antichriſt be an open and declared Enemy unto Chriſtianity, as *Jew*, and *Turk*, and *Pagan* are; and ſhould he not cloak and maſk his Villany with ſpecious pretences of Friendſhip to the Church of Chriſt, and ſo be of that Church, and ſit therein, there would not be ſuch danger of his deceiving ſo many of thoſe that own the way of Chriſtianity, as the Apoſtle* there, and elſewhere gives us notice of, and ſo induſtriouſly warneth to beware of. Nay † *Gregory*, 4 Pope of *Rome*, little thinking how much it ſhortly might concern that Chair wherein he ſate, thunders at this rate; *The King of Pride* (he meaneth Antichriſt) *is near at hand, and haſteneth to be ſeen 'tis*, an Army of Prieſts is preparing for him. So that he made no doubt of Antichriſt's ſitting in the Chriſtian Church. And what made him thus cry out? *The Biſhop of* Conſtantinople *had aſſum'd the title of Univerſal Biſhop*; therefore the Biſhop of *Rome* is thus provok'd, and calls him *Antichriſt's Forerunner* for his pains. But, ſince the Pope ſo quickly after oeis'd, and now ſo long ſince holds, both *Name and Thing*; hath too an *Army of Prieſts*, and is himſelf *High Prieſt*; what ſcruple can remain that he is *the very Antichriſt*?

3. *Bellarmine* plays at ſmall ſtakes, and if he could keep Antichriſt out of *Rome*, cares not though his own reputation go out of the World; for he boldly ſaith, † *The Chriſtian Churches are never underſtood by the Temple of God, in the New Teſtament; but evermore the Temple of* Jeruſalem: *Therefore they muſt be the Seat of Antichriſt, not theſe.* But whether this Aſſertion may lay ſtricter claim to the *Ignorance*, or the *Impudence* of the Cardinal, as it's Parent, I will not determine; but might adventure ſafely to depoſe, that *whatſoever Popes may hear their Cardinals are not Infallible*. For, when the Apoſtle ſaith, *In whom* (viz. Chriſt) ‖ *all the building fitly framed together groweth unto an Holy Temple in the Lord*; will any but a Mad-man deny, either that the *laſt words* are not the

‖ *Hom.* 3. in 2 *Theſſ.* ὁ τὸν ἐν Ἱεροσολύμοις, ἀλλὰ καὶ τὰς ἐκκλησίας.

* *De Rom. P. lib* 3. *cap.* 13.

‖ *Theoph. Theodor. Ambroſ. Primaſ. Anſelm. Severian.* apud ipſ.

* Hic v. 10, 11, 12. 1 *Tim.* 4. 1, 2.

† *Lib.* 4. *Ep.* 38. Sacerdotum exercitus; though Papiſts read [exitus.] Vid. Dr. *James* Corruption of true Fathers. Part 2. *p.* 77. out of ſeven Manuſcripts: and which *Bellarmin* can't but own, de *Rom. P. lib.* 3. *cap.* 13.

Obj. 1.

† De Rom. P. *lib.* 3. *cap.* 13.

Sol.

the same in effect with *the Temple of God*, or that they are not meant of *Christian Churches*? But, say this were not plain enough, can any *Scepick* in the World avoid Conviction, and must not the whole mouth of Popery be struck quite dumb for ever, by these other words of the same Apostle's, * *What agreement hath the Temple of God with Idols? For ye are the Temple of the living God*, which Phrase this Holy Author had used more than once in his former Epistle. † *Know ye not, that ye are the Temple of God?* And, If *any man defile the Temple of God; for the Temple of God is holy, which Temple ye are*, thrice in one breath; besides what follows in ‖ another Chapter, not much from the same purpose. And is not *this intended of the Christian Churches?* or must we say, *the Temple of* Jerusalem *is here meant?* 'Twould be some proof indeed that we have a *Tongue* of our own; but none, that any *Brains* are left us. Thus unluckily is Popish Confidence, we see, dismounted: and such encouragement Blind men have, to trust such Guides, as they!

* 2 Cor. 6. 16. ὑμεῖς γὰρ ναὸς Θεοῦ ἐσμεν ζῶντος.
† 1 Cor. 3. 16, 17.
‖ Cap. 6.

4. *Hac non successit*; and the *Jesuit* hath another *Card* to play, and that's a *Trump*; look to it, for out it comes with a *Vincentum*, thus: * *Antichrist sits in the Church; But the Pope is Antichrist: Ergo the Pope sits in the Church. But now, the Church is only one: Ergo Protestants (who have departed from the Pope) are out of the Church.* Oh, how the good man smiles to see what a Rod we have made for our own Breech: And let the Pope but have the laying of it on, I warrant we feel it. Well, but 'twill fetch no blood. How fine so ever the Argument runs, 'tis but a pleasant Dream; and he that maketh it, only laugheth in his sleep: but waking, in stead of *Gold*, meets with *something else that smells more strongly*. For do we not read of a Church at *Corinth*, the Church of the *Thessalonians*, the Churches of *Galatia*, and seven in *Asia*, whatever were elsewhere more, besides that of *Rome*? So that the Pope may sit without us in the Church, I mean their *General-Particular-one at Rome*, until he be a cold again; yet we find room enough in some one or other Church, to keep us warm the while. And if this should not serve the Protestants are not such Babies, to be *drawn'd*

Obj. 2.

* Ibid.

Sol.

instead of Guinies; nor Papists so lucky in their *Hocus-Pocus* here, as to fob them off with a *compounded, for a divided Sense*, though any thing duller may go cleverly off *at Home*. We do contend, it is the *Church of God*, where Antichrist sits; that is, when he mounts the Throne. But alas! 'tis quickly worse for his wearing of it. Nay, his long sitting there doth utterly ruin it, though it keep the name still: So doth the Beggar call it still, *That Coat which such a Gentleman gave him*; when 'tis so patch'd, that not one peece of the first Stuff can be seen upon it. What if a man should say (for once) *the Roman Bishop sitteth in the Emperours Throne?* 'Twere very truth: But would it therefore follow, that *Rome* were now the Emperours, where he neither hath one foot of ground, nor any grain of Authority left him? No, but all men in their wits would quickly understand the meaning were, *It was so once, until that crafty Fox had wip'd his Nose on't.* Thus Royal Palaces are found to keep their ancient names, when they are turn'd to ruines: and it is called St. *Pauls* at *London* still, though the late dreadful Fire made it but an *Heap of Rubbish*. Even so it is, *The Church where Antichrist sitteth.* Once *Thing*, and *Name*: now only *this, and nothing more.* Which is familiar also in the *Scripture Phrase*, How is *the faithful City become an Harlot*? saith the Prophet. What? A faithful City, yet an Harlot too? so once she was, thus now she is. *It was full of Judgment, Righteousness lodged in it; but now Murderers. The Silver is become dross, the Wine mix'd with Water.* So lively a Portraicture of the present *Roman Church*, that (did not the context bar) it might fairly pass for a Prophecy of her. And in the † New Testament, how frequently do such Passages occur? *The Blind see, Deaf hear, Dumb speak, Lame walk*, and *Dead live.* Where very children know, 'tis meant they were so, but now the case is altered. Wives keep their Husbands names, although they justly suffer a Divorce for Whoredom. And thus it fares with Antichrist's Seat. *Rome was* God's Temple, and Christ's Church: *is now* the Devils Synagogue, and Conventicle of the Pope; but beareth still the name of *Church*, and *Christian* also.

* *Isa.* 1. 21.

† Mat. 11. 5. *Mark* 7. ult. &c.

5. 'Tis

5. 'Tis errant trifling therefore on the Romanist's part, to pretend, the *Temple at Jerusalem, and not the Christian Church* (as before explain'd) *should be the Seat of the Man of Sin.* The attempt were equal, if they should perswade us, the Moon must rule the Day, and Sun the Night; or, which is alike impossible, that their dear Religion must promote true Piety, and abandon Superstition and Idolatry. The reason is evident. That City, and Temple of *Jerusalem*, are so destroyed, as never more to be raised up again. As all endeavours of it have been frustrate hitherto; as when they had gotten * fifty Castles, and nine hundred and eighty Towns into their hands, in the Emperor *Hadrian's* Reign; and when in † *Constantine's* Time, they had seized upon all *Palestina*, and the Neighbour Nations; and specially when the ‖ Apostate *Julian*, not only gave them licence, but commanded them to build their Temple at *Jerusalem*, and supplyed them, on the publick Cost, with all things necessary for the Work; as, I say, all endeavours under all these Opportunities have been frustrate, especially in the last, when by the Hand of God an Earthquake overturned the Foundation of that, and all other Buildings near it, and Fire consumed all the Tools and Instruments of the Workmen; yea, and the sign of the Cross was printed on their Cloaths, which by no Art could possibly be got out, whereby they were frighted to leave off the Work, and never in so many hundred Years could since attempt it. As thus it hath been hitherto, so better success can never hereafter be expected by them, until *they look on him whom they have pierced, and mourn for him.* When, to be sure, they will have no mind to *Solomon's Temple*, because a greater than *Solomon* will be with them then. And indeed hereof, as *Jeremiah*, first, so since him, both the Prophet *Daniel*, and the Apostle *Paul*, give us full assurance. The words of * *Jeremiah* are, *I will break this People, and this City, as one breaketh a Potter's Vessel, that cannot be made whole again*: which was never verified before our *Saviour's*, and till *Titus's* Time. [illegible] *the Sacrifice, and the Oblation to cease*, and *for the* [illegible]

* *Xiphil.* Ep. *Dion. Hadr. Euseb.* Hist. 4. 6
† *Sozom.* l. 4. c. 6. ‖ *Socrat.* l. 3. c. 17.

ing of abomination, he shall make it (the City) *desolate, even until the Consummation*, that is, of the World; saith their * own Gloss. Therefore never to be restored. And the *Apostle* saith, † *Wrath is come upon them* (the Jews) *unto the uttermost*; εἰς τέλος: or, *even unto the End*; as themselves do read it. Whence 'tis impossible they should ever more recover to their former state; and consequently, that their Temple should be restored. Such Vengeance justly follows them, *for putting to death the Lord of Life:* whose Blood they, wretchedly, wish'd might *be upon themselves, and on their Children:* and which, well towards, two thousand years have seen made good.

* *Lyran.* in loc.

† 1 *Thess.* 2. 16. Usq; in finem. Vulg. Ed.

6. The Desolation of *Jerusalem* therefore, and its *Temple*, being *Final*, as well as *Total*, 'tis necessary, that *Antichrist's* Seat should be in the *Christian Church*, according to the former explication thereof. But more particularly, it must be in that part of the same; which is a City, wherein are *seven Mountains, and* * *seven Kings*, or Supream Magistrates. A Description made on purpose for Old *Rome*, and which serveth for none other City in in the World. Touching the *seven Kings*, or Supream Magistrates: *One was not come*, when the Holy Spirit gave that Revelation; and *that was Popes: Five were past*, and the *sixth in being then*. Their Number and Names, the Latin Historian † *Tacitus*, giveth the precise account of: *Kings, Consuls, Dictators, Decemvirs, Tribunes*, and *Emperors*. And for the *seven Hills*, whereon 'tis built, her own Poets sing aloud thereof.

* *Rev.* 17. 9, 10.

† Annal. l. 1. ipso limin.

Thus doth * *Virgil*;

Septemq; una sibi muro circumdedit arces.

* *Georg.* l. 2. a fine.

† *Ovid* likewise;

Sed quæ de septem totum circumspicit Orbem
Montibus, Imperii Roma Deumq; locus.

And

And * elsewhere to the same purpose†

* Told. l. 5. El. 7.

Dumq; suis victrix septem de montibus Orbem
Prospiciet domitum Martia Roma, legar.

And lastly † *Propertius.*

† Lib. 3. El. 9.

Septem Urbs alta jugis, toti quæ præsidet orbi,
Fœmineas timuit territa Marte minas.

The conclusion therefore is, that as the *Man of Sin must sit in the Christian Church, so his especial Seat of Residence is to be in the City of Rome.*

CHAP. X.

Of the Man of Sin's behaviour in his Seat.

Antichrist's carriage in his Seat.

HAving found the *Seat of the Man of Sin*, our next work is to observe his behaviour in it. For, *As God he sitteth in the Temple of God, shewing himself, that he is God*, saith our Apostle. And then the Question is, *Who should this Person be?* Or rather it is utterly past all question, that it is *the very Pope.* For such a manifest *Mock-God* is that Unholy Father, that never Player upon the Stage did make so bold in personating a Prince, as doth this Beast of the Bottomless Pit play *Rex*, both with the Royal Titles, and Prerogative Acts of the great *Jehovah.* In short, the Pope doth both in *Word* and *Deed*, bear the World in hand, and takes upon him, *as if he were a God.*

2. See it first in those *Insolent and Blasphemous Titles* he dareth to assume to himself.

1. 'Tis very modest to be call'd (a) *Christ's Vicar*, or his *Viceroy*, and *Lieutenant* here on Earth. Yes; that it is indeed! But by his leave, a *Pro-Rex is a Puny King*, when vested with his Sovereign's Power. And *less* than Plenipotentiary unto Christ the Man scorns; and *full as much* his Triple Crown claims. Fairly bid at first!

2. But to be (b) *Foundation*, *Head*, and *Husband* to *the Catholick Church*, is somewhat an higher offer, as I take it.

3. Tush, *he can be* (c) *judg'd by no Man*; for to tell you truth, *he is Superiour unto all Men*; yea, to (d) *Angels too*; whether bad or good, all's one for that.

4. For, *he hath all power of deciding* (e) *Controversies upon Earth*; whether it be about *Faith*, or *Manners*, amongst *any Christians whatsoever*; and therefore is the *Chief*, because the (e) *Infallible Judg*.

5. And never marvel at it, Man. For, *he hath* (f) *all Law in his own Breast*. And therefore as (g) a *General Council can make no Law without him*, so, *what* (h) *he orders* (without them or against them) *must be received as if it came from St.* Peter's *own Mouth*. But still 'tis little.

6. Why the (i) *Pope is come a Light into the World*. And are not those Men fond of Midnight, think you, that will not leave the Gospel's Light, to live in Popish Darkness, worse than that of *Egypt* infinitely?

7. What would you say to hear him called, (k) *The Lyon of the Tribe of* Judah, *the Root of* David; So *Begnius*, one of his Bishops, courted Pope *Leo* the Tenth: and thereupon *had the Daughter of Zion not to weep, God had raised to her a Saviour*, meaning this *pitiful Mortal*; and so on blasphemously and abundantly.

8. Though they, I think, out-spake him, a spit and stride, who prayed unto the Pope in this most dreadful Language; (l) *Thou, that takest away the sins of the world, have mercy on us*: and they were no losers at his hands thereby.

Yea, to fill up their measure of iniquity, *the*

(m) *Pope*

(a) Bell. de Rom. P. lib. 2. cap. 31.
(b) Id. ibid.
(c) Caus. 9. q. 3. c. 13. Nemo. Neq; ab Augusto, neq; ab omni clero, neq; à regibus, neq; à populo Judex judicabitur.
(d) *Antonin.* Sum. Pars. 3. tit. 22. c. 5. §. 1, &c. Papæ totius Mundi jurisdictio & cura cōmissa est. Non solum terra, sed etiam Cœlum.
(e) *Bell.* de Rom. P. l. 4. c. 1, 2, 3, &c. Nullo casu errare potest.
(f) *Sext.* Decr. l. 1. tit. 1. c. 1. Licet.
(g) *Antonin.* Sum. Pars. 3. tit. 22. c. 6. § 20
(h) *Decret. Gratian.* Dist. 19. c. 2. Sic om-
Counc
An-

(*m*) *Pope calleth himself God*, in a Letter to the Emperor; wherein, speaking of his Exemption from all Secular Powers, he saith, *God* (meaning himself) *cannot be judged by Men.*

10. And allows his Creatures to stile him without all shame, and fear, though to the trembling and amazement of every honest heart, (*n*) *Our Lord God the Pope.* What would become of the *Great Jehovah*, if the *Wretch the Pope* migh have his will? Who can deny him to be *The Beast*, that hath a *Mouth to speak great Things and Blasphemies?* Where is the Christian, in his wits, that can possibly doubt his being *The Man of Sin*, that *as God sitteth in the Temple of God, shewing himself That He is God?* Yet this is further proved in what follows.

(*m*) Dist. Grat. 96. c. 7. Satis evidenter. Nec posse Deum ab hominibus judicari.

(*n*) Extr. Joan. 22. tit. 14. c. 4. Credere Dominum Deum Nostrum Papam — Sic non potuisse statuere, sicut statuit, Hæreticum censeretur. In Gloss. ad finem.

2. *And such Acts.*

3. His *Acts* and *Deeds* evince, he takes upon him as if he were God. Doth not the Pope usurp Authority, not only over the Bodies of Men, (for that's a very small cast of his Office) but over their very *Souls* and *Consciences* likewise? It doth belong * peculiarly to *Jehovah*, to be the *God of the Spirits* of all Flesh; and 'tis his † *sole Prerogative* to erect a Throne and Tribunal there. But yet this ‖ *Impudent Mock-God* dares to make Laws to *bind* the Conscience immediatly, where God Almighty hath left it *free*: and *loose* it also at his pleasure, (blind and bold Bayard as he is) where God hath *bound* it. Out of innumerable Instances of the *former Case* I will give but one; but it may be called the Womb of all the rest. His *Old-Wives Tales*, Christened, forsooth, *Traditions of the Church, must be received with equal veneration, unto God's own and most Holy Word.* 'Tis so * decreed by his *Roman Worships* Conventicle of *Trent.* As for the *other*; how often hath the Pope discharged *Oaths of Allegiance*, which Subjects made unto their lawful Soveraigns? when swearing thus in *Judgment, Righteousness*, and *Truth*, is of eternal Obligation? Here of we had a World of proof † before. How often hath he allowed of *Marriage* within the Line by God [illegible] thereby making the *worst Adultery*, [illegible]

* *Numb.* 16. 22. *Hebr.* 12. 9.
† *Isa.* 33. 22. *Jam.* 4. 12. *Mat.* 15. 9. *Mark* 7. 7.
‖ *Bell.* de Rom. Pont. l. 4. c. 15, 16.

ful Matrimony? As to pass by others, Pope *Martin* the 5th, allowed one to marry his Sister, as their * St. *Antonine* telleth us: and 'tis well known † *Julius* the second gave our King *Henry* the 8th leave to marry his Brother *Arthur's* Wife: though *John the Baptist* was so *strait-lac'd* and *surly*, as to tell *Herod*, 'twas *not lawful for him to have his Brother* Philip's *Wife*. But you need not wonder, when you consider, that they tell you, and never blush in saying it, The *Pope can dispense, or grant a priviledg against the* * *Apostle, against the Law of* † *God, and of* * *Nature too.* And their practice daily is an excellent Comment hereupon. Scripture saith, *None can forgive sins but God:* and therefore our *Saviour* teacheth us to pray to him alone for that; *Forgive us our trespasses.* Pish; Pay but the Pope well, and he will forgive you, not a few only, but many, and all. Nay, you may have a cheaper bargain there than any God can allow. *Not Silver, nor Gold, but the precious Blood of Christ, will do with God*; as St. *Peter* tells us: though with *his pretended Successor* 'twill come at easier rates. What though *Christ alone hath the Key of* David, *to open and no Man shut; to shut and no Man open?* yea, *those of Hell and Death too?* Did not the *Pope* deliver *Trajan's*, the Heathenish Persecuting Emperor's Soul from Hell, as they assure us; and whereof, with other strappers of the same breed, you will hear more fully ‖ hereafter? Doth he not deliver many ever and anon out of Purgatory? And is he not the *Turn-key* unto Paradise, which every twenty fifth Year, at least, he sets wide open; *viz.* in the Year of *Jubilee?* Doth not this Mock-God command, I say not *Men and Devils*, but *Holy Angels?* Was it not * *Pope Clement* the Sixth that commanded the *Angels*, without so much as calling at the Door of Purgatory, to *carry their Souls right on to Paradise, that should happen to die on their Journey to the Jubilee at* Rome? What now can be said hereto? For 'tis insufferable to rake into this Kennel further. Are not all these *Atchievements of a Deity* plainly? Doth not this, *Man*, shall [illegible], or rather *Devil on Earth*, act openly the *God of* [illegible]? Well; if *He* be the Antichrist, *That, as God*

* Sum. pars. 3. tit. 1. c. 11. §. 1.
† *Sleid.* Com. l. 9.

Mat. 14. 3. 4.
* *Caus.* 15. q. 6. c. 2. Auctoritatem. in Gloss. contra jus naturale potest dispensare. Contra Apostolum dispensat.
† Caus. 16 q. 1. c. 44 Quicunq; in Gloss. Quomodo Paschalis potuit dare hoc privilegium, cum sit contra præceptum divinæ Legis? Non est absurdum quod privilegium concedatur quamvis sit contra jus divinum. Nunquid laico? Dico quod sic.
‖ *Book* 3. c. 3.
* Prorsus mandamus Angelis Paradisi, qua[illegible] animum [illegible]urgatorio [illegible] abso[illegible] Para[illegible]

God sitteth in the Temple of God, shewing himself that he is God, there is no more cause to doubt, whether *the Pope be Antichrist*, than to make question, whether the *Woman that conceived and brought us forth, be our own Mother.* He then that seeketh for the *Man of Sin*, let him *but go to Rome, he is as sure to find him there, as Water in the Sea.*

CHAP. XI.

Of the Frauds and Cheats of the Man of Sin.

3. *Action.*

ANtichrist's third Action, whereby he makes himself known, is, in the Apostle's order, his working Lying Wonders. But for as much as the opening That, will ask more time and pains abundantly than all the rests; and to say truth, my Main Design is wrapt up therein; I shall, with good leave of the Apostle, leave it to the last place, and consider next, what he is pleased to leave till last. This is his *Cosening, Cheating, and deceitful Method.* For he shall come *v.* 10. *with all deceivableness of unrighteousness*; ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας. The *Rhemists*, according to their Latin Original (no matter how harsh the sound or sense shall prove) read it; *In all seducing of Iniquity.* 'Tis true, the word we render *deceivableness*, seems by its Etymology to signifie, *A drawing out of the beaten Road, into some by-path, or no-path*, if you will: and so, metaphorically, importeth Fraud or Cheating; whether in the *Act*, or *Habit*, and very *knack* of doing it; or this by *Word* or *Deed* indifferently. And the other Term, *Unrighteousness*, though it commonly note, *injurious refusal of their due to others*, yet here perhaps it may intend [illegible] *cies*, or *kind* thereof, which lyeth formally in [illegible] unto another by *false and lying Cheats*, [illegible]

Ps. 119. 2, &c. *put upon him.* The *Septuagint* sometimes use it thus; and this Apostle opposeth it to *Truth*, both in 1 *Cor.* 13. 6. and *v.* 12. of this very Chapter: and *v.* 11. here saith, That Antichrist would handle Matters so, that he would put off a Lye for credible. And we are told expressly, That the Apostasie in the latter days, whereof the Man of Sin is Head, should drive the trade of *speaking Lyes in hypocrisie*, 1 Tim. 4. 2. So that 'twere very reasonable to conceive, that this Action of the Man of Sin, whereby he makes himself yet more manifest, is, *His deceiving People, with nothing else but Falshoods and Lyes, instead of savoury, and saving Truth.* But if we should be held unto the larger sense, 'twould only prove a little more about, and not so strait a way, yet which would lead us to the same place at last. For thus Antichrist's *unrighteous deceitfulness* (as the familiar *Hebraism*, and whereof more than once before, importeth) cannot succeed in the World without a Trade of *Verbal Falshood, and Deceit*; and indeed productive of his *real Frauds and Cheats.*

2. And never Glove did better fit the Hand that wore it, than doth this Character suit the Pope. As for his dexterity at these *ungodly Feats*, and his Disciples with him; to be sure, for long, and constant, and most natural practice of them, I will undertake, they shall *give both hands, and the beginning* to any *Mountebank, Jugler, Horse-courser*, or any other Fellow that hath served an Apprentiship to the Trade of Cheating throughout the World; nay, to the whole Fraternity of them put together. The *Head*, and *Body*, and All the *Limbs*: the very *Heart* and *Soul* of Popery is made up of nothing else but *Fraud* and *Falshood.* In very deed, That whole *vast Bulk* is *One huge Lye.* I do intend at present only to glance upon a very few Instances; and cannot but presume, that the Impartial Reader, with a very little pains and patience, in the ensuing Discourse, (and the very next Book most especially) through spont upon the consideration of their Wonders and Miracles, will frankly confess he meeteth with *full* [illegible] *and running over.*

3. What

3. What curſed lying Fraud of theirs is that, to make their ignorant credulous People think, that *Proteſtants*, whom with more falſhood than with ſpight, (for in *this Cain* might match them, *therein* only *Beelzebub*) they chriſten Hereticks, *are a kind of Monſters, worſe than Turks, or Infidels: their Perſons not to be converſed with; no nor their Books once looked upon.* Add hereto what's as bad, or ſomewhat worſe, to make their Hoodwink'd Captives confident, *That to believe, as the Church believeth, is ſufficient for Salvation: although they know no more what the Church believeth* (and much leſs then the reaſon of the Churches Faith) *than we in England ordinarily do*, who are the *Miſſes*, whom the *Biſhops*, *Cardinals*, and *Pope himſelf* doth moſt eſteem; or what the reaſon is of their ſo great value of them. Of the ſame ſtamp is their aſſurance of theſe ſilly Souls, that *muttering over*, juſt like a Parrot, (ſaving that, *I think*, the fooliſh *Bird* doth uſe no *Beads*) *ſo many Pater-Noſters, Ave-Maries*, and *Credo's* in *broken Latin, without underſtanding one word the while*; together with *their Faſtings, Penances, Pilgrimages*, and *ſuch-like Trumpery of* meer Will-worſhip, *are greatly pleaſing unto God*, and *meritorious of Eternal Life.* Eſpecially whilſt they are made to believe it as an Article of their Creed; that *if they pay but ſo much for the Pope's Indulgence, they ſhall obtain ſo full a Pardon of their ſins, that they may keep themſelves, and Friends too from, or at the leaſt, deliver them out of that horrible Hot-houſe*, called *Purgatory*: or if they will be frugal, *let them but well fee the Pariſh Prieſt for Maſſes, Dirges, and ſuch Popiſh Pedlars Wares, the Jobb will cleverly off*. And after all being utterly deſtitute of any Scripture Proof for theſe ſo *irreligious* and *unreaſonable*, if not *purely ridiculous Doctrines*, to obtrude for *Vouchers plain Baſtard Writings, inſtead of thoſe Legitimate*; or at the beſt, the *True put on the Rack, and by a Barbarous Uſage, forced to ſpeak quite otherwiſe than, or contrary to the thing they meant*; as the beſt *Fathers* are handled by them.

4. In fine: for theſe, and ſuch like hundred other *abſ*[illegible] as well as *impious Tenets* to be thruſt upon the

if they were *none else than Sacred Oracles*; and *to be received upon everlasting jeopardy*, in case of Mens neglect; *and yet we must not act as Christians, or as Men the while; not once enquire, whether these things are of God or not; nor dare have recourse to the Ballance, Rule, or Touchstone, which are the* Holy Scriptures: *for fear of difficulty*, which as they handle it, is nothing short of impossibility of understanding them; *nay horrible danger to our Souls in using them*; besides *undoubted needlesness* thereof at all: thus to be served, (as is the Popish Method) is such a piece of *unrighteous, false*, and *fraudulent dealing, as cannot sure be match'd on this side* Hell it self. And 'tis notorious, that the *Pope forbids the Scriptures to be translated into Vulgar Languages, and to be read on by the Laity*: for it is told them, that *they cannot understand them, and are likely to be led into Errors and Heresies by them*: besides too, that *they are not simply necessary at all; and of themselves insufficient for our conduct unto Heaven.* Now all these things, and whole Cart-loads more of the same Stuff, are as far past denyal in Matter of *Fact*, as they are beyond all excuse in Point of *Fault*. So that if *wicked, and unrighteous Falshood, Lying, and Deceit*, be one of Antichrist's Characters, (as the Apostle makes it here) *the Pope outbids the World, and takes the Bargain out of all mens hands; and doth as well deserve the Name of the* Man of Sin, *as ever sturdy Beggar did the Whipping-post, or Errant Thief the Halter.* All which a very *Bartimeus* will discern as by a Mid-day Sun in our Discourse upon that other Action attributed unto Antichrist, which cometh now to be considered: and which will also give me further fair occasion to detect his *Falshoods, Frauds*, and *Cheats*.

Scripturas sine Traditionibus nec simpliciter necessarias, nec sufficientes. *Bell.* de verb. D. l. 4. c. 4.

CHAP.

CHAP. XII.

The Lying Wonders of the Man of Sin.

4. *Action.*

THe last Action I am to deal with, is, *His Doing Wonders*. For of him 'tis said, *v.* 9. *Whose coming is after the working of Satan, with all Power, and Signs, and Lying Wonders*; οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους. Our Translators for perspicuities sake, thought meet to prefix these words [*Even him*]; although they are not in the Greek; that the weakest understanding might be sure the Relative [*Whose*] referred to the former, not the latter Antecedent. And 'twould have been not *irrational* only, but *irreligious*, and *blasphemous*, to have imagin'd otherwise, had they left them out. Because [*the Lord*] is the only Suppositе, besides [*the Man of Sin, that Wicked One*] to whom it could relate. And so to understand it were abominable, as before; and was good prudence in them to prevent. Papists think with us, but use not that Addition; 'tis *likely*, if not *certain*, for that they are well-pleased to have it misunderstood unto as bad a purpose as that were: 'twould serve so fairly to the justifying of their *common*, though *false*, and *Devilish* imputation to the Scriptures, of *leading Men into Errors and Heresies*. And thus the *Rhemists* read it, *Whose coming is according to the operation of Satan in all Power, and lying Signs, and Wonders*. Wherein, however, they have the boldness for once to leave the *Authentick Latin* (let them answer it as they can) as well as the *Original Greek*, in placing [*Lying*] before [*Signs*], which should be after it. But 'tis a small fault that; and 'tis but one: 'twere well they had not very many, and far more heinous to reckon for.

2. But since it is no *Colledge* I am labouring to

be my prudence to lay the *Ground-work* well. And therefore 'twill be worth my while to discuss particularly the several words which our Apostle makes use of here.

[*Whose*] *i.* That *Wicked One's*, in the verse before; meaning the *Man of Sin:* as was also shewed above.

[*Coming*] into the World; or [*presence*] there. For παρουσία serveth both.

[*Is*] in the present Tense. To note the certainty thereof, though Future. As his former Actions were described *v.* 4. [*opposeth, exalteth, sitteth,* &c.]

[*After*] The Papists say [*According to*] and we mean the same. The * best learned in the Greek render this word, *suitably to, agreeably to, as the utmost of the power, and strength of any thing is.* So *Rom.* 1. 15. τὸ κατ' ἐμὲ; *quod in me,* Vulg. Lat. As much as in me is, *Rhem.* As ours likewise.

* Convenienter, consentaneè, pro facultatibus ver viribus. *Bud.* Com. Gr. L. *Steph.* Thes.

[*The working of Satan*] The word importeth, *Vis efficax, quæ in aliquo agit, as well as Actio, vel Actus,* saith *Stephanus.* And with the Particle before, informs us, *That the utmost of the Devil's Power shall be lent the* Man of Sin *for working Signs, and Lying Wonders.* Satan will vie with God. And as the *Lord* did bear his Servants witness with * *Signs,* and *Wonders, and divers Miracles*; the *Devil* will, according to his utmost, assist *his* likewise: although they prove but *Lying Wonders.* And that this hath been verified in the *Pope,* and *Popish Party,* will be seen ‖ hereafter.

Thes. Gr. L.

* *Heb.* 2. 4.

‖ Book 3. c. 2. *specially.*

[*With all Power*] 'Tis properly [*in*] according to the Greek: yet so the sense is still the same. Nay, and this Preposition is often found to signifie [*with*] as here we render it. * *Piscator* hath observed about thirty instances of this kind. The [*Power*] here, is that particular *Power of shewing Signs.* And is often by a *Metonymy* of the Cause put for † *Signs,* or *Miracles.* Which inclines some ‖ Learned Men to understand [*Power, and Signs*] by an *Hendyadis*; as if it meant [*all powerful Signs*]; and not unaptly. Yea, our old Traslation joyneth them together [*all Power and Signs*] with a Comma after them: which looks the same way. But still, it maketh no material difference from the pre- [illegible] And 'tis added [*All Power*] to note the *variety*

* In Indice Voc. Græc. ad [illegible] Comment. [illegible] *Test.* [illegible] &

of

of strange Effects the Devil should assist Antichrist in the producing; q. d. *All kind of Power, or powerful workings*; understand, *that the Divine Power would permit to be exerted.*

[*And Signs*] Miracles, that is, As the word is very often used. A *Synechdoche generis*, Miracles being Signs of a Divine Calling, and of the Truth of Doctrine: when they are truly such, that is. But the case is otherwise here: for it follows, * *Mat.* 12. 38. *Mark* 8. 11. *Luke* 21. 25. *Hebr.* 2. 4. alibi.

[*And Lying Wonders*] Wonders, or Prodigies of a Lye; in the Greek *Genitivus Adjuncti*, a familiar *Hebraism*; to note the errant, and notorious fraud, and falshood of Antichrist's Wonders. Which, with whatsoever specious face they look, how great and glorious soever any of them seem to be, are notwithstanding, *One, and All, false and lying.* And this both *ratione substantiæ*; as not above the reach of Nature any of them: so none the Effects of the Divine and Almighty Power at all: and *ratione finis*; not confirming the Truth of God, but contrarily *meer* and most *gross* Fallhoods: which fits the *Romish Miracles*, as well as ever Shoe did the Last whereon 'twas made; as will be proved * hereafter. They may be called [*Lying*] in respect of all their Causes (if the Reader like that account thereof better). The *Efficient*; *viz.* principal; not God, but Satan: the *Final*; to prove false Doctrine, and not true: the *Material*; heaps of them very Phantasms, and meer abuse of *Senses*: the *Formal*; in real Effects; Natures Power (though to us unseen) and no Almighty Energy. * Book 3. c. 4.

3. The Apostle's meaning then is plainly this, *That, as Christ's coming, or presence in the World, was after, or according to, the efficacious working of God, with all Power, and Signs, and True Wonders*; that is, as God gave his utmost, and almighty Power unto Christ, to confirm the Doctrine of Heaven by all kind of real and true Miracles. So *Antichrist's coming, or presence in the World, should be after, or according to, the efficacious working of the Devil, with all Power, and Signs, and Lying Wonders*; that is, the Devil should give his uttermost Power unto Antichrist, to confirm the D[illegible]

Hell (wicked and false Doctrine) with all kind of false and lying Wonders. This is the apparent meaning of this place. So that *wherefoever* we shall find false Doctrine confirmed by all manner of false Wonders, we may be as sure of finding *Antichrist there*, as we may be sure to find a Man, where we can meet with an Humane Body, and reasonable Soul united: But *Popery* is a kind of Animal made up of the one and other, as its essential parts; the *Body* thereof being *All false Doctrine*, the spawn of Hell; and the *Soul*, that animates it, *false Miracles*, inspired by the Devil. We must then conclude to look no *further*, nor *any where else* for the *Man of Sin*, than *Popery*: being indeed as sure to find him there, as it is sure *The Devil is in Hell*; nay, 'tis a safe adventure to pronounce, *As sure as God's in Heaven.*

4. For, though it be most manifest, that their Doctrines are most impious and accursed, as contrary to the Word of God, as *Darkness* unto *Light*, and *Belial* unto *Christ*: yet are the Papists so far from blushing at the pretence of proving them by Miracles, that they glory therein, and brag thereof, at such a vain and childest rate, that they upbraid the Protestants, who are resolved solely to adhere unto the Doctrine of the Gospel, upon the attestation given thereunto by those Miracles, that our Lord and his Disciples wrought, by the undoubted Hand of God, that * *they are not able, by the help of God, or Devil, to work a Miracle for the confirmation of their Opinion.* Whereby, me thinks, they plainly shew themselves to be of *Her* mind, that said, *Flectere si nequeo Superos, Acheronta movebo*; that is, *If God will not help them for a Miracle, they will be beholden to the Devil, rather than go without*: as doubtless many, and many a time they have been, and you will see it † proved also, before we have done. Yea, they advance their trifling Vapour to a Triumph, that *their Belief hath been confirm'd by Miracles, and those both many, and great, in every Age, for a ‖ whole Sixteen together.* And it need not much be feared, if happily their hand be a little out at present, but that before the *Seventeenth* be compleat (although three quarters of it be gone) it will be in again.

* *Bellarm.* de Euch. l. 3. c. 8. Postremum Argumentum sumitur à Miraculis, qualia Hæretici pro suo Errore ne- [illegible] à Deo, neq; à Dæmone ex- [illegible] po-

[illegible] c. 3.

[illegible] Not.

5. Well

5. Well then, acknowledging (according to the Proverb, that we ought to *give the very Devil his due*) Popery to be as full of Prodigies, as *Africk* is of Monsters, or rather as a Scabby Head of Vermine, when all is done, *All Popish Miracles are nothing else but Lying Wonders: no true and real Miracles.*

6. To make this good, is the present Task upon my hands. Which when 'tis well effected, and I doubt not to perform it fully, *with Divine Assistance, and without a Miracle*; to say, *The Pope is Antichrist*, will be as current, as to say, *The Roman Bishop is the Pope.*

7. Only as the *Predicate* hath been above considered, to allow the *Subject* here a short Discourse is not unequal, and bringeth also a convenience with it to us. The Term *Miracle* is of Latin extract; and therefore I shall be so good an Husband, as not to waste my Ink and Paper upon the Greek and Hebrew words that stand for it. A Learned * *Roman*, and to be sure no stranger to his Mother Tongue, saith thus hereof; *Things that are hard to know from whence they come, or how they do consist, are justly called Miracles.* Whom † St. *August.* seems to follow; *I call a Miracle*, saith he, *whatsoever appears hard, or unusual, above the expectation or power of him that wonders at it.*

8. Hence fair occasion is given for the common distinction of *Miracles*, *largely* and *strictly* taken. By *Those* understanding, whatsoever breedeth Wonder in the Beholders or Hearers thereof, from whencesoever it shall spring: by *These*, such as do so, and are also the proper Product of Almighty Power, for uncontroulable approbation of whatsoever they are applyed unto. We grant, that *Popery is made up of the former kind*: but, notwithstanding all their cracks about this latter, they will be like themselves still; that is, *true Cheats, who pay meer Brass for Gold. Wonders* there are enough amongst them; but *Miracles* none at all: as these two words do aptly, and concisely answer both parts of the premis'd Distinction. But the conviction of their *Miracles* is referred to the third and last Book, as their *Wonders*

* *Val. Max.* Prol. de Mirac. l. 1. c. 8. Edit. *Londin.* 1673.

† Miraculum voco, quicquid arduum aut insolitum supra spem vel facultatem mirantis apparet. De Utilit. Credendi. c. 16.

ders shall take up the next, and second. And *Lying*, in despite of *Fates*, will necessarily attend them *Both*.

9. But should the Reader chance to wonder at it, as a Digression, to find me handle *Miracles* in the larger sense, as meerly *Wonders*; let him remember, that in a *Discourse of Wonders*, 'tis no great *wonder*, if the way of handling, as well as Matters handled, should prove *somewhat wonderful*. Nay, I may fairly tell him, 'tis no digression from the main Design, to shew *The Pope is Antichrist*: because hereby his *prodigious* and *stupendious Frauds* and *Falshoods*, which were before but meerly *glanced* on, are now brought out unto, and set in *open Sun light*; and whereas else, we should have seen only some *little parcels*; here, as it were, the *whole Pack* is exposed to open view: and which I shall leave unto his judgment upon the reading. And for conclusion I can safely say it, if nothing else would serve the turn, in making good that assurance which I gave in the last* Chapter, of the *abundant measure of the Deceits, and Frauds, and Falshoods*, among the Romanists, I shall afford my Reader an entertainment, neither unpleasant nor unprofitable to him; and which will be a good Preparative for the main Assault contained in the third and last Book of all.

§. 2. & 4.

BOOK

BOOK II.

The Man of Sin.

CHAP. I.

Of Popiſh Wonders. Six Pair in all: the firſt, being their miraculous Principles, and miraculous Proofs, hath the former of them here conſidered, and is found lying, and wonderful with a witneſs. Being plain Falſhoods, groſs Abſurdities, and horrible Blaſphemies.

THe *Wonders*, or *Things miraculous* (though *lying Ones*) in *Popery*, beſpangle that *Religion* (if *fowleſt Superſtition* may be called by ſo *fair a Name*) juſt as the Stars the Firmament; or rather ſeizeth thereon, as the *Leproſie* on *Gehazi*, no part free. That ſuch a *Faith* as theirs is, and *Practice* ſutable, ſhould be eſpouſed by them, and ſo pertinaciouſly perſiſted in againſt innumerably repeated C[illegible]

Popiſh Wonders.

that might even be felt, being wholly at *defiance* with the true *Religion*, in great part *inimical* unto very *Reason*, and in the Life and Soul thereof, repugnant to the *sense of Mankind*, is in it self a *Prodigie so tremendous*, as justly might *amaze*, *astonish*, and *confound* the wisest Head, and soberest Brain on Earth; had not the *Holy Spirit* so long before, and in this Chapter too, given warning to the World, that thus 'twould surely come to pass. But to be more particular, yet not to lose my self in so much Sea-room, I do resolve to steer my whole Course within the Bounds of *Six Pair of Wonders* only. These are *Miraculous Principles and Proofs*, Miraculous *Prayers* and *Preachings*, Miraculous *Sacraments and Censures*, Miraculous *Penances and Pardons*, Miraculous *Holy Things and Holiness*, and lastly, Miraculous *Rule and Church*. Nor can the Reader justly marvel, why I go by *Pairs* in this Affair, provided that he understand what Mysteries lie in Numbers. Nay, the *Philosophers* Curse upon the Number *Two*, frights not me at all. As little am I moved with the *Schoolmens* admiration of the Number *Seven*. What though they tell us, there cannot be any more, or fewer than *Seven Sacraments*, because there were *Seven Seals*, *Seven* Trumpets, and *Seven* Stars: with a many other *Sevens* in Scriptures? Cannot I be even with them for my Number *Two*, by the *Two great Lights*, *Two* Tables of the Law, *Two* Cherubims, *Two* Testaments; and *Two and Twenty* other *Two's*, or *Pairs*, if need were, that might be added? But what a felling stroak shall I give, when I tell them of that *Excellent Pair* which the *Virgin Mary* presented unto Christ, to appease his wrath, when he was about to destroy the Earth for its wickedness, which were, by the report of no worse a Man than their St.* *Antonine*, St. *Dominick*, and St. *Francis*? Anotherguess Matter I trow, than Pope *Innocents* Vision of the Laterane Church ready to tumble, but supported by the same † Couple. And if I shall but add the *Pair of Golden Calves*, which *Jeroboam*, his *Holiness's elder Brother* made, there will be *Two such Takes*, as will for ever still their bleating, on the behalf of any

The six Pair thereof.

* *Chron.* Pars. [illegible] 23. c. 3. [illegible]

† *Bonavent.* [illegible] S. *Franc.* [illegible] & Vincent. [illegible] Hist. [illegible] 65.

any other Number, against the Number *Twain*. But now to pass from jest to earnest.

2. Their *first Pair* of Wonders whereof you heard, were *Miraculous Principles, and Miraculous Proofs:* but the former will fill this Chapter. And for their *Principles*, I may truly say, *Behold Wonders! Prodigious Wonders! Heaps upon Heaps of Wonders!* Verily, they are able to astonish at first hearing of them. *Plain Falshood* All (as Popish, that is), *gross Absurdity* very Many, and *horrible Blasphemy* not a few. And yet to be embrac'd by those *called Christians*, so *many*, and so *learned*, and for *so long* a time, how *miraculous* is it! Which, by the way, makes me blame the modesty of that *Father* * *Jesuit*, who called but *One* expresly by this name, of *Miraculous Principle*, when, besides the Doctrine of Probability, wherewith he durst but almost compare this, there are so many, very many, others equally deserving that glorious Title. But let me barely give the Reader a few Samples of these severally.

1. *Pair.*

1. *Popish Principles. Lying Wonders.*

Miraculous Principles.

* *Mystery of Jesuitism.* Le. 7. p. 85, 86. Edit. *Lond.* 1658. viz. *of directing the intention, and so correcting the viciousness of the Means, by the purity of the End.*

3. First, Of *plain Falshood* then. And if the Weight be good here, the matter is not much about the number, since both the other must needs add to that. The Corner Stone in the Popish Fabrick, is, * St. *Peter was the Prince of the Apostles:* and hereupon the Tower of *Babel* stands. But is not this as plain a *Falshood*, as it is a marvellous *Wonder?* St. † *Jerome* so long since bringing in an Objector with this Chalenge, *The Church is founded on St. Peter*, forthwith dismisseth him, and it, with this short, but full Answer, *That very thing is elsewhere said to be done upon All the Apostles; and All receive the Keys of the Kingdom of Heaven, and the Churches strength is* equally *founded upon Them.* That's one Doctor's Opinion: but he was but a *Presbyter* indeed. Well, the Bishop, and Holy Martyr ‖ *Cyprian*,

1. *Plain Falshood.*

(1.) *St. Peter's Primacy.*

* *Bellar.* de Rom. P. l. 1. per tot.

† Lib. 1. in Jovinian. c. 1. id ipsum alio in loco super omnes: [illegible] claves [illegible] unt: Ex [illegible] super eos [illegible] clesiæ fortitudo solidetur. ‖ De Unitate Ecclesiæ prope initium. Hoc erant [illegible] & cæteri Apostoli quod fuit *Petrus* 3. pari consortio præditi & honoris & potestatis.

about as long before *his* time as *he* was after the Apoſtles, ſome 200 Years, taught him this Leſſon; *The other Apoſtles*, ſaith he, *were the very ſame that* Peter *was*: Equal *both in Honour and Power.* If theſe Holy and Learned Men had ſtudied for it, I know not how they could have ſpoken more like Hereticks, in the Judgment of the preſent Romaniſts. But they, good Men, which theſe eſchew, were for the following Scriptures, whate're become of *Peter's Primacy.* And Holy Writ being ſo expreſs in declaring, that the Church is built *upon the Foundation of the Apoſtles and Prophets*, doth plainly make the Prophets, as well as the other Apoſtles, equal ſharers with St. *Peter* in the Churches Bottom; and that will reach the Top, or Primacy at laſt. Nay, do we not find the Apoſtle *Paul* here (however he may ſcape, for want of better breeding, with the Papiſts) vouching himſelf *no whit behind the very Chief Apoſtles.* Now *Chief Apoſtles*, which is more than *One*; and *Paul*, a match to *Any* of them, doth cut the Throat, and ſtab the Heart of St. *Peter's Monarchy.* Nor is it poſſible, upon their ſuppoſition, to make *Paul* an honeſt Man, and free him from a Rebel, that durſt, beſides all this, controul, yea even rebuke, and openly too, and for a Crime, his *Sovereign Lord and Maſter*, to his very face, and ſtand to it ſtoutly alſo when he had done it; I ſay, ſtand to his withſtanding of his *Prince.* 'Twere worth their while too, to invent an honeſt *Salvo* for the other Apoſtles likewiſe, who took upon them to make their mighty *Monarch* a meer *Delegate.* For what a curs'd affront is that for Subjects to ſerve their Sovereign ſo! yet thus they uſed *Peter.* Yea, and above all parallel (but with open Traytors) they erect an High Court of Juſtice, and call him *Coram Nobis* for a great ſuppoſed Miſdemeanour. But all this while St. *Peter*, good Man as he was, ne're cries out *Treaſon, Treaſon*, notwithſtanding all this courſer uſage! No, no; he readily maketh his Apology there; and entreth no Proteſt againſt their Juriſdiction. He was ſo far from ever aſſuming ſuch a Supremacy, that, as one well acquainted with, and regardful of his * *Maſters pleaſure*, he utterly forbids

Epheſ. 2. 20.

2 *Cor.* 11. 5.

Gal. 2. 11, 12, &c.

Acts 8. 14.

Acts 11. 2, 3, &c.

bids any such attempt to be made by Any. Nos he knew that, *Teach all Nations*, was as much as *Feed my Sheep:* and that the Power *to bind, and loose*, was given to his * *Brethren*, as well as to *himself*. It is not therefore he, that is *for Christ*, but he that is *against him*, Antichrist, that Lords it over Equals; yea, Superiors too, as we heard before. And so farewel One Wonder of a Lye.

* *Mat.* 18. 18. *John* 20. 23.

(2.) *S.* Peter *Bp. of* Rome.

4. Then, *St.* Peter *was the Bishop of* Rome *until his death, full five and twenty years together: after that he had sitten at* Antioch *seven years before; and stayed almost five years before that at* Jerusalem: So their *Apollo*, and very marvellously! But what if other Papists, and some of the learned'st among them, tell us quite another Tale? Why then, *when Thieves fall out, True Men shall hear of their Goods again.* Yet sure it is, that *Onuphrius* puts the Cardinal to a deal of trouble for lying cross his way herein. And *Lyranus*, and the *Interlineary* saith, *Peter* was crucified, not by the Romans, but by the Jews. Nay; what if *Peter* were never at *Rome?* I hope, they will not fob us off, that he might be Bishop there for all that; for several Popes of *Rome*, since St. *Peter's* Time, were never there notwithstanding: so the * Cardinal. But sure enough, that Blessed Saint would never give so bad Example unto Bishops, of playing *Truants to their Duty.* But the truth is, very many good and learned Men are peremptory in the Point, That *Peter was never at* Rome *at all*. And in very deed, the Presumptions of that Perswasion are so just, and strong, that all the Art and Force of *Rome* can never batter them. He that can, and will confute the Famous * Dr. *Whitaker*, must set his Seal hereto. But yet it may be very well worth the while for us, to take a little notice what great encouragement the *Holy Scriptures* do themselves afford unto that confidence. That's nothing, little truly, that there is such utter silence of St. *Peter's* being at *Rome* there. An Affair of such grand Concernment, as laying the Foundation of the Churches, not well-being only, but very Subsistance (as † they take it) to be utterly passed by, without

Bell. de Rom. P. l. 2. c. 2. & 6.

Ibidem. c. 6.

In *Mat.* 23. 34.

In *Petrum* & *Andream* fratrem ejus; & multos alios. Crucifigeris: ut *Petrum.* Interlin.

* De Rom. P. l. 2. c. 1.

* De Rom. P. Quæst. 3. c. 3.

† *Bell.* Præf. de Rom. P. Agitur de fundamento Christianæ Religionis.

out any notice given thereabout in Sacred Writ, casts such a suspicion on the Business, as can never be cleared well. But further, had *Peter* been at *Rome*, and there so long, and to his death, how cometh it to pass, that the Apostle *Paul* should so much forget himself, as to play the Bishop in another's Diocess, and take upon him to *write at all any Letter* thither? And specially, how so *large an One*, and so *Authoritatively* too, if that the Prince of all Apostles, and Monarch of the Church were resident there? A Man would think, themselves, as well as we, must be amazed at it, if it were true. Well, say it possible to give just reason for his writing, though none appear; doth it not seem more strange, that he should be so *rude* (to call it by the softest name) as neither at first, nor last, to think St. *Peter*, a Person of that eminence, and there residing, worthy of one good word from him, when he taketh notice of so many other far inferiour Friends, with kindest Salutations to them at the close of his Epistle? Yea, when *Paul* was there himself, and thence wrote several Letters, wherein he sends the Commendations of several Brethren unto those, to whom he writeth, was *Peter* there, and yet no mention made of him in any such-like Christian Office? What? Had St. *Peter* no respect at all for any other Christians but those at *Rome*? Impossible. Or could there be a strut, or fewd betwixt the two Apostles, that might possibly hinder it? Next to the same, and most improbable. How (to proceed) could *Paul* make mention but of * few Fellow-workers with him there, and *Peter* none of them? And at † another time of barely *One*, that was *Luke* by name? Where was the Prince of the Apostles, and Bishop of *Rome* then? Is it to be thought, that if he had been there, he would have hid his head so cowardly, as to have left his Brother *Paul* ‖ alone at his first appearance before *Nero*. But what do I speak of these things? Who dares suspect St. *Peter*'s honesty? And then he will be a Man of his word, and keep his Bargain. Now we are sure, 'twas * agreed betwixt them, that *Peter*'s special Work should be among the *Jews*; and *Paul*'s among the *Gentiles*. And very

Phil 4. 21 22. *Col.* 4. 11, &c.

* *Col.* 4. 11.

† 2 *Tim.* 4. 11.

‖ Ibid. v. 16.

* *Gal.* 2. 9.

very few *Jews* there were at *Rome*, in comparison of the vast and infinite number of the *Gentiles*, Poor Souls! The *Jews* were scatter'd sadly in *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*; and of whom, according to his Office, St. *Peter* taketh peculiar care. To conclude, If *Peter* had been, and so long at *Rome*, can we imagine, that, when he writeth but two Letters in all, and yet was not able to forbear a dear mention of his beloved Brother *Paul* in one of them; amongst all the Sermons and Discourses which he had at *Rome*, for so many Years together, he should not once use his Name, about that great occasion of his being sent a Prisoner thither. For St. *Paul* is told, when he first came to *Rome*, that there was no news of him by Letter from *Judea*, nor any Brethren that came thence, had spoken any harm of him; which, in their sense, being *Jews*, must be about his zeal for Christ: and yet these Men make St. *Peter* to have been many Years at *Rome* before this Business happen'd; indeed no less than * thirteen, according to their curious computation.

1 *Pet.* 1. 1.

2 *Pet.* 3. 5.

Acts 28. 21.

* Rhem. *Table of S.* Pet. *and* S. Paul, *at the end of the Acts of Apostles.*

5. But *Bellarmine* brings *one* place of Scripture; and as he doth pretend to *only One*, so we shall quickly find indeed 'tis none. Well, let him have leave to speak however. That *Peter some time was at Rome*, saith he, *we bring himself for witness, at the end of his first Epistle: The Church that is at Babylon, greets you, and* Marcus *my Son. Now* Rome *is called* Babylon *here, and from thence he writes*; *Ergo*. But what a *Desperate* Cause is this, to fly to such a *Difficult*, it may be said a *Desolate* Trope as this? Is not this meer winking to avoid a blow: or rather leaping from the Frying-Pan into the Fire. Was there ever any other Person in the World found to *date his Letter at this rate?* What *Oxford* Scholar, or *London* Merchant, residing in those Places, will write unto their Friends beyond the Seas, and at the bottom say, From *Paris*, or from *Rome*; under a pretence, that now those Cities are grown like to these? No, the receiver will pronounce that Author *false*, and *foolish*. And shall St. *Peter* fare no better at their hands, that fare so well

De Rom. P. l. 2. c. 2.

well, themſelves profeſs, by him? And muſt the name of *Cardinal* be a Priviledge for the worſt abſurdity? *Sic pugnat?* ——— Theſe are the *Wits, that bear the World before them!* When all this while there was One *Babylon* in *Aſſyria*, and *Another* in *Egypt*, called *Grand Cairo* ſince; from either of which the Apoſtle, being preaching there unto the ſcattered *Jews*, may be allowed, with ſaving both to Wit and Honeſty, to have wrote this Letter. And the mention of *Marcus* in that Text, makes it probable, 'twas from that in *Egypt*; becauſe * he lived and died Biſhop of *Alexandria*, in the ſame Country, and near unto it. Though after all, if *Rome* be *Babylon* by the *Jeſuits* grant, 'tis no forc'd conſequence, that the Pope is Anti-chriſt; And then a *pretty Bird is he to betray his own Neſt!* Nor will that pittiful Salvo ſerve the turn, that this is meant of *Heathen Babylon, and not Chriſtian*; *this* being all as vile as *that*; and ſo much *worſe*, in that it ſcorns the means it hath of being better. This juſtifies then our departure from † her.

* Dorotheus in Vita Marci. & Nicoeph. l. 2. c. 35.

† *Rev.* 18. 2, 4.

6. But what if 'twere admitted that *Peter were at Rome*; will it therefore follow neceſſarily, that he was *Biſhop there, and five and twenty years together?* Why truly yes, I think as much the *one* as *other*: that is juſt neither, by any colour of reaſon. For in the *firſt* place, there is not the leaſt intimation of any ſuch thing upon Sacred Record; and therefore 'tis by no *means* a matter of Faith. What-ever Papiſts ſay, St. *Auguſtine* was of this Opinion; ‖ who ſaith, *Whether about Chriſt the Church*, or *any other Matter belonging unto Faith, and Life, I ſay not if we, by no means to be compared with him, that ſaid, If We; but, as he ſaith afterwards, verily, If an Angel from Heaven ſhall preach you any thing but what you have in the Law and Goſpel, let him be accurſed.* If you ſhould demand of him the reaſon of this; he gives it elſewhere, ſaying, * *Among thoſe things, that are plainly written in Scripture, are found all thoſe things which do contain our Faith and manners of Life.* But could not the Apoſtle *Peter be at Rome*, upon any other terms, than being

‖ Contr. Petilian. l. 3. c. 6.

* De Doctr. Chriſt. l 2. c. 8.

being Bishop there? On the same reason then, he could not be at any other City, for any considerable time especially, but he must be Bishop there likewise. And then he will be found an horrible Pluralist! Their great *Achilles* daring not to call for Scripture Evidence, pretends two doughty Reasons for the proof of this. First, The *Dignity of the Roman Church*; which must needs be from hence; and secondly, We *cannot tell him, where* Peter *sat as Bishop else, after he left the Church of* Antioch: And farther this great Man of Reason saith not. And what if we are dumb to both, since there is nothing but a sound in either, and not articulate? The Fame of the Roman Church was sometimes great (before its vile degeneracy) and that deservedly, for its famous Faith: and afterwards might be somewhat venerable, for what it once had been. Although, I think, that the Poet *Ovid*'s words make his best Answer,

Bell de Rom. P. l. 2. c. 4.

Rom. 1. 8.

——*Imperii, Roma, Deûmq; Locus*;

Rome was the Seat of Empire, and Mistress of the World; and that did make her honourable. For the other; we can tell him of Bishops that have left their Churches, as well as Princes their Thrones, and never took any other after; notwithstanding his Story, of *Peter*'s being Bishop of *Antioch*, and leaving that, and so, be a very *Tale of a Tub*. For to imagine, that the Apostles should leave the Care of *all the Churches*, to take up that of *one Particular Church*, and so change an *Apostleship* for a *Bishoprick*, *Credat Judæus Appella*; can never go down with any but a Roman Swallow. For when we consider the Officers Christ placed in the Church, were *Apostles*, *Prophets*, *Evangelists*, *Pastors* and *Teachers*; 'tis evident, both that the three former were extraordinary Officers, and likewise that the Bishops being ordinary Ones, must be ranked among the latter, Pastors and Teachers. Wherefore to conceit, that *File-Leaders*, the Apostles, should become meer *Bringers-up*, that is, Bishops, is such a degradation of them, as cannot be admitted by a considering Person. And verily

Ephes. 4. 11.

it must be very fond to interpret, *Teach all Nations*, the Commission which the Apostles had, by *Rule a Particular Church*, which is that proper to a Bishop. Besides all this, to assign so *good a Bishoprick* to St. *Peter*, and leave the other Apostles, at least * some of them, *not any at all* (which proves the Case) me-thinks is very *unkind*, if not *unjust*. But † *Epiphanius* (and so I have done) quite marrs their Market, in making *Paul* and *Peter* both together Bishops of *Rome*. And such a Partnership destroyeth perfectly St. *Peter's Primacy*; and consequently the Episcopacy they dream of, unavoidably. And thus the Second is sent packing after.

* James the *Brother of* John, Andrew, Paul, &c.

† *Hæres.* 27. Episcoporum in Româ successio hanc consequentiam habet *Petrus*, & *Paulus*, *Linus*, *Cletus*, &c. Ἐν ῥώμῃ γὰρ γεγόνασι πρῶτοι Πέτρος καὶ Παῦλος, οἱ Ἀπόστολοι Αὐτοὶ καὶ Ἐπίσκοποι.

(3) *Pope succeeds St.* Pet.

Bell. de Rom. P. præcip. c. 12.

7. Lastly, *The Pope succeeds St.* Peter, *and therefore is the Monarch of the Catholick Church.* Thus we arrive unto their *Trinity of Wonders, in the Unity of a Lye.* All being plainest falshood, if I say nothing more, by what you have heard already. But they shall not quarrel me for passing by, and not speaking. Well then; what if *Peter* had been *Prince of the Apostles*; What if he had been *Bishop of Rome* (that is to say, what if that had been which never was)? Doth it therefore follow, that the *Pope is his Successor*; and in an *Universal Monarchy*, because he sitteth in his Chair? O yes, by all means possible. Just as a *Thief is my Successor, that turns me off my Horse, and rides away therewith*; or *out of my House and dwells therein himself.* Or, if this be too low, the *Pope succeeds St.* Peter *with as good a Title, as an Usurping Tyrant hath unto the Throne, and Crown, and Scepter; which, like a Villanous Traytor as he is, he wresteth from, and keeps against the Lawful Heir.* Just such another Successor is the *Pope* unto that Blessed Apostle in Spirituals, as the *Turk* is to the Eastern Emperor in Temporals: or rather as *Himself* is to the Emperor of the West, in the choicest Flower of the Empire, the Roman Territories. Where are the Records to be found of any such Succession

setled

setled by our Lord, or such a Vicarship as they talk of either? *To thee I give the Keys of the Kingdom*, and *feed my Sheep*, are not only common unto *other Apostles*, as we heard before; but likewise unto other *) *Inferior Ministers*. I would fain know how the *Pope* can fairly claim St. Peter's Power though, whatsoever that were he had? They will not say, by *Conquest*. And though *Bargain and Sale* might suit their Methods well; yet, because the *Pope's Harbinger* was turned off by St. Peter, with *Thy Money perish with thee*: they will not stand to that neither. Nor can they plead a *Gift*, *and Legacy*, unless they will shew us a *Copy of the Will*. To say the Will was *Nuncupative*, is to say 'twas *none at all*. Because *Tradition*, their * only Evidence, is such a *Knight of the Post*, which sweats for Hire unto any thing, that it deserveth rather *nailing to the Pillory*, than *pinning Faith* upon it. As for their *monstrous Charity*, that may imagine it descendeth by Inheritance, and the *Pope is next a Kin, and indeed so like St.* Peter, that 'tis not further to be question'd for the right thereof. I would say to them, that as *The Pedigree can never be proved, so the utter dissimilitude that is between them, makes them perfect Aliens the One unto the Other.* A little patience will assure the Reader, that they differ full as much as *White and Black*, or *Light and Darkness*. St. *Peter's* Faith was, that *not by Gold, nor Silver, but the Blood of Christ we were redeemed*: the *Pope*, that *Money will get pardon for the Living and the Dead, and so redeem Men's Souls from Purgatory at the least*. His, that *Christ bare our Sins on his own Body on the Tree*, and *by his stripes God's Justice is satisfied*: This, that *we must bear them our selves, and by our Penances make amends to God*. One's, that *God's Power preserveth us through Faith unto Salvation*: the Others, that 'tis *vain presumption to expect that, for none are so established*. The former's, that *true Converts should be eager for the Word, as Infants for the Breast*: the Latter's, *we're to meddle with it, 'twill do them hurt*. The Apostles, that the *Holy Scriptures are our only Guide, and surer than a Revelation*: also the Apostate, Pope I mean, that *they are not simply necessary, nor whether sufficient*

*) 1 Cor. 5. 9. Act. 20. 28. 1 Pet. 5. 2.

Act. 8. 20.

* *Bell.* de Rom. P. l. 2. c. 12. Obs. 3. Etsi non habeatur in Scripturis, tamen ex traditione Apostolica, &c.

1 Pet. 1. 18.

1 Ep. 2. 24. & 3. 18.

1 Ep. 1. 5.

1 Ep. 2. 2, 3.

2 Ep. 1. 18, 19.

ent, without Traditions; yea, *Traditions are equal with them*, indeed, above them. That Holy Man's, that *Pastors should not Lord it o're God's Flock, nor rule for Lucre's sake*: This Wicked One's, that *Gain is Godliness*; *Money and Dominion are all in all.* That Man of God's, that *all Christians should submit to the Civil Magistrate*: This Man of Sin's, that *his Clergy are exempted from Him, and Himself is above Him.* 'Twould be too tedious to gather up all Instances of this nature. I shall therefore observe but a few more of Unlike Practices between them, and so finish. *Peter* liv'd in a poor and mean condition: the *Pope* in state above most Princes in the World. *He*, in chast Wedlock with his own Wife; the way wherein was honest, though 'twere poor: *This*, must be single, but guilty of the vilest lewdness the Sun e're shone upon, as his *own Creatures* tell us; and whereof * anon at large. *That Servant of God* preach'd diligently, both far and near, with greatest pains and industry: *This Servant of the Devil*, plays the Epicure, and lives at ease in his own Pallace, never minding that Work at all. *That Saint* suffered Persecution, and at last lost his Life for the Faith of Christ: *This Sinner* persecutes even to Death, by various Cruelties, the true Professors of that Faith, for which that Saint so suffered. *That true Zealot for Christ*, after his recovery, waxed stronger in the way of Truth, and was a faster Friend unto his Lord; and the longer he lived, the more his Zeal increased: This *very Antichrist*, since his Apostacy, like the Apostate Angels, grows worse and worse, increasing still in bitter enmity against *Jesus Christ, and all true Christians*; that it may be seen he hath not got this name in vain. Only having glanced on the Apostle's fall, it brings to mind, that there is something *common to the Pope with* Peter; although it hold not throughly neither. St. *Peter did* indeed, Good Man, *deny his Lord and Master*: The *Pope doth it with a vengeance also.* But yet St. *Peter's grievous fault* was but at *one time committed*; and then too *by surprize*; and afterwards *repented of with bitter tears, and zealous endeavours of reparation*, even to death. *The Popes* is both *repeated*, and *continued*, for about

1 *Ep.* 5. 2, 3.

1 *Ep.* 2. 13, 14.

* *Chap.* 12. n. infra.

a thousand Years, without *repentance*, and *remorse*, nay with *triumph* in *Iniquity*, though against the clear convictions of that Light now shining in the Earth, that one would think were able to drive Darkness out of Hell it self. And is't not wonderful now, *That Popes should be Successors to St.* Peter!

8. But the * *Cardinal Jesuite* is in earnest, after a presumption, that *Peter* was the Bishop of *Rome*, and Monarch of the Christian Church, to prove the Pope's succession in this very *grave*, yet *witty* manner too. *Some Body ought by Divine right* (saith he) *to succeed* Peter: *That can be no Body else but the Pope of* Rome: *Therefore he succeeds him.* Now that some Body must succeed, is gathered (as he tells you) *from the end of the Popeship*: for *sure it is*, (they are his words translated) *The Pope is for the Church, not the Church for the Pope. And so must not die with* Peter; *but last as long as it.* I Answer; 'Twere not impertinent to say, *The Pope is for the Church, just as the Wolf is for the Sheep*: but let that pass. Were not Apostles, Prophets, and Evangelists for the Church too? Was not Christ's presence upon Earth also? And were not many, many other things besides? What then; must they all last as long as the Church? Ridiculous! But he urgeth further; *The Church hath more need now of one General Pastor, than in the Apostles times; Christians now being more, and worse. And therefore since it had one then, it must have now.* And why, I pray, hath not the *Church more need also of those other Officers spoken of*, for his Reasons? But admitting *one General Pastor then*, how cogent his way of arguing is, see by a like case. *The World at first had but One Master of the Family: Now Men are more, and worse*: Ergo, *It should have but one still.* Though in very truth, *The Church neither then had, nor now needeth any other Universal Pastor, than the Great Shepherd of our Souls.*

* De Rom. P. l. 2. c. 12.

Ephes. 4. 13.

He is at it 2*ly*, *The Church is always one and the same; therefore having had such a Pastor once, it must have still.* I return: the Roman Common-Wealth was one and the same, under

under Consuls, Decemvirs, Tribunes, and Dictators, though the form of Government was not. And if we now must have the Church governed as 'twas then, there must be many Chief Rulers, as the Twelve Apostles were, and therefore one cannot serve the turn: and so farewel Succession to their Monarchy.

And 3*dly* and 4*ly* he urgeth, *Feed my Sheep. Feeding*, saith he, *is an ordinary and perpetual Office, And Sheep are All, as well as One. And all, respecting Times, as well as Places. But* Peter *could not live always to do this: Succession therefore is necessary.* So he. And *Christ* bids the Apostles, *Teach all Nations.* Let us try his Logick here a little. *Teaching is ordinary, and perpetual: Nations are all, as well as one: all, respecting all Times, as well as places too: And the Apostles were not to live always:* Ergo, *Succession unto every one of them is necessary.* Were not this fine work, and much to the Pope's advantage.

He tells us 5*ly*, *The Church is one Body*, and *must have one Head*, 1 Cor. 12. and *Peter being dead, it is not fit it should be Headless.* But I tell him, the Apostle in that place he quoteth, never dreameth of a *General Mortal Monarch.* Only by a Similitude shews, how useful Christians of meaner Gifts, as well as greater, may be one unto another: and therefore all should be united closely for the Common Service, by the strictest ties of dearest Charity. As for the Head, that influenceth, rules, and governs the whole Church, *Christ* only is so called, and not *Peter*, Eph. 1. 22, 23. Col. 1. 18.

Lastly, he saith, *There was Succession in the Priesthood of the Old Testament: but that was a Figure of the New Testament Priesthood. Therefore* Peter's *Succession must be kept.* And why not, by his leave; *a Succession therefore to the other Apostles also?* But that *Aaron*'s Priesthood should be a Type of any other than *His*, who is a *Priest for ever after the Order of Melchisedech*, was never heard of, nor will be, from the Scriptures. Nor is there any proper Priesthood in the New Testament at all, beside our Saviours. We read indeed of Priests and Priesthood * there: but such, as doubtless

* *Rev.* 1. 6. & 5. 10. & 20. 6. 1 Pet. 2. 5, 9.

'twould

'twould pleaſe the Pope to have the *Index Expurgatorius* paſs upon them. So his *Major* is diſcharged.

The *Minor* is, *It can be no Body elſe.* Right indeed! For, *Non entis non ſunt Accidentia.* There's no ſuch Monarchy; therefore no Succeſſion: then no Body to ſucceed, no doubt on't. He proves *there is no Body elſe.* No *Body ever claim'd but the Biſhop of* Rome, *and* Antioch: *but their Man's Title is not worth a Raſh.* *Ergo.* But hold a little. Surely there may be right, although the Claim be a while ſuſpended; may there not? I would not doubt the Eaſtern Emperor's Succeſſors Title to *Conſtantinople*, (whoever he be) although I know not when he did demand it of the *Turk*. No nor the Weſterns unto *Rome*, notwithſtanding a like ſilence in the Caſe. 'Tis certain other Reaſons, than want of Title, often hinder making Claim. As for the quarrel betwixt *Rome* and *Antioch*, I will never meddle to part the Fray, not ſo much for fear of a broken Pate, as for the pleaſure of ſeeing *True Men get their Goods again, by falling out of Thieves.* And ſo farewel the Pope's Succeſſion. Which if it were, were nothing to his Primacy notwithſtanding. * S. *Jerome* hath for ever baffled that idle Fancy, in his Epiſtle to *Evagrius*: whereof one only Sentence ſhall ſerve us here. *Whereſoe're a Biſhop ſhall be, whether at* Rome, *or at* Eugubium, *or at* Conſtantinople, *or at* Regium, *or at* Alexandria, *or at* Thanes, *their Merit and Office is one and the ſame.*

* Epiſt. Part. 3. Tract. 4. Ep. 9. Ubicunq; fuerit Epiſcopus, ſive Romæ, ſive Eugubii, ſive Conſtantinopoli, ſive Regii, ſive Alexandriæ, ſive Thanis, ejuſdem eſt meriti, ejuſdem & ſacerdotii. *Cum alia multa, iiſq; majoribus huc ſpectantibus.*

9. Thus much of Wonderful Principles of *Plain Falſhood* in Popery. For they have brought me ſo neer the brink of *Groß Abſurdities*, that one ſtep further, and I cannot ſcape falling in, before I am aware on't. I will therefore fairly, and at leaſure enter there. But the Name hereof is *Legion*, for *they are many*. And ſhould I only tyth them, 'tis ten to one but I am entangled with their Blaſphemies.

2. *Groß Abſurdity.*

So

So that a double number to the former shall serve my turn: though I shall send them packing sooner.

(1.) 1. Is it not absurd then to a Miracle, That † *the Pope, at Pope, cannot err by any means?* Understand it only in teaching of the Church about Matters of Religion. When certain 'tis by Scripture, * That *every Man is a Lyar*; then lyable to mistake at least. And were His Holiness a *Saint indeed*, and of the highest Form, and Captain of it, he were not thereby * *already perfect*. Still he might be said but to † *see in part*. And, good now, could the Man say, *more surely than he saw?* They fondly urge *Christ's* Prayer, that *Peter's Faith might not fail*. But as that concerns the Pope no more (we have seen already) than my best wishes for my dear Friend do my open Enemy; so it inferreth not, that Priviledg to *Peter* himself; who erred grievously after it. And to be sure, *All true Believers had* * *Christ's Prayer for them likewise*: who are not thereby made infallible, I trow. But besides the most flagicious Lives of very many Popes, we shall see † anon, that they have been *Erroneous*, *Heretical*, and *Blasphemous* with a witness!

† *Bell.* de Rom. P. l. 4. c. 3. Nullo casu errare potest.

* *Rom.* 3. 4.

* *Phil.* 3. 12.

† 1 *Cor.* 13. 9. 11.

* *John* 17. 20.

† *Chap.* 12.

(2.) 2. A second is like hereto: *If the Pope wants personal worthy his own, his Predecessors* (Peter's that is) *will serve his turn.* Thus it is written in their * Law. Now whatever God-Man hath done for the Sons of Men: shall not the *Just live by his* † *own Faith?* And ‖ *every one give an account of himself to God?* And * *answer for what he hath done in the Flesh, good or bad?* Or was there ever *Robber* guilty of such prodigious folly, as to make that a Plea for his deliverance from the Halter, because forsooth a *great while since, an honest Man dwelt in the House he liveth in?* Although, in truth, the Pope hath not that to say for himself.

* Si desunt bona acquisita per meritum, sufficiunt quæ à doci decessore præstantur. Decr. Grat. Dist. 40. c. 1. Non Nos.

† *Hab.* 2. 4.

‖ *Rom.* 4. 12.

* 2 *Cor.* 5. 10.

(3.) 3. 'Tis such another, if it do not out-strip it far: That *'tis much less sin in a Priest to keep many Whores, than to marry one*

one Wife. This * Campegius, Cardinal, and Legate to the Pope, spake without a blush. He knew, no doubt, his warrant from their † Law: *He that hath no Wife, and instead thereof a Whore, let him not be suspended from the Communion:* but let one Woman, Wife, or Concubine, serve his turn. Modest Gentlemen! though left to scope enough! Yet God saith, (a) *Marriage is honourable in All*; (b) *necessary to some*; but (c) *Adultery shutteth out of Heaven.* But must not shut out from Communion here on Earth; with Papists that is.

* *Sleid.* Comment. l. 4. Quod Sacerdotes fiant mariti multò esse gravius peccatum, quàm si plurimas domi meretrices alant.

† Dist. 34. c. 4. Is qui. Tamen unius mulieris, aut Uxoris aut Concubinæ, sit conjunctione contentus. (a) *Heb.* 13. 4. (b) 1 *Cor.* 7. 2. (c) 1 *Cor.* 6. 9, 10. & *Heb.* before.

(4.)

4. 'Tis as pretty also; *That in case of necessity any Person, Man, or Woman, may Baptize lawfully.* And to fill up the measure of the Absurdity, *He may do so*, say they, be he * *Christian, Jew*, or *Pagan*: *let but the Matter and Form be right, with a due intention.* 'Tis well however, that they make *Reason, Tongue*, and *Hands* together necessary in the Baptizer, for fear else lest *Balaam's Ass* should have taken up the Office. But our *Saviour* never said to any but his own *Disciples*, and they, I think, were *Teachers*, to be sure *Christians*, *Teach all Nations, Baptizing them.* Yet Romanists make no matter for a *Commission* to it; no nor so much as being *Christians.*

* *Bell.* de Bapt. l. 1. c. 7.

(5.)

5. Nay about tother Sacrament, there's brave work indeed! for *Accidents may subsist without a Subject*, is the Doctrine of their * Schools. That is, there may be *Roundness, Whiteness, Smell*, and *Taste of Bread*, and so on, but yet *no Bread all this while.* Forsooth the Substance thereof is by these Jugglers pack'd off and gone. The Bread is changed, by the Charming Priest, into the Natural Body of our Lord. Only the Accidents are unkindly left behind alone. Yet, fine *Religion*, Natural *Reason*, and very *Sense*, cry shame upon this grossest Dotage.

* *Lomb.* Sent. Lib. 4. Dist. 12.

(6.) *Bell.* de Euch. l. 3. c. 3.

6. Once more, and about the same Affair; *Christ's self-same Body, at the self-same time, may be in Heaven and Earth:* and *here on Earth; in ten, an hundred, nay a thousand, many thousand places;* and *all at once.* And certainly, so his *Blessed Body*, or this *wild Fancy*, must be a *Prodigious Monster!* If this be not to mingle Heaven and Earth together, what can do it? It doth at once belye the Scriptures, confute our Sense, and destroy the Humanity of our Blessed Lord! His Body hereby cannot be a *True*, but only a *Fantastical* Body.

But their *Absurdities* border as close on *Blasphemy*, as I observed before their *Falshoods* did upon *Absurdity*. I will therefore pass o're heaps with the bare mention of them. *Bread after Consecration is a Reasonable Creature. A little and thin Wafer containeth Christ, Head, Feet, with Face and Hands, and every part,* and *all Dimensions. Dogs, Mice, and other Vermine, may eat the Body of our Lord. Sacraments confer Grace by the very doing of the Work. God may be pictured, though no Man ever saw his shape. The Sign of the Cross, made by a Jew or Pagan, hath power to drive away the Devil.* And multitudes more; but all upon the skirts of Blasphemy, as I said; even as near as *Suburbs* are unto the *City*. We will therefore enter there, and take a view thereof.

(3.) *Horrible Blasphemy.*

10. The last kind of *Lying Wonders*, in point of *Principles*, among the Papists, is that of *Horrible Blasphemy*. I shall only herein double the number of the last, as there I did of that before. And so the Reader must be content with one bare *Dozen*, instead of a whole *Gross*, that might be produced. And in this too I shall avoid the tyring of his patience.

11. *What the Church teacheth*, (the Romish Synagogue, that is, or the Pope: whether likes you best;) *is the express Word of God.* So saith the Great Cardinal *Hosius* (a),

sius (a), and President of the Council of *Trent*. The Rhemists are true Sons of that Church too. For 'tis their Doctrine; *Whatsoever the Lawful Apostles, Pastors, and Priests of God's Church,* (Popes, Bishops, and Inferior Clergy you must understand hereby) *Preach in the Unity of the same Church, is to be taken for* (b) *God's own Word.* And * *Eckius*; What *the Church defines, is to be as firmly believed, as it were expressed in Scripture.*

(a) De expresso Dei Verbo; Cum alibi Lepius, tum disertim in ipso fine sic rudit. Quod Ecclesia docet expressum Dei Verbum est; quod contra Sensum & Consensum Ecclesiæ docetur expressum Diaboli Verbum est. (b) In 1 *Thess.* 2. 12. * *Enchir.* de Ecclesia Propos. 3.

2. Nay; the *Scriptures owe their Authority to the Church of* Rome: and *She is Superiour to them.* Thus (c) *Prierias*, Master of the Pope's Pallace, against *Luther*. *The Scripture is not Authentick, without Authority of the Church.* So (d) *Eckius*. *Is not acknowledged, or esteem'd Canonical, unless it be proved by the Authority and Testimony of the Church:* according to (e) *Azorius*. *Tradition is the very Rule of Truth:* And again; *The surest Rule of Truth, whereby we must examine the very Scriptures themselves,* saith (f) *Pighius*. And Cardinal (g) *Cusanus* tells us; *There be no Commandements of Christ,* but *such only as be so taken by the Church.* (h) Therefore the *Pope's Instructions are better than the Scriptures.* Say the Decrees.

(c) *Ap. Jewel.* Defens. of Apol. Part. 1. c. 8. & Part. 5. c. 10. A Doctrinâ Ecclesiæ Rom. & Rom. Pontif. Sacra Scriptura robur & authoritatem trahit. *Again*; Quicunq; non innititur Ecclesiæ ac Rom. Pont. tanquam Regulæ Dei infallibili, a quâ etiam S. Scriptura robur trahit & authoritatem, Hæreticus est. (d) *Enchirid.* de Eccl. Neq; Scripturam authenticam esse nisi Ecclesiæ Authoritate. Ubi diluuntur Objecta. (e) Instit. *Mor.* Pars 2. l. 5. c. 24. Scriptura Canonicâ non agnoscitur, aut habetur, nisi Ecclesiæ Authoritate probetur. (f) Controver. 3. de Ecclesia. Hæc (*traditio*) est ipsissima veritatis, ac pietatis Regula, ad quam & Scripturas, & omnia ex eis nata dubia, nisi errare velimus, expendere oporteat. (g) Epist. 2. ad *Bohem.* Ap. *Jewel. Defens. of Apol.* P. 5. c. 10. Divis. 2. Nulla sunt Christi præcepta, nisi quæ per Ecclesiam pro talibus accepta sunt. De Autor. Ecclesiæ & Concil. Supr. & cont. Script. (h) Dist. 40. c. 6. & Papa in notis. Illius velle Illius nolle tantum explorant, ut ad ejus arbitrium suam conversationem & ipsi intendant vel remittant. Et supra, magis quam à Sacris paginis, &c.

3. For the Blessed Book of God: 'tis but (a) *Dead Ink*; (b) A *Dead and Dumb Thing*; A (c) *Black Gospel, and Inkie Divinity*; As a (d) *Nose of Wax, and Dumb Judge*. Nay, the forementioned (e) Cardinal and President of *Trent* Conventicle tells you; *It may be said, in a pious sense, That the Scriptures were no more worth than Æsop's Fables, were it not for the Churches Authority.* And others talk as basely and blasphemously, as they of Sacred Scriptures. Their None-such, *Bellarmine* I mean, cannot honestly plead *Not Guilty.* His black Mouth brands it as *Ambiguous*, and most *Obscure.* But that's but little. 'Tis not *simply necessary*; indeed *'tis insufficient without Traditions: nor was it ever meant to be, or is a perfect Rule of Faith.* Such is the (f) Popish Reverence for the Word of God! But the Pope himself, (g) *Leo the Tenth* that is, blasphemeth them all out of the whole peece, in a worse than *Heathenish* or *Jewish*, even a plain *Deviliſh* Scoff upon the Blessed Gospel, calling it *The Tale of Christ.*

(a) *Luder.* Can. Later Ap. *Jewel.* Defens. of Apol. Part. 4. c. 19, 20. Divis. 1. Sic etiam. Peresc. de Trad. Praetatione. Ecclesia est vivum pectus Christi: Scriptura autem quasi mortuum Atramentum. Fons & origo omnium errorum: quod nihil sit pro certo & indubitato in iis quæ ad Christianam attinet pietatem à quoquam fideli recipiendum nisi *Atramento Mortuo* in Sacris codicibus expressum inveniatur. (b) Episcop. Pictavien. ap. Sleidan. *l.* 13. Scripturam esse Rem inanimem atque *Mutam*, sicut etiam sint reliquæ leges politicæ. Haud longe à fine libri. (c) *Ecclesiæ*; teste Chemnitio Exam. Conc. Trid. Part. 1. De Scrip. Sacra, prope initium. *Ecclesiæ* vocat (Sc. Sacram. Scr.) *Evangelium nigrum, & Theologiam Atramentariam.* (d) *Pighius* Contr. 3. de Ecclesia, pag. 89, 90. *Paris.* 1549. Sunt enim Scripturæ muti Judices. Sunt velut Nasus quidam cæreus. (e) De Author. Scr. l. 3. pag. 197. F. *Paris.* 1562. Scripturas valere quantum Fabulas *Æsopi* si destituantur Autoritate Ecclesiæ, potuit pio sensu dici. (f) *Bell.* de Verb. D. l. 4. c. 4. & c. 12. Scripturas sine traditionibus nec simpliciter necessarias, nec sufficientes. Finem proprium & præcipium non fuisse, ut esset Regula fidei. Non est Regula totalis sed partialis, &c. (g) *Catal.* Test. Veritat. Tom. 2. lib. 20. Cardinali Bembo quidam ex Evangelica Historia proponenti respondit, *Quantum nobis nostrisq; ea de Christo Fabula* profuerit, satis est omnibus seculis notum. p. 933. *Lugdun.* 1597.

4. The *Popish Canons may well be pronounced then of equal Authority with the Word of God. And he that doth not receive them indifferently, whether he be Bishop, Clerk, or Layman, neither doth he receive the Catholick Faith, nor the four Gospels to his Benefit.* And this is not the talk of Idle Fryars,

* Dist. 19. c. 2. Sic omnes Apostolicæ sedis sanctiones accipiendæ sunt, tanquam ipsius divini *Petri* voce firmatæ sint. Et c. 4. & c. 6. ibidem.

Priests,

Priests, or Bishop either: but of the *Infallible Pope* himself. Nay; * *Whosoever is ordained not indifferently to receive the Canons, whether he be Bishop, Priest, or Layman, is prov'd not to keep, and believe the Catholick and Apostolick Faith, nor the four Gospels to his benefit*; saith another Pope. And who can marvel, if the *Drove* bleat according to the *Bell-weather*; as that sorry † Doctor, who said, *We had better be without God's Law, than the Popes.* Yes doubtless; A draught of rankest Poyson is better far than so much of the richest Cordial in the World! *The Lord rebuke them.* Jud. 9.

* Dist. Grat. Decret. 20. c. 1. De Libellis.

† *Fox.* Mon. *Life of* Tindal. *At beginning.*

5. Well; let's proceed upon their *Mass.* *The* * *Priest is maker of his Maker. He that created you, gave you power to create himself. He that created you without your self, is created by you, by means of your selves.* What? Christ and Priest like Water and Ice! The Potter makes the Vessel, and the Vessel makes the Potter! *Blasphemy* to be abhor'd, yet *Bedlam-folly*, in the *Non-sense*, and *contradiction* of it, to be laughed at. *Understand ye brutish among the People,* Psal. 94.

* Sacerdos est altior regibus; felicior angelis; Creator Creatoris sui. Serm. Discip. Serm. CXI. Ex Doctore quodam. Ste Stella Clericor. ap Jewel. ad Artic. 21.

6. This *Bran-God of their own creating, must be fallen down unto, worshipped, and* † *adored as He that made the Worlds, and redeemed Mankind.* Thus they command, and practise daily. *Shall I fall down to the stock of a Tree?* Isa. 44. No, no: to a *Wafer-Cake.*

† Hostiam genu flexus adorat: iterum adorat. Calicem adorat; iterum adorat. *Rubric* in Canone Miss.

7. Then 'tis *put into their Mouth, ground with their Teeth, swallowed into their Belly* (and with that which follows) *by these worse than Cannibals.* Nay, *Dogs*, or *Mice*, or other *Vermine* may serve it so: but at *their* ‖ *peril, if they can be catch'd.* Well *may they eat God's People up, when they serve their own God so!* Psal. 14. 4.

‖ Illud animal si capi potest occidatur & comburatur, & cineres ejiciantur in Sacrarium, vel sub altari. *Missal.* Rom. de Defect. in Celebrat. Miss.

8. And now this *Heathenish, Brutish, Hellish Work,* * *availeth for Remission of Mens sins*; The *Lookers on*, as well

* *Bell.* de Miss. l. 2. c. 67.

as

as *Actors*; *Absent*, as the *Present*; the *Dead* too, together with the *Living*. Hearken Earth, and be astonished ye Heavens! *Christ only is the Lamb of God, that taketh away the sins of the World.* Who by *one Sacrifice*, and that *of Blood perfects for ever them that are sanctified.* So that, as there is no need; this Work is too great for *Mass*, and *Priest*, and *Pope*, and *Devil*, to effect.

9. But on, about the *Pope*. This *wretched Mortal* (if you believe them) *hath far greater power than all the Prophets, and Apostles, had together.* You heard * before he can dispense against the *Apostle*, the *Law of God*, and *Nature* also. Nay, against the *New* † *Testament*: yea, and with all the *Precepts of* † *Old, and New Testaments* too. And how often hath he practis'd thus? Allows *Incest*; dischargeth *Oaths of Allegiance*; stirs up *Rebellion*; and abets *Murders*, even of *Princes*. Volums may be filled with these things; and a pretty flock of Instances we have had already.

* *Book* 1. c. 10.

† † Panormitan. Extra de Divort. Ca. fin. Sum. Angel. in Dict. Pap. ap. *Jewel.* Defens. Apol. Pars 1. c. 8. Divis. 1.

10. Whoop; *He can* * *pardon All Mens sins*; *and give them likewise Eternal Life: if they will pay well for it*; understand. You will hear hereafter of a Vertue in this Popish Ware, I mean of Pardons, for making Guiltless *One that had ravished even the Blessed Virgin.* Only Men suffer Torments, it should seem, because, *That fat Hog is not greaz'd.* Else their Deliverance were as easily made, as talk'd of.

* *Sleid.* Com. l. 1. ad initium. Omnium delictorum expiationem, ac salutem æternam pollicetur

11. Why? *He must needs be more than Man with them, who stile him familiarly,* † *Another God on Earth*: with heaps of other Blasphemies † above recited. As the *Root of David*; the *Lion of the Tribe of Judah*; the *Light come into the World*; the *Lamb of God, which takes away the sins of the World.* And,

* Tu denique Alter Deus in Terris. Orat. *Marcell.* in 4 Sess. Concil. *Lateran.* sub Jul. 2. ap. Sur.

† *Book* 1. c. 10, &c.

12. Lastly,

12. Lastly, *The Lord our God*, And * *Divine Majesty*, is the Language given of, and to this *Sinful Man*, and *Man of Sin*. Yea in the *Council*, and *Speech* last quoted; not only the Prophecy made of Christ, *Psal.* 72. 11. *All Kings shall fall down before him; all Nations shall serve him*, is applyed to this *Antichrist*: but our Lord's own words in just assuming, *All Power in Heaven and Earth unto himself*, *Matth.* 28. 18. are villanously ascribed to this *Eldest Son of the Devil*, with excluding Christ from any share therein. From whence I think we may be able to give a good interpretation of that other Complement *His Wickedness* useth to receive in Verse.

* Divinæ Majestatis tuæ conspectus. Orat. *Puccii* in Sess. 9. Concil. *Later. n.* Sub *Leo.* 10 ap. Sur. ipso limine. Omnem *Tibi Uni* in Cœlo & in Terrâ traditam à Domino potestatem. Ibid.

† *Nec Deus es, nec Homo; quasi Neuter, es inter utrumq;*

† *Clement.* Proœm. in Gloss. prop. fin.

O Pope thou art nor God, nor Man; thy Part
Is neither; but Betwixt them both thou art.

That is, *A Devil Incarnate*. What else? Most certainly, *Daniel's Horn*, which *had a Mouth, that spake great things*: *and* John's *Beast, that on his Head had the Name of Blasphemy* and *a Mouth speaking great things and Blasphemies*.

Cap. 7, 8. *Rev.* 13. 1, 5.

And, Reader; are not here *Miraculous Principles* for the *Falshood*, *Absurdity*, and *Blasphemy* of them? Though, if I say the *half* have not been told thee by me, therein I shall not speak the *whole truth* to one *quarter*; no nor the *Tyth* thereof. How could I multiply the *Tale*, until the Reader's Patience were worn out unto the very stumps? As, to ride *Post*, and reckon.

1. *Peter is the Rock whereon the Church is Founded.*
2. *The Virgin* Mary *is our Mediatrix.*
3. *Nay all other Saints sustain that Office.*
4. *Even many that never were, or Saints, or Men.*
5. *Religious Worship must be paid to Stocks and Stones.*
6. *Images do as great, or greater Miracles than Christ himself.*

7. *Christ's*

7. *Christ's Sufferings will not satisfie for our sins, but we must also make satisfaction for them our selves.*

8. *Such as died before St.* Francis's *Time, were saved by Christ; since, by St.* Francis.

9. *Those buried in his habit* (though Turk, or Jew) *are surely saved.*

10. *Christ takes away Sin as the Blood of Christ.*

11. *Yet there's no Salvation without praying to Saints.*

12. *And to increase the amazement, Men cannot go to Heaven, unless they will plunge themselves into Hell:* that is, *embrace their Devilish Doctrines, and become a Member of the Romish Synagogue of Satan,* they say.

But enough of stirring thus in this stinking *Kennel*, this very *Lake* of the *Bottomless Pit*. Yet such *Monstrous Principles* swarm in Popery, as *Worms do in a Dunghil*; and their whole *Religion* is a very *Leper*. Yet we shall find their *Proofs* also are of a *Piece* with them. And so for the second Wonder of a Lye.

CHAP. II.

The Second Lying Wonder, Miraculous Proofs, of Popes, Councils, Canons, and Bellarmine *himself.*

2. *Miraculous Proofs.*

THE former *Wonder* justly might afflict a Christian's *Heart*; and This will surely much affect his *Spleen*, at least. The strange *Amazing Proofs* made use of by them! But it is flatly necessary, that I should bound my self in such a Boundless Field as now I enter on. Well, for the *Mysterier sake* then, I will stint at *Twelve*. Provided always, that then my Reader should interpret me, when the round Dozen is pay'd off, that I mean no more than *bare Intenst* thereby.

2. To begin then. The *Pope is Head of the Catholick Church.* A Sacred Axiome! In good time Gentlemen: And how is it proved pray? Why, 'tis as plain as the Nose in your Face forsooth, from their * Holy Laws. *Our Lord said to Peter*, John 21. *Feed my Sheep. Ergo.* A marvellous Proof! And true Pope-like! For *Feeding* is a great way off from *Ruling*; yet both are common to every Pastour. What's there for Catholick Headship then? But the mischief is, The Pope, howt're, is nothing a-kin to *Peter*, as was prov'd before. Well, let's try again. *The Civil and Ecclesiastical Swords both are in his hands.* And good reason too no doubt! 'Tis said, Luk. 22. *Behold two Swords.* This cuts to the quick now, doth it not? *Two* Swords between *Twelve* Men, and for *private Defence*, sounds loud to prove Temporal and Spiritual Authority in the Pope. Why yes; so my Staff stands in the Corner, therefore 'twill Rain to morrow. Again though. * *The Pope is above the*

* Extra. Com. lib. 1. tit. 8. Unam Sanctam.

* Ibidem.

* Ibidem.

the Emperor, and all Secular Powers. I, that is he. God said to *Jeremy*; *I have set thee over Nations, and Kingdoms, to root up, pull down, and destroy*, Jer. 1. 10. But the *Pope* is *Jeremy*. Yes, yes, or some thing else. *Jeremy* was by *Word* to denounce Vengeance against the impenitent Enemies of God's People: and the *Popes* in *Deed* take Vengeance on the People of God; because they will not be God's Enemies. *Pretty Jeremies, are they not!* Well. *But God made two great Lights.* Yes; we have had that Freak * already. For all that; † *No Man may judge the Pope; but every Creature owes obedience to him.* Very likely! And 'tis proved by, *The Spiritual Man judgeth all things; yet himself is judged of no Man.* The *Spiritual Man*, that is the *Pope*. Mark that. Judgeth *all things*: that is *all Persons*. For, though all *Things* are not *Persons*: who will deny but all *Persons* are *Things*? And that hits the Nail on the Head! *Himself is judged*: that is, *ought to be judged*. Would you have it * plainer yet? Esay 10. 15. *Shall the Ax boast it self against him that heweth with it; or the Saw, &c.* All others are but *Axes and Saws*: the *Pope* is the only *Carpenter*. And here he works by *Rule*, I trow! Nay; do you hear? † *None may censure the Pope's doings, though he so miscarry as to damn thousands besides himself. None, either Emperor, or all the Clergy, or Kings, or People, shall pass Sentence on the First See, that is the Pope.* Wot you why? *Other* ‖ *mens causes God hath left to the Judgment of Men; That of Bishops, without all question, he hath reserved to his own Judgment.* And what proof of this? 'Twas said to one, *Thou art* Peter, *&c.* And *whatsoever thou shalt lose in Earth, shall be loosed in Heaven.* Any thing more? Yes; *Of this See I take it said by the Prophet; If she be debased: To whom will ye flee for help?* and *where will you leave your glory?* A mad proof, if you but turn to *Esay* 10. 3. the place referred to. I pass by, *Uzza stays the Ark, and*

* *Book* 1. *c.* 7.

† Extra. ubi supr.

* Decr. Grat. Dist. 21. c. 4. Inferior.

† Dist. 40. c. 6. Si Papa. Hujus culpas redarguere presumit mortalium nullus. & Caus. 9. q. 3. c. 10, 11, 12, 13, 14. & alibi Sexcenties.

‖ Nemo judicabit primam Sedem. Istius Præsulis suo, sine quæstione, reservavit arbitrio. Uni dictum, Tu es *Petrus*, &c. Si hæc humilietur: ad cujus confugietis auxilium? & ubi relinquetis gloriam vestram?

dict

dies for it. The Ark is Prelates; Uzza unruly Subjects. Let them look to it, that touch the Pope. However if *his Holiness Yoke should prove intolerable, for all that it must be quietly born.* For great reason doubtless! Yes; * *in memory of the Blessed Apostle* Peter. And again in the next: *because the* † *Roman Church is set for a Glass and Example.* Why; *to despise her Command, were to incur the sin of Idolatry:* as is plain by 1 *Sam.* 15. 23. *Rebellion is as the sin of Witchcraft;* and *stubbornness is as Iniquity and Idolatry.* Well prov'd ‖ Pope! For you must know, that as *the Roman Church is above all Churches by Christ's own word,* (a) upon this Rock I will build my Church, &c. So likewise, *by no means subject unto Kings and Emperors, notwithstanding some pittances of Tribute may be sometimes paid them for peace and quietness sake.* And this is manifest, because (b) *Peter was not had to give the Fish; but the piece of Money found in the Fishes mouth for himself, and Master.* Though, would plain Truth go down, *Churchmen should altogether be exempt from all Imperial Taxes.* (c) For *in the time of Famine,* Pharaoh, *when he bought the Land of others, and made them slaves; yet so supplyed necessaries to the Priests, that they had left them both their Liberty and Possessions.* And if I may make bold to interpose one word, 'tis but this: *Should not a Christian Emperor be all as good, as an Heathen One;* when their *Christian Priests are full as bad as Heathen Ones;* for gross Idolatry at least? But this moreover; *Their* (d) *Clergy must not marry by any means;* no no, they must not, prove they the while never so errant Whoremasters, or Sodomites. And *one Pope* proves it by *Rom.* 8. 8. *They that are in the Flesh* (that is married Priests) *cannot please God.* (e) *Another* by *Levit.* 19. 2. *Ye shall be holy, for I am holy.* And indeed the Nail is driven home in the next (f) Palea. *Paul,* it saith, *to the* Corinthians *writes,* (as 'tis falsly quoted by them) *Do you abstain for a time, that ye may attend to Prayer. If Laymen must do so, much more Priests always; who must pray, and sacrifice always.* Marriage it seems by these Unholy Ones, passeth for an Unholy State; whereas, *I hear,* the Modern Whoremasters only brand it for some inconvenience. But *let*

* Decr. Grat. Dist. 19. c. 3. In memoriam B. *Petri* licet vix ferendum, feramus, & pia devotione toleremus.

† Quicquid ordinat, perpetuo & irrefragabiliter observandum est.

‖ Dist. 81. c. 15. Siqui sunt.

(a) Dist. 21. c. 3 Quamvis.

(b) Caus. 23. q. 8. c. 22. Tributum.

(c) Caus. 23. Ibid. Hujusmodi non videantur imperialibus exactionibus subjici. endi, &c.

(d) Inter Decreta Siricii. c. 7. 20. Sur. Tom. 1.

(e) Dist. 31. c. 4. Tenere.

(f) Ibid. c. 5. Palea. 1 *Cor.* 7. 5.

not Secular Powers attempt a Reformation for all that: no, nor *endeavour a preservation of the Church* without the Pope. No, by no means. But good now why? Saith * Paul the third; *Not only* Uzza *died for putting out his hand to stay the Ark: but* Corah, Dathan, *and* Abiram *were swallowed up for rebelling against* Moses *and* Aaron. So he: Rarely argued: and to a Demonstration! *Uzza* suffer'd not only for acting out of his Calling, but against the express command of God: *Ergo* Princes, whom God hath made Nursing Fathers to his Church, must not do their duty, but stand still and look on, whilst the Pope endeavours to starve or poyson her. Those Rebels, whom the Devil stirred up against God's Chief Magistrate, and Chief Priest, (which *said Priest* was to follow the *said Magistrate* as his Guide in all things) were dreadfully punished by a Miracle: Therefore *God's Vicegerents* must ask the *Devil's leave*, or, if you will, have *his Lieutenants License*, I mean the Popes, before they do the Work of God! For you must know, *Princes are not to meddle in making any Laws about Religion:* let the Necessity be ne're so great, and the Opportunity never so fair; they burn their fingers if they do it. Would you have it proved? Hear the same * Admonition of the same Pope. *Uzziah was smote with a Leprosie, for attempting to offer Incense. This is Incense*, saith the Pope; *not your Work, O Emperor, but the Priests of the Lord, and mine specially, to whom God hath given the power of binding and loosing.* And further, † *God alone must judge the Priests.* Hear it proved, ye Hereticks, and disbelieve it if you can.* *God saith*, the Pope goes on, *to Wicked Priests*, (well applyed to *themselves*) *I my self over the Shepherds* (so the Vulg. Lat. reads corruptly, Ezek. 34. 10.) *will require my Flock of their hand. Which as God will throughly do in his time, so if any one will take his Work out of his hand the while, he will surely suffer for it.* So he: and right Mathematically! But my Tale is well-nigh given. However I shall conclude with one other Instance of as great authority as any of the rest, and far more pregnant.

* Admonit. ad Cæsarem n. 19. 20. in Calvin. Opusc. p. 241. Genevæ. 1597. fol.

* N. 23 24, 25.

2 Chron. 26. 19.

† Cui (Deo) solum de Sacerdotibus &c. linquitur judicium.

3. And

3. And indeed it is about a weighty matter, *viz.* the *Religious making and worshipping Images*. For which Principle what * demonstrative Proofs a Pope, and *Patriarch*, with a Council of 318 *Fathers* (as they are called) gave, I shall briefly offer to the Readers Wonder and Amazement. Now the necessity hereof is manifested thus: *God made Man after his own Image*. Abel *offered Gifts to God*, which he accepted of. Noah *built an Altar to the Lord*. *So did* Abraham *to God's honour and glory*. Jacob *raised a Stone*; and *God was not angry that he did it of his own head*. *And worshipped on the top of his Rod*. What serves this for? *That we, too, should shew our love to God and his Saints, by representing their Figures in Images*. Let's come to Scripture again, saith the Pope: *Moses was commanded to make two golden Cherubins*. *And God did not disdain to speak for the Peoples Salvation thence unto him*. *Wherefore we must not doubt, but all things made for the praise and glory of his House, are holy and to be worshipped*. Nay, *he was bid to make a Brazen Serpent, and they that looked upon it were saved from death*. * *Much more shall we by looking on, and worshipping the Images of Christ, and of his Saints*. *Farr be the doubt of this*. Solomon *made also a Cherubin in his Temple*: *why shall not we adorn God's House with divers Colours, and Pictures? Whereas the Prophet Esay likewise saith, There shall be an Altar in the Land of Egypt in those days*. *And the Psalmist sings*, Confessio & Pulchritudo coram eo: we read, *Strength and beauty are in his Sanctuary*. (Psal. 96. 6.) So doth their *Montanus*. Again, *Lord, I have loved the beauty* (ours, the Habitation, as their best Interpreter, and last mention'd) *of thine House*. With more as plain Proof for making and worshipping Images, as any Fool, or *Madman* in the World could urge himself, or need have *urged to him*.

In another Action of the same Council, near to as good a purpose. As, If *the Old Testament had Cherubins shadowing the Mercy-Seat*; *Even we also will have the Images of Christ, the Holy Mother of God*, and *of the Saints shadowing our*

* *Synod. Nicæn 2. Actio secunda ap. Sur. Tom. 3. p. 62, 68. Edit. Colon. 1567.*

* Si Israeliticum populum per inspectionem æneï Serpentis servatum à suâ peste credimus: Christi vero Dei & Servatoris Nostri omniumque Sanctorum figuras contemplantes & venerantes dubitemus nos servari? Absit ut amplius dubitemus. *p. 67. Actio. 4ta. p. 91.*

Pag. 95. *our Altars.* Again, *Whatsoever things were written, were written for our Instruction,* (for their Vulgar leaves out *Aforetime*, which the Greek hath) *therefore Holy Images, and Pictures, are made for our Learning, Zeal, and Example.* So: In the Psalm, *Exalt the Lord our God*: and *worship his*

Pag. 104. *Footstool* (for, *at his Footstool*) *for it is Holy, or he is Holy. As for the Cross, God hath done many wonderful things thereby: for he calls it the Tree of Life, and Tree of Knowledge.* Elisha *cast a Stick into the River, and he fetch'd the Iron, the*

Pag. 105. *Type of* Adam, *as it were, from Hell,* 2 Kings 6. *And raised the* Shunamites *Child by his Staff.* 2 Kings 4. *If it be impious to worship Bones, why were* Joseph's *with all honour carried up out of* Egypt? Genes. 50. *How came a dead Man by touching the Prophets Bones to be raised to Life?*

Pag. 106. 2 Kings 13. *With what face canst thou rise up against me for worshipping Images, and the Cross, when thou knowest that* Abraham *worshipped Idolaters?* Gen. 23. Moses *did so to* Jethro *an Idolater,* Exod. 18. Jacob *to* Pharaoh, Gen. 47. *and* Daniel *to* Nebuchadnezzar, *Dan.* 2? But I pass over multitudes. And indeed, *to quote them all,* would be well near a match unto their folly in *urging them.* These sure suffice to ground the Question on, *Spectatum admissi risum teneatis amici?* In plain English, I cannot but think 'twould make *Heraclitus* laugh to hear such heaps of *Miraculous, Monstrous,* and *Ridiculous Proofs.* Well, as I reckon, my Task is over, and I have bated nothing of the Number promised. Nay, I must pray the Reader to observe, that in the whole Dozen, I have not fob'd him off with the *idle prattle of any sottish, ignorant, and impertinent Priests, or Fryers*; but all is either from the *Infallible Judg* himself, or at the least, from an *Holy Council*, and his *Sacred Law*, which Proofs however make such a demonstration of the *stupendious stupidity* of their *Authors*, with all their *Abettors*, that I dare pronounce, whosoever will not grant them *altogether, most prodigious*, is himself a very *Prodigy*.

4. But

4. But leſt it ſhould be ſaid, I have pick'd up Paſſages out of *Darker Times*, and of an *elder Date*, to expoſe them by, which *Brighter Days*, and *Freſher Wits* have much mended for the better ſince; I am contented, out of civility to them, almoſt I think unto exceſs, to give them vantage, half that Number that is, from their *Modern*, *Great*, and moſt *avowed Oracle*, Cardinal *Bellarmine*, the Very *Maſtiff of their Cauſe*, as the * Ingenious Publiſher of his Works, with an aſtoniſhing Wit expreſſeth him.

* Quaſi quendam *Moloſſum*. Inter *Bell.* Præfat. & Epiſt. Gretz. Tom. 1. Edit. *Colon.* 1628.

(1.)

Firſt then, The Marriage of the Clergy is an Abomination not to be endured among the Papiſts. Proteſtants are of a contrary mind. Not only becauſe of the horrible miſchiefs of Whoredom, Inceſt, and Sodomy, that ſeem to have been wedded to their *Celibacy*. Nor barely, becauſe the *Prieſts and Levites* under the Old Teſtament, yea the (*a*) *Apoſtles practice* was quite contrary, moſt of them being (as is confeſſed) Married Perſons; which hath been followed by the *Greek Churches* to this day, and was for many hundred Years by the *Latin* alſo: where we may likewiſe find many (*) *Prieſts Sons* proving afterward *Popes*. But chiefly, for that the *Holy Scriptures*, as they make Marriage *honourable* in (*b*) *All*, and *neceſſary* in (*c*) Some; ſo they reckon it among the (*d*) *Vertues of a Biſhop*, and rank the Prohibition thereof with the (*e*) *Doctrines of Devils* to be obtruded on the World in the laſt dayes, by *Seared*, *Lying*, *Hypocritical Seducers*, *and Apoſtates*, 1 Tim. 4. 1, 2, 3. And, which is more, than *All* with them, Their own *Pope Pius the 2d.* as their dear * *Platina* doth aſſure us, ſaid, *Marriage was taken from Prieſts for great reaſon, but for greater ought to be reſtored to them.* Why then muſt not the Clergy Marry? † *Bellarmine* tells us; Becauſe 'tis written, *Titus* 1. 8. *A Biſhop muſt be ſober*, (it ſhould be, *chaſt*, he ſaith) *juſt, holy, continent.* So the Authentick Latin. *And becauſe Chaſtity is common to the Married, the Apoſtle addeth Continence.* Again, 2 Tim. 3. 4. *No Man that warreth, entangleth himſelf with the*

(*a*) 1 *Cor.* 9. 5.

* Deer. Grat. Diſt. 56. c. 2.

(*b*) *Heb.* 13. 4.

(*c*) 2 *Cor.* 7. 2, 9.

(*d*) 1 *Tim.* 3. 2, 3. *Tit.* 1. 6, 7.

(*e*) 1 *Tim.* 4. 1, 2, 3.

*Inter. Senten. ad fin. Vitæ Sacerdotibus magnâ ratione ſublatas nuptias, majori reſtituendas videri.

† De Cleric. l. 1. c. 19.

the Affairs of this Life. And no Body can deny but Marriage is such entangling. Once more, 1 *Cor.* 7. 5. 'tis said, *Defraud ye not one another, unless it be with consent for a time that ye may give your selves to Fasting and Prayer. Whence by good consequence, Holy Persons, since they must daily attend to the Business of Prayer, must wholly refrain the Business of Marriage.* Thus that Champion.

But the first Text is exactly Englished by our Translators, *Holy, Just, Sober, Temperate.* Yet read it as he; and the Apostle having spoken so honourably but *verse the 6th* of *married Bishops*, cannot, by fraud or force, be made to contradict himself in the same breath. So that by his own Interpretation, *Chast* must respect his behaviour at home, and *Continent* abroad; rather than his idle Fancy. For the Second, about *Warfaring*: Himself doth * elsewhere (in a time of need) confess that *Text belongeth to the Clergy no more than to the Laity*: and *forbids only the too much carefulness about this Life.* The guilt whereof I trow is often found among the *Single*, as well as *Married Persons*: which may be also much prevented by a *Prudent* and *Pious* Wife. And for the last; 'tis *extraordinary Prayer* that is spoken of, because *Fasting* is joyned with it. As for *ordinary*, and *daily* Prayer; surely every Christian, whether with or without a Wife is thereto engaged, if we must *Pray without ceasing.* Now should the Apostle intend *this latter*, not only refraining *Marriage*, but *Meats* also (for *Fasting* is annexed) would be incumbent upon Priests: and that, *themselves*, to be sure, their *Concubines*, would not like so well. However *Paul* giveth no *Command* here, only a *Permission*: and that too upon some great *Emergency*, but for a *while* likewise, and then with *mutual consent* of Man and Wife. And what's all this to *Popish Celibacy of their Clergy*? Even as much as *Chalk to Cheese*. Only 'tis enough, and spare, to prove that Popery, still, hath its Miraculous Proofs.

* De Rom. P. l 5. c. 10. Dicuntur hæc tam Episcopo quam aliis hominibus. Omnes enim etiam Laici, etiam Reges, Milites Christi esse debent.

(2.) 5. The *Monkish Vow of Continency in Men and Women, is pleasing unto God, and meritorious of Eternal Life.* That's

a

a second Popish Doctrine. We doubt it shrewdly; because God no where hath commanded it; and it may be justly feared, He will one day say, instead of approbation, *Who hath required this at your hands?* Besides, how often hath it proved flatly necessary for these *Vowers for preventing Whoredom* to have married? Since *Continency* is a * Gift which only *some* partake of, and woful Experience proves it falls to *fewest of their shares, that* thus undertake it. Then many other horrible mischiefs attend such giddy Obligations.

Jer. 7. 31. *Mat.* 15. 9.

* *Mat.* 19. 11, 12.

But the *Cardinal* proves it first, by *Luk.* 1. 34. *How shall this be, seeing I know not a Man?* As the Virgin saith to the Angel. That is, *How shall I have a Son that have vowed Virginity?* Further; *Some have made themselves Eunuchs for the Kingdom of Heavens sake,* Mat. 19. 12. That is, *taken up the Vow of Continency.* Lastly, 1 *Tim.* 5. 12. *Having Damnation because they have cast off their first Faith,* viz. *broken their Vow of Continency.*

[b] De Monach. l. 2. c. 9. Sed præsertim, c. 22

Ibid. c. 23.

Ibid. c. 24.

Now for the first; There is not, 1. one tittle of a *Vow* in the whole Text. Which only Answer proves his pretence a Popish Dream. 2. Nor were there any *such Vows* ever among the Jews. 3. Nor could any Vow be made by *Children,* under Government, without their Parents. 4. And how *senseless* were it to imagine, that Parents would by allowing such a Vow, frankly forego so great a Blessing as just hopes of seeing Childrens Children? 5. Or can a Person in his wits think the espousing *Mary unto Joseph* was for any other, than that serious End, to enjoy the Blessing spoken of? 6. And can it savour of any thing else but *Lunacy,* to pretend, as Papists do, the reason of the Espousal was, to *preserve* (forsooth) *the Vow of her Virginity?* Away with such a Bedlam Dotage. In the second Scripture, we have no more of a *Vow* neither. Not one *Jota,* that is. And known it is that many live and die *Virgins,* without a *Vow* upon them. Nay, the Continency of that Text is that *which all cannot receive,* our Saviour saith, *v.* 11. But Popish Continency by Vow;

they tell us, *All are capable of it if they will.* To be sure then, *their Vow is not intended by that Text.* For the last, *Faith* was never used in the Scriptures for a *Vow*; much less, a *Vow of Continency.* A [*first Faith*] therefore for *such a Vow*, least of all. Besides, here is not a Syllable of *Men*, and *Maidens*, but *Widdows* only; and those such as were stricken in Years, and Servants to the Church also. Now for *Elder Widdows* that had engaged to serve the Church, and make that their business; for them, I say, to break their *Words*, or *Promises*, and *marry*, may well be called a *forsaking their former Faith, which they had plighted:* but thense to venture on the proving a *Monkish Vow of Continency in Males and Females*, and Young Ones too, (whose Number doubtless is the greater far) is such a *Whimsy*, as lodgeth not in any *Crown*, but such as teemeth with Miraculous Proofs.

(3.) 6. *Young Ones; Boys at fourteen*, and *Girls at twelve Years Old, may enter Monasteries, without consent of Parents, and against their Will, if the Parents can make a shift to live without their Childrens help.* Here is a third; and of as bad reputation as either of the former. Not only for those Reasons offered against the last; which are subversive of this too. But besides, the Apostle bid, *Younger Women marry and bear Children*, &c. And forbids *receiving younger Widdows to Church Service, till they are of threescore Years.* Which shrewdly argues, that he would never allow a *Vow of Continency* in such *green Heads*, as are neither able to make judgment of *themselves*, nor of the *thing* they undertake. Much more, for that a Vow against a Father's Will by a Daughter under him, is expressly Null *by the Law of God of old:* and *Children obey your Parents*, is of eternal Obligation.

1 *Tim.* 5. 14. *Vers.* 9. 11. *Numb.* 30. 5. *Ephes.* 6. 1, 2.

* *Bell.* de Mon. l. 2. c. 35.

But 'tis strangely proved. Of the former part. * *Young Ones may do so:* for *Lament.* 3. 27. 'tis said; *'Tis good for a Man to bear the Yoke in his Youth.* Mat. 19. 14. *Suffer little Children to come unto me.* Amazing Provers! The former

mer Text is evidently ſpoken of *Afflictions*, and not of *Vows*. The latter concerns *Children brought in Arms*: and ſerveth no more to a *Monkiſh Vow*, than a *dry Breaſt* to an *hungry Child*. Of the other. *Without and againſt their Parents*. This is *very agreeable to the Scriptures*, ſaith the Jeſuite. Gen. 12. 1. *Get thee out of thy Country, and from thy Kindred, and Fathers Houſe*. Deut. 33. 9. Who *ſaid to his Father and his Mother, I have not ſeen him; neither did he acknowledg his Brethren, nor know his own Children: for they have obſerved thy Word, and kept thy Covenant*. Pſal. 45. 10, 11. *Forget thine own People, and Fathers Houſe*, &c. Mat. 10. 37. *He that loveth Father and Mother more than me, is not worthy of me*. Luke 9. 60. Chriſt would not let the Man go home to ſalute, or bury his Father. (Pretty ſalutation of the Dead!) Oh, how agreeable the Scriptures quoted are unto the Point aſſerted! They hitch together like Iron and Clay. What's *Abraham's* Caſe, a married Perſon, and 75 Years old, *verſ.* 4, 5. in removing upon God's Command into another Country for his Habitation, of kin unto *young* and *ſingle* People's entring into a *Monaſtery* againſt their Parents, and ſo God's Will? Or, the *Levites* (in his next Proof) among the Jews (with whom let it be obſerved there was *never any Vow of ſingle Life*) and ſuch too as had Children of their own, unto the preſent purpoſe? The other three are of the ſame piece, and deſerve no further *notice* to be taken of them, than only for affixing a *Note of Admiration* to them; they are ſuch Proofs of Wonder!

Ibid. cap. 36. Eis (ſc. Scripturis) valde eſt conforme.

Ut iret domum ad ſalutandum vel ad ſepeliendum Parentem.

7. *The Relicks of Saints; as Hair, or Bones, or Fleſh, or Teeth; their Veils, or Cloathes; or other their Appurtenances, which they left on Earth, when they went to Heaven, muſt be Religiouſly worſhipped by us*. A Poſition of theirs, which ſound Catholicks can't away with. Partly for that many of their *precious Reliques* are nothing better than *Thieves, Dogs*, and *Aſſes Bones*; and ſome yet worſe than ſo. But chiefly becauſe God forbiddeth ſuch a Worſhip to any (4.)

Creature, and will have it wholly reserved for himself. *Deut.*6.13. & 10. 20. Which our Saviour thus Interprets, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Mat. 4. 10. For their distinction (without a difference) of *Dulia*, and *Latria*; the Scriptures know it not. Indeed as well prophane as Sacred Writings confound these words: as (*a*) *Pareus*, their own (*b*) *Valla*, and (*c*) *Vives*, with many others manifest; and may hereafter more appear. Moreover *Paul* forbids the *worshipping Angels*, much more *Men*; and most of all then *Things* belonging to them, without *Reason*, *Sense*, or *Life*. As the * *Angel* therefore refused Worship from St. *John*, and bad him pay it unto God, whose due it was: and † *Peter* did the like unto *Cornelius*: so could but *Relicks* speak, we think they would say to Papists. And 'tis very probable, that for prevention of such Superstition in the Jews, God *hid the Body of* Moses *that it could never be found*.

(*a*) Dub. 3. in *Rom.* 12.
(*b*) In *Mat.*4. Collation. Novi Testamenti.
(*c*) In Lib. 10. c. 1. *August.* de Civit. D.
* *Rev.* 19. 10. & 22. 9.
† *Acts* 10. 25, 26.

Tush! We are ignorant Creatures: but the ‖ *Great Jesuit* clears the point so, that a *Mole may* see it. First, *Exod.* 13. Moses *carries* Joseph's *Bones out of* Egypt *with him*. Then *Deut.* ult. *God honoured* Moses *Body*; *in that he buried it with his own hands*. Nay 2 *Kings* 13. *A Dead Man was raised to Life by the very touch of the Prophet's Bones*. & 2 *King.* 23. Josias *commanded to save the Holy Prophets Bones*. Yea, *Esay* 11. 10. 'tis said, *Christ's Sepulchre shall be glorious*. So the Vulg. Lat, most falsly: we, as their Learned *Montanus*, according to the Truth, *His Rest shall be*, &c. *So Christ's Garment heal'd upon a touch*, Mat. 9. Peter's *Shadow was ran to*, Acts 5. *And Handkerchiefs and Girdles were carried from* Paul *to the Sick*, Acts 19.

‖ *Bell.* de Reliq. Sanct. l. 2. c. 3.

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Now to speak of *Esay* 11. in the first place. Were their Reading right, as 'tis not, what vast difference is there betwixt the *Sepulchre of our Lord*, and the *Appurtenances of their Saints?* And betwixt *Glorious*, and being *Religiously worshipped? That*, the *Church Militant* is; but no Idolater (that I know of) saith, *Ergo*, *This* is due unto *Her*. Behold the *Reason of the Wheelbarrow!* That goes to rumble

to

to rumble, therefore dearly Beloved love one another! The other Scriptures prove his Point accordingly. They witness indeed God's *Almighty Power*, commend *decent Burial*, and the like: but put *Ergo* after any of them, and their Conclusion will not hitch so well thereto as Chalk and Cheese together. So that this must also to the Tale of Prodigious Proofs!

(5.)

8. *Pilgrimages unto Temples, and Relicks are* (they tell us) *Pious and Religious Works.* We must needs suspect them, as they are Will-worship, never appointed by God, nor like to be accepted with him. Besides, they make them *Works of Satisfaction*, in a blasphemous affront unto the Son of God, *in whom alone he is well pleased*, as the *only Lamb that takes away the sins of the World.*

But see him prove it from Scripture, *Deut.* 16. 16. *All the Males were thrice a year to appear before the Lord in the place that he should chuse:* he saith, *to go on Pilgrimage to the Tabernacle, or Temple of the Lord.* Helcanah *and* Hannah *diligently observed this*, 1 Kings 1. *So did Christ, with his Mother and* Joseph, *Luk.* 2. and *Joh.* 12. *Yea, the Gentiles leaving their own Countrey, came to worship at* Jerusalem, *Act.* 8. As *the Eunuch.* Paul *himself made hast to be there at Pentecost*, Acts 20. *Bell.* de Cult. Sanct. l. 3. c. 8.

But is not this Arguing at a *Monstrous rate? Paul* was zealous for the Glory of God, and good of Souls, to catch an opportunity of casting his Net among a Shoal of Fish, in preaching at the greatest concourse of the Jews: The Eunuch took great pains to learn the way to Heaven. *Helcanah, Joseph*, and our Lord, were ready to obey the Command of God: *Ergo*, Doing what *God never commanded*, and *for the ends he utterly condemneth*, is Pious and Religious! Well prov'd, *Wondermonger!*

9. This once more. *Blowing and Spitting on the Ears and Nostrils of those to be baptized* (to pass by Oyl, and Salt, and Chrism, *&c.*) *are needful*, at least, *lawful Ceremonies of the Church.* To us it is a kind of *sordid Sorcery*; (6.)

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to be ſure, *horrible Superſtition.* Do they know Chriſt's Mind better than himſelf? Or becauſe themſelves do like ſuch beaſtly tricks, muſt he allow them too? *Prophane Inventions of Bold Traytors!* The *Braſs* they coyn, to be as current as the *Gold* that hath his ſtamp upon it; notwithſtanding his Royal Proclamation touching all ſuch Trafh, That *'tis in vain to worſhip him, in teaching for Doctrines Commands of Men!*

Mat. 15 9.

De Baptiſm. l. 1. c. 25.

But ſaith the foreſaid *Gentleman*, (under a juſt pang of fear, it ſeems) *Blowing can't be laugh'd at, unleſs you will laugh at Chriſt himſelf, who did the like.* John 20. 22. *For he breathed on his Diſciples, and ſaid, Receive the Holy Ghoſt.* How Man at Baptiſm? Look again. And hold. Are you *Chriſts?* No, no; *Conjurers.* You, *breath the Holy Ghoſt on Men?* Yes, yes; raiſe the *Dead*, create a new *World*, and then *redeem* it: do! Bold Blaſphemers! We ſee that ſtark mad Fanatick *Knipperdoling* had a Maſter; and 'twas you. He breath'd the Holy Ghoſt, did he not? Your *Spittle* now, that *filthy Excrement* of your *fouler Prieſt*, muſt *open the Senſes to the Word!* So you tell us. *Pharaoh's Magicians* were puny *Witches* unto you. They could never open their Maſters Senſes to the Word of God by all their Sorcerics: But you have more ways than this to work ſuch Supernatural Effects by. Your Holy *Water*, Holy *Oyl*, Holy *Tapers*, *Branches*, *Aſhes*, *Croſſes* (and who knows how many devices more!) are put unto this purpoſe. So many ways you have to ſend the *Devil* packing, that 'tis a marvel he ſhould e're come near you! But that he is not *ſuch a Fool* to fear his *own Feats.* I verily believe your *Tricks* are as ſucceſful this way, as any *Horſe-ſhooe* nailed on the Door is againſt Witches; or *Sieve* hung up in the *Stable* againſt *Hags.* Well; *Cornelius Agrippa* was but a Bungler to you! As for the Caſes referred to about our *Saviour*; what are they to *Baptiſm* and your *paultry Prieſts?* if becauſe he uſed *Spittle* in curing of the Man born blind, you muſt do ſo to open the Senſes to the Word: Why do you not make uſe of *Clay* likewiſe; for *he did ſo?* And if becauſe

Sleid. Com. C. 10.

Bell. de Cult. S. l. 3. c. 7. Prop 2a. Recte ad effectus Supernaturales efficiendos utimur Aqua, Oleo, &c.

De Occultâ Philos.

becauſe *Chriſt* touch'd the *Ears* of the Dumb, you muſt do ſo: Why do you not alſo *Spit*, and touch the Tongue likewiſe; for *ſo he alſo practiſed?* Nay, if you muſt be ſuch *proud* and *prophane Apes* to Him in ſome things; wherefore not in all? At leaſt, to paſs by all the reſt, ſince he *baptized with Fire*, Mat. 3. Why ſhould you not *ſinge* the *Hair*, or *Cloaths*, or ſomething elſe, of thoſe to be baptized alſo? Would not here be proof enough to ſave you harmleſs too?

But *who but I* could have ſo much patience, to ſpend ſo much time and pains, upon ſo many pittiful Toys and Trifles? Go thy ways *Bellarmine*, and be admired ſtill for a *Wonderful Don Quixot* as thou art, for all me. I will apply me now unto thy Maſter, the *Holy Pope* forſooth. And if for this firſt Pair of Wonders, in *Principles* and in *Proofs*, there be any other Perſon that can outdoe him; ay, or come near him either by a whole Bars length; by my conſent, that *Man* ſhall bar his claim to *Antichriſt*, and paſs himſelf for *Heir apparent to the Devil*.

So much for the firſt *Pair of things Miraculous* with the Papiſts; *Notorious Wonders of a Lye*, Both. Though we have more to ſhew on the Popes behalf yet. I mean *Miraculous Prayers*, and *Preachings*.

CHAP.

CHAP. III.

2. Pair. *A ſecond Pair of Wonders diſcovered: and the former of the Twain diſcourſed of: Miraculous Prayers: for their Object and Language.*

1. *Miraculous Prayers.* THeir next Pair of Wonders conſiſteth of *Miraculous Prayers, and Miraculous Preachings:* the former whereof we ſhall conſider in this Chapter. Now theſe, with Papiſts, are able to amaze an Angel, barely on the account (to paſs by other reſpects) of the *Object* whereunto they are directed, and *Language* wherein they are delivered.

1. *For Object.* 2. Firſt then, for the Object of their Prayers. That God Almighty ſhould be devoutly invocated, meer Nature hath directed, and very Heathens always practis'd: But *Pſal.*50.15. Holy Scriptures ſend us unto *God alone. Call upon Me* (no Creature) *in the day of trouble.* When the Diſciples asked *Luk.*11.1,2. our Lord to teach them to pray, he directs them *to God* *Mat.*5.6,9. *alone*, and bids them ſay, *Our Father*, &c. Whereby the * *Maldon.* in *Luk.* 11. whole Trinity, ſay their own * *Learned*, is intended. So that 'tis manifeſt, that every Other to whom we cannot ſay, *Our Father which art in Heaven*, is excluded. Yea the *Rom.*10.14. Apoſtle plainly tells us, That *we cannot pray to them on whom we have not believed.* And though Creatures may be believed, *Only God* is to be believed On. To God then only muſt we pray. The Popiſh excuſe of praying unto Creatures, not as *Authors* of Divine Bleſſings, only *Mediators* unto God, the Fountain thereof, is but the ſame with hers, *that wip'd her mouth, and then was a very honeſt Woman*

Woman again. For besides that they wickedly call on Creatures, as Authors of Blessings (as you will see anon abundantly) the Apostle tells us, there is but *One Mediator* (in any sense) *betwixt God and Man, the Man Christ Jesus.* Which very thing *his Lord*, and *Ours*, had spoken in effect before him, saying, *No Man cometh to the Father but by me.* And to conclude, the best Creatures, * cannot *hear* us; † *refuse* Religious Worship from us: and there is not any Example of *any such Homage* paid with approbation in all the Scriptures.

1 *Tim.* 2. 5.

John 14. 6.

* *Es.* 63. 16.

† *Rev.* 19. 10. & 22. 9.

3. But notwithstanding this, were there a Wager offer'd, that *God Almighty hath not an equal share in Popish Prayers*, I would not be the Man that should ensure him, that takes it up *at* 80 *per Cent.* Sure I am, *Angels* and *Saints* do so fill both sides of their Books of Devotions, that there is *hardly any room* at all for God to stand there: just *none* to stand in that Majesty he ought to do. For *Angels*; you shall not only meet with Invocations unto those in Scripture mentioned; but *Apochryphal* also. And for *Saints*, they have innumerable: *Millia, quot nunquam magnis venere Mycænis*, *Many* of whom lived more like *Devils* than *Saints*: and not a *few*, whose *Saintship* is so questionable, that their ‖ *Existence* is justly doubted of. Nay it seems past question, That *they never were Men.* For Example, S. *George*, S. *Christopher*, S. *Catherine*; the *three Kings of Colen*, the *seven Sleepers of Ephesus*, and the *eleven thousand Virgins*; whatever other Numbers may be added. Yet all these *Ghosts of Saints*, and very *Shadows of Men*, are notwithstanding together with *All Saints*, and *Angels*, most devoutly prayed unto by Papists. Witness their Books of Devotions, and Daily Practice. Yea, that they might *Unchristen* themselves, and be in nothing behind the *Heathen*, excepting *Name* only; they have for *several Countries*, *several Patron*, *Guardian*, *Tutelar*; *Genii*, *Demons*, *Heroes*: or what you please to call them. S. *Martin* for the *Germans*, S. *Peter* and S. *Paul* for *Romans*, S. *James* for

Raphael, *Uriel*, &c.

‖ Vid. *Chamier.* de Can. Fidei. l. 2. c. 16. & de Antichr. l. 16. c. 11. Nullum habent ex Antiquitate testimonium.

Breviar. Roman. & Sarisbur. &c.

Spaniards, S. *Denis* for *French*, S. *Mary* for *Switzer*, S. *Patrick* for *Irish*, S. *Andrew* for *Scots*, and S. *George*, at last, for *Us English*. Nay Particular *Cities* speed as well among them. Yea particular *Arts*, and *Families*; as *Physicians*, *Lawyers*, *Painters*, *Smiths*, *Shoomakers*, *Taylors*, *Potters*, *Hunters*, and their *Dear Whores too*. Ay, and for particular *Cases* likewise. As against *Burnings*, *Mildews*, *Caterpillars*, &c. *Poysons*, *Plagues*, *Feavers*, &c. And for particular *Cattel* too, as *Oxen*, *Sheep*, the very *Geese*; and which by no means may be forgotten, S. *Antony must be prayed to as Patron of the Hogs*. *Chemnitius* gives a large Story of this their Sottish, Heathenish Superstition; to whom I refer the Reader, and conclude with the Prophets reproof; *According to the Number of thy Cities were thy Gods, O Judah*; and *according to the number of the Streets of Jerusalem, have ye set up Altars to that shameful thing*. Jer. 11. 13.

Exam. Conc. Tr. Pars. 3. Invocat. Sanct.

4. But their Devotion of this kind unto the *Virgin Mary* is by themselves called *Hyperdulia*; and I must pronounce it *Superwonderful*. Verily as full of *Vanity*, nay *Prophanness*, yea and *Blasphemy* it self; and that by whole-sale, as the Shore is full of Sands. Should I collect all Instances of this kind, they would fill large Volumns, and I should run riot on the Reader's patience, and contract the guilt of needless Inkshed on my self to boot. I shall therefore be contented with a little Specimen hereof, and so dismiss it. I begin with *Prose*. Which if it shall not prove so toothsome as the *Rythm* that follows, the Reader may presume 'tis very wholsome, for it hath this Inscription on it.

Whosoever

Whosoever shall say this Prayer thirty days to the honour of the Blessed Virgin, shall mercifully obtain all his lawful Requests. Probatum est. Chemnit. ubi supr.

'HOly *Mary*, perpetual Virgin of Virgins, Mother of 'Mercy, Mother of Grace; the Hope of all that are 'desolate, the Comfort of all that are in despair: O thou 'pittier of the Miserable, sweet comfort of the Afflicted, 'and Mother of Mercies; most pious comforter of the De-'solate, and ready helper of the Orphans: Hear my Pray-'ers. And because, by reason of my sins, I am cast into 'several miseries and straits, *I know not to whom I should fly, 'but to thee* my Lady, the most sweet Virgin *Mary*, the 'Mother of our Lord Jesus Christ, the Fashioner of our 'Humanity. Therefore lend bountifully the Ears of thy 'Piety to my Prayers, for the *Bowels of thy most merciful 'Son.*

Now Reader, speak: Was ever *Juno*, *Vesta*, *Minerva*, *Ceres*, *Diana*, or *Venus*, who as the Poet *Ennius* reckons, were *Heathen She-Gods* of the Upper House, more fiducially invock'd, or so solemnly courted, as this Popish Prayer doth the *Virgin Mary?* We heard above, that their pretence was, they only used Saints as Mediators unto God: but do we not see by this, (as was then said we should do shortly) they make this Saint the very Author and Fountain of Mercy it self? Alas! 'tis still more impious. For the Conclusion makes our Mediator Christ a Mediator to her! This turneth Heaven and Earth quite topsie turvy.

Ibidem. But let us hear another from *Pope Innocent*: the *saying whereof daily brings thirty days of Pardon with it.*

'MOst Gracious Lady, and most sweet Virgin S. *Mary*; 'the Mother of God, the Mother of Orphans, the 'Comfort of the Desolate, the Way of those that go astray, 'the Health and Hope of them that trust in thee, the Foun-'tain of Life and Pardon, the Fountain of Piety and In-'dulgence, the Fountain of Comfort and Joy, give me 'true and worthy tears of mourning for my sins, grant 'me, by thy help, frequently to begin, perseveringly to 'continue, happily to accomplish whatsoever thy Son hath 'required me sincerely to embrace. O *Mary*, Flower of 'Virgins, Queen of Heaven, I humbly and devoutly beg, 'that with all the Saints and Elect of God, thou wouldst 'come and hasten to my direction and assistance, in all my 'Prayers, and Streights, and Necessities, and in all Affairs. 'O *Mary*, the Star of the Sea, the Haven of Safety, the 'pious Guide of those that Shipwreck, the most sweet Pa-'tron of the Distressed, the most Learned Advocate of the 'Guilty, the only Hope of those that do despair, the No-'ble Saviour of Sinners, shine on me, I pray thee, in my 'last day with thy most glorious Face: most Holy Nurse, 'and most pious Soul, tell me the Day and Hour of my 'Death. Whereas, *at that time there is no other Hope but 'thou*, O Virgin, that didst bear a Child, Mother and 'Daughter of the Father: to whom reconcile me. O in-'exhaustible Fountain of Mercies and Pardon; Yea *Mercy 'and Pardon* it self; that denyest none; most gracious 'Hearer, mercifully receive, and hear this humble Suppli-'cation, and grant me Life Eternal. Hear and answer me, 'most bountiful Virgin *Mary*, Mother of God and Mercy. '*Amen*.

Wonder, O ye Heavens, and be astonish'd, O Earth! Be-hold a Prayer, of a *Pope*, shall I call him, or *Pagan* rather? Was

Was ever *Great Jove* exalted higher by the Heathen, than this *Woman* by the Papists? Are not the *Incommunicable Attributes* of the *Creator* over and over *ascribed* to the *Creature* here? She stiled the *Fountain* of Pardon, Grace, Piety and Comfort, *&c!* Is She not made *equal*, nay *superior* unto God? Yea, *God Ungodded*, and *Christ Unchristed*; in saying, That at *death there is none other Hope but She?* If there be such things as *Vanity*, *Falshood*, and *Blasphemy*, (whereof I spake at first) lo here they are by *Wholesale*, with *black Idolatry* to the bargain!

Yet if the Reader be not out of all patience, I shall furnish him with *one more* of this kind, and I trow as good as either of the former: for the *devout use thereof*, *besides all other good turns*, *bringeth* 500 *years of Pardon*, *by the grant of five Holy Fathers*, *Popes of Rome*. And this is it:

Horæ B. Virg. ad Sar. Eccles. ritum *Paris.* 1534. fol. 48, 49.

'I Beseech thee, Lady S. *Mary*, Mother of God, and most 'full of Piety; Daughter of the highest King; most 'glorious Mother; Mother of Orphans; Comfort of the 'Desolate; Way of the Wandering; the Salvation and 'Hope of those that trust in thee. Virgin before, in, and 'after thy Birth. Fountain of Mercy; Fountain of Salva'tion and Grace; Fountain of Piety and Gladness; Foun'tain of Comfort and Pardon. For that holy and ines'timable Joy wherewith thy Spirit rejoyced in that hour 'when the Son of God was conceived, and declared to 'thee by the Arch-Angel *Gabriel*. And for that Divine 'Mystery which the Holy Spirit then wrought in thee. 'And for that Holy and Inestimable Piety, Grace, Mercy, 'Love, and Humility, by which the Son of God came 'down to take humane Flesh in thy most Venerable Womb: 'and wherein he had respect unto thee, when he com'mended thee to St. *John* the Apostle and Evangelist: and 'when he exalted thee above the Quire of Angels. And 'for that inestimable humility in which thou answeredst 'the Arch-Angel *Gabriel*; *Behold the Handmaid of the Lord*;

'*Lord*; *be it unto me according to thy Word.* And for those 'most holy *fifteen Joys* which thou hadst of thy Son, our 'Lord Jesus Christ. And for that holy, greatest compas- 'sion, and bittерest grief of heart, which thou hadst, when 'thou sawest our Lord *Jesus Christ*, thy Son, stript before 'the Cross, and lifted up thereon, hanging, crucified, 'wounded, Gall given to him when he thirsted; heardest 'him crying, and sawest him dying. And for the five 'Wounds of thy Son. And for the shrinking of thy Bow- 'els, by reason of the exceeding grief of his Wounds. 'And for the grief which thou hadst, when thou sawest 'him wounded. And for the Fountains of his Blood: and 'for all his Passion: and for all the grief of thy Heart: and 'for the Fountains of his Tears. That with all the Saints 'and Elect of God, thou wouldst come and hasten to my 'help and counsel, in * all my Prayers and Requests; and 'in all my Streights and Necessities.' And in all things in 'which I am to do, speak or think, all Days and Nights, 'Hours and Moments of my Life. *With many more impertinent Requests. At last concluding*; 'Hear and answer me, 'most sweet *Mary*, Mother of God and Mercy. *Amen.*

* Omnibus orationibus & *Requestis* meis.

'Now if such Prayer, besides the former Characters given them, are not *silly*, *sottish*, *Bedlam* to a Miracle, let the Reader judg!

5. But this *first course* of Prose hath almost clog'd his stomack, I fear: However a Service of *Sweet-meats* may not offend. And sure the *Rythme* of these that follow, what-ever the *Reason*, or *Religion* prove, will render them such. 'Tis excellent *Poetry*, I assure you. Their first *Catch*, or *Prayer*, all is One, that I shall commend, is that Passionate *Canto* of the Roman Breviary;

Citante Chemnit. ubi supr.

Dulcis Amica Dei, Rosa vernans, Stella decora,
Tu memor esto mei, dum mortis venerit hora.

In

In English thus, could a Translation possibly reach it.

God's Sweet-heart, springing Rose, and Star of Grace,
Think on me still, till I have run my race.

Ha! but what becomes of thee, Man, after this *race is run?* This Prayer takes no care of that. Howe're it is fit Lettice for a Fryers Lips; and makes them smack again, I warrant you. Let's try further.

Supplicamus nos emenda, Idem in Exempl. Invocat.
Emendatos nos commenda
Tuo Nato ad habenda
Sempiterna gaudia.

Dainty gingling, and pretty modest! But our English Reader doth not edifie yet. Well then, *Canto* the second in our Mother Tongue.

Do, we beseech thee, us amend,
Do so amended us commend
Unto thy Son, that in the End
We may joy eternally.

Though the *Virgin Mary* be no Cobler nor Tinker; she is, it seems, a *Soul mender* notwithstanding, in the Popish Reckoning. Ay; and the best of the Profession by *Canto* the 3*d*, from the same Author.

O Regina poli, *Mater gratissima* proli, Ibidem.
Spernere me noli, *me commendo tibi* soli.

In our Language to this purpose.

O Queen of Heaven most mild, dear'st Mother to thy Child,
Despise me not poor Dust; In Thee alone I trust.

Com-

Commend me to the plain, down-right Idolaters! And how many inches ſhort, I pray now, are the *Horæ Virginis?*

Horæ B. Virg. *Pariſ.* 1534. fol. 38.

Te *Laudamus*, & *rogamus*,
Mater Jeſu *Chriſti*;
Ut *intendas*, & *defendas*
Nos à morte *triſti*.

We do thee praiſe, *and beg* always,
Chriſt Jeſus Mother dear,
That thou attend, *and us* defend
From ſad death which we fear.

I take it, this is but little inferior to thoſe before; if it be conſtrued to the beſt advantage. As likewiſe that other moſt Authentick One in the preſent *Roman Breviary*, four or five times made uſe of:

Officium parv. B. *Mariæ.*

Maria Mater Gratiæ,
Dulcis Parens Clementiæ,
Tu nos ab Hoſte protege
Et Mortis horâ ſuſcipe.

Of Grace the Mother, O Mary,
Sweet Parent too of Clemency,
Defend us from the Enemy,
And take our Souls when we ſhall die.

Is not our *Bleſſed Lord* finely honoured by ſuch Petitions to his Mother? Is he not made to ſtand by as a *Cypher*, when ſhe alone muſt ſignifie all in theſe Devotions? Or ſhould we give it them, that they mean, againſt, and contrary utterly to the plaineſt words, no more but a Mediation by Her unto God on their behalf, muſt not *ſuch Petitioners* juſtly fear to ſpeed no better by a Mother's Mediation to a *greater than Solomon*, than *Adonijah* did by the like courſe to *Solomon himſelf: Even ſpeak words againſt their*

1 *Kings* 2.

own

own Life? I know their wil'd presumption of the Virgins greater influence on, and power over the *King of Kings*; than *King Solomons* Mother had on *him*. Whence they arise unto that pitch of horrid Impudence in their Prayers to this Mother, *That she would command her Son.* As if a *Creature* were superior to its *Creator*: and *Christ in Heaven* at his Fathers *right hand*, might be handled, as when on *Earth* he sat upon his *Mothers knee!* But what will *Rome*'s Whorish Forehead blush at? Hear the Prayer.

O felix Puerpera
Nostra pians scelera
Jure Matris Impera
Redemptori.

Missal. ad usum Ecclesiæ Tullens. *ap Chamier.* Tom. 2. de Cult. Creat. lib. 2. cap. 1.

As much as to say in English,

O happy Mother of a Son,
Who purgest Crimes that we have don,
As Mother lay commands upon
The Redeemer.

Here's a Prayer *short* indeed; but not *sweet*: nay *sour*, as Hell it self. Nothing but *Sacriledge*, and *Blasphemy*; Both of the deepest dye, being belch'd out by it. *She purge our sins!* And she, *superior unto God!* For so commanding necessarily implies. But *Babylon is a Land of graven Images, and they are mad upon their Idols.* Nor doth the guilt hereof light only upon the Heard of Priests and Fryers; for the Author quoted, proves *Bellarmine* himself to favour it, and *Cotton* to be a profess'd Defender of it. And what wonder, when indeed their present Breviary saith, again and again, the worst you heard, almost in terms.

Jer. 50. 38.

* *Monstra te esse Matrem*
Sumat per te preces

* Offic. parvu. B. Mariæ. Et in Adventu.

Qui pro nobis natus
Tulit esse tuus.

Shew that thou art a Mother; and
Let him our Prayers from thine hand
Receive, that for our sakes could be
Contented to be born of thee.

* Consult. Art. 21. Jube filio O felix Puerpera.

Nay their own * *Cassander* could not forbear the Chastisement of this villanous Suit, *Command thy Son, O happy bearer of a Child.* But enough, if not too much of this also. Only now at parting I must needs declare, *I think the World hath much nicknam'd both the* Romanists, *and their* Religion likewise. This, *at the best ought to be called* Marianity, *and not* Christianity; and themselves, *no Christians, but meer Marians.*

6. And now I am about to leave the Reader to his Wonder. *And yet me thinks* 'tis pitty, though I give no *Instances* of their *Prayers* unto other *Saints* & *Angels* (whereof there are great store in all their *Breviaries*) that I should not afford him a little Vantage (much I am sure to his amazement) about their *Religious Homage* which they pay to things *Unreasonable* and *Inanimate.* It shall be but *One Pair:* and you know my value thereof, and the reason for it, a great while since. The first is then *A certain piece of Wood*, they call the *Cross.* If any of them have it made of any other Matter, I make no quarrel about that. Now to this *Cross*, I meet with this devout Petition, amongst a heap of others full of Wonder. *Deliver me N.* thy *Servant, from all Devilish Deceits, and the worst thoughts that abide in me.* So the *Salisbury* Church used it. However there is another occurres, as *Uncontroulable* among the Papists, as indeed it is *Unsufferable* by all true Christians. For thus, a little before *Easter*, in their publick Worship, they use to pray unto this *Piece of Wood.*

1. *Prayer to a piece of wood; the* Cross.

Horæ B. Virg. *Paris.* 1534. fol. 66.

O Crux

* *O Crux, ave spes unica,*
Hoc Passionis Tempore,
Auge piis justitiam,
Reisq; dona veniam.

* Breviar. Rom. in Dominica Passionis Hymnus sic mutatur; Adauge piis gratiam Reisque dele crimina.

Thus Englished.

O Cross, *our only Hope, all hail,*
Now on this Passion Day;
Make good mens Goodness more prevail;
Take Sinners Guilt away.

Their Great Schoolman, and Canonized Saint, *Thomas Aquinas*, reporting this, concludeth from it, That *therefore the Cross of Christ is to be worshipped with Latria, that is the highest Divine Worship.* And so they are profess'd Idolaters of the rankest sort, who dare to rob the Living God of his peculiar Honour, and throw it away upon a sorry lifeless Creature. So much of *The Piece of Wood.* Sum. Pars. 3a. Qu. 25. Art. 4.

The other is *A Piece of Linnen.* For this old Wifes Tale there also is among them, amongst many others, that *our Saviours Face, when he was sweating (at his Passion) being wiped with a large Handkerchief, or Towel, or what-ever it was, the lively Picture of his Face remained printed thereupon:* Which precious Relick is amongst them still, and whereunto, with many others, they put up this devout Orizon; namely, to the *Holy Vernacle*, as they christen it. 2. *Prayer to a piece of Linnen; the* Vernacle.

Salve sancta Facies Nostri Redemptoris,
In qua nitet species Divini Splendoris,
Impressa panniculo nivei candoris,
Dataq; Veronice Signum ob Amoris.
Esto nobis, quæsumus, Scutum, & juvamen,
Dulce refrigerium, atq; consolamen;
Ut nobis non noceat hostium gravamen;
Sed frua mur requie Cœli tecum. Amen.

Horæ B. Virg. ad ritum Eccl. Sarisb. fol. 74. Parisiis 1534.

With a great deal more to the ſame purpoſe in the ſame Prayer, and two or three more following it. Which, becauſe we are not *Papiſts*, we muſt endeavour our *People* ſhould edifie by; and therefore bring it into the Vulgar Language, as well as we can.

All hail, of our Redeemer, the moſt holy Face,
Wherein doth ſhine the Beauty of Divineſt Grace;
Imprinted on a Snow-white Cloth by th' Power above,
And on the Vernacle beſtow'd, as Pledge of Love.
Be to us, we thee pray, a Buckler, and Relief,
A ſweet Refreſhment, & great Comfort from our grief;
That Foes may never hurt us, but we ſtill the ſame Men
May Heavenly Reſt enjoy with thee, for ever. Amen.

You ſee here as ſtrange Devotion to a *Rag*, as you did before unto a *Stick*. And 'twere as eaſie too to ſhew the like unto a *Stone*, and *Bit of Bread*; their *Images* and *Wafer* Cakes. But that might quite amaze my Reader; as this, I doubt not, fills him full of wonder at the *Objects of Popiſh Prayers*. Creatures you find they are; and thoſe, not only ſuch as are of nobleſt Rank, but of the *loweſt*, *baſeſt* form, beſides; *Unreaſonable and Inanimate Things*.

7. But after this ſhould the Queſtion now be put, Do they not alſo uſe to pray ſometimes to God? I muſt make anſwer, that it cannot be denyed, but that there are Prayers found amongſt their Books for every Perſon in the Sacred Trinity. But for a Specimen, I ſhall pitch but on *one Pair* of them, (you know the reaſon long ſince) and *one Pair of Inſtances* to either of that Pair reſpectively; and let the Reader judg the *Parcel* by the *Sample*. Firſt, to the Father then.

Horæ B. Virg. ad rit. Eccl. *Sar.* f. 87. *Pariſ.* 1534.

Almighty, Everlaſting God, *in whoſe Name the Glorious Virgin and Martyr* Dorothy *overcame many kinds of Torments: We humbly beſeech thee, that by her Interceſſion*

cession we may overcome all dangers, and find Her a speedy Helper in all our necessities. Through Christ our Lord.

And is not this a Prayer like to be heard, do ye think? Let's see another.

* O God, *who by St.* Anthony *thy Confessors means, dost grant extinction of the* † *Fiery Disease, and cooling refreshing to the Limbs diseased: make us, we pray thee, by his Merits and Prayers, to be delivered from the Fire of Hell, and being sound in Mind and Body, to be presented happily unto thee in Glory.* Through Christ our Lord.

* Ibid. f. 84. Obrentu B. *Antonii.*
† S. *Antony's* Fire.

If *such* praying does it; I commend them, that they ask for something worth the having. But how do they court the Son? That's now to be observed. Well then, at conclusion of the Virgin *Mary's* Rosary, thus:

Orantibus Rosarium Aureum tuæ Matris,
Jesu, fac propitium vultum tui Patris.

Hor. B. Virg. f. 58.

To them, thy Mothers Golden Rosary that pray,
Jesu, *propitious make thy Father's Face alway.*

And to clinch the Nail, (for 'tis all one) in Prose this fashion: O Lord Jesus Christ, *We pray thee let the most Glorious Mother of God, always a Virgin,* Mary *thy Mother, intercede for us with thy clemency: whose most Holy Soul a Sword of grief passed through in the Hour of thy Passion and Death. Who livest and reignest God for ever and ever.* Such Motives must obtain, no doubt! But they have weightier far to urge. Hear it in *Rythme.* Yet with this caution: that whosoever's *Ear* it tickles, a serious *Heart* 'twill make to tremble.

Tu per Thomæ *Sanguinem quem pro te impendit,*
Facnos, Christe, Scandere quo Thomas *ascendit.*

Hor. B. Virg. f. 33.

O Christ, *by* Thomas's *Blood, which he for thee expended,*
Thither make us to climb, where Thomas *hath ascended.*

Thus

Thus *Impudent Blasphemy* dares to match a *Sinful, Popish, Rebel, Bishop's Blood* (*Beckets* by name) *with the precious Blood of Christ*; and *to his very Face!*

But 'tis high time for us to *leave*; though they will *never leave* to fill us with astonishment at the *Object of their Prayers!*

2. *For Language.*

8. As much too for the *Language* wherein they are to be put up. *This must be Latin:* that it must by all means forsooth. A tongue their *Vulgar* understand as well, as their common *Priests do Arabick*; or our *People Welsh:* that is, not at all. Yet their *Bible, Breviary, Sacred Missal*; and so all *Publick Service* must be in that Unknown Speech. The *Council of Trent* (no doubt with them superior to that of *Jerusalem*, Acts 15.) *Declareth, and Ordaineth their Latin Translation of the Bible to be Authentick, and only to be used in all Publick Lectures, Disputations, Preachings*, and *Expositions*; and *that no Man dare upon any pretence to reject it.* Yea, it *curseth him, that saith, The Mass ought to be celebrated only in the Vulgar Speech.* Hence* *Bellarmine* gives good store of *Reasons*, as he calls them, *why it should be nothing else but Latin.* His fourth is worth the hearing now, although 'tis true the rest are of the piece too; yet not so well wrought. *If the Mass be not all and only in the Latin*, saith he, *a very great gap of Ignorance will be set open. Ministers will be content in being able only to read.* (Hopeful Steers their Clergy are the while!) *And by little and little they will forget the Latin Tongue.* (Yes, easily, what they never had!) *And so, they will not read the Fathers.* (Many, if not most, and some of the best, are Greek!) *And so at last not understand the Scriptures* (Which they never make their business!) A clinching, riveting Argument, I trow, for Latin Service, and only such! We must be of another mind. Being well assured 'tis not the wiser only, but the honester course by far, to follow *Christ*, and his *Apostles*, than *Antichrist*:

Sess. 4ta. Decret. de Edit. & usu S. libr.

Sess. 22da. Can. 9.

* De Effectu Sacram. l. 2. c. 13. *ad fin.*

christ, and his *Vassals*. *Them* we observe, in all Discourses, as by the way of Preaching, so of Praying, and Dispensing Sacraments, always using the Peoples Speech with whom they had to do. And when our *Lords Ambassadors* were to deal with Persons of remoter places, and quite other Language, their Master furnished them with a *Miraculous Gift of Tongues*, to the end their Errand might be understood by those to whom he sent them. Yet when this Gift became abused in the o're frequent use thereof, in Christian Assemblies, which understood no further than their Mother Tongue, we find the Apostle *Paul* severe enough in the reproof thereof; because it served not to *Edification*. Witness that 14 *Chapt. of 1st to the Corinthians*. For this being the standing Rule of all Publick Worship, *That all be done to Edifying there*: an *Unknown Tongue*, that hath not an Interpreter, having no relation to that End, must be removed thence. He is laborious on this Point. For however an *Unknown Tongue* may serve the user of it, 'twill *not edifie the Church at all*, he saith, *v.* 2, 3, 4. Nay, *'tis not of any use*, as *v.* 6. But *like to Pipe or Harp, that maketh no distinction in its sound:* or *Trumpet, that giveth only an uncertain sound*, v. 7, 8. And as for Prayer particularly, that should be worded so, that it may be understood, and the *Unlearned able to say Amen thereto with understanding* of what, and why he saith it, *v.* 15, 16. Else notwithstanding all that is said or done, *Speakers and Hearers are Barbarians one unto another*, v. 11. And for himself, though he had Tongues enough, he doth professe, that in all his Publick Services, *he had rather speak five words that might be understood, than ten thousand otherwise*, v. 19. In fine; if the use of *Unknown Tongues*, in Publick Worship, although it be the extraordinary Gift of the Holy Ghost, and not altogether excluding the Language which the People understood, be notwithstanding censured by the Apostle as an *Intellectual Weakness*, at the least; which he gently doth, *v.* 20. Doubtless the *Utter Exclusion* of a Language which the People understand; and *Introduction*

1 *Cor.* 14. 26

of

of another that they know not in the ſtead thereof, in the moſt ſolemn and conſtant Services of the Almighty God; and now that Gift is ceaſed; and after ſuch a plain detection of the Evil of it; doubtleſs, I ſay, this *Practice* muſt needs declare it ſelf a *notorious moral Wickedneſs*; and is indeed a *teeming Womb of a numerous Train of black Abominations*; and ſo bids fairer ſtill for its *great Vouchers* claim unto that Title of the *Man of Sin*.

9. But what is the need of thus inſiſting upon *plain Scripture*, in a caſe wherein Mens *common Senſe* cannot forbear to cry out ſhame upon the Practice? Doth any Man in the World think, that a *Malefactor* in his wits, and going unto Execution, would beg his *Princes Pardon* for his Life, no otherwiſe than a *Parrot doth a Cloak*; not underſtanding one word he ſpeaks? Or if there might be poſſibly found ſuch a *Bedlam Venture* as that were, would any *Prince*, that were aware of his being impoſed upon by ſuch a knack, make any other Interpretation thereof, than as a *perfect ſcorn and mockery of him*? Yet thus doth Popery ſerve the King of Kings. All Publick Religious Offices of that Church, being in a Language which the People underſtand not. And could my words but reach their Ears, I would expoſtulate a little with them. *How can ſuch Service be accounted* * *reaſonable*? By *what means ſhall it prove a* † *Spiritual Worſhip*? Or, *will God accept the Labour of the* ‖ *Lip and Knee, when the Heart is far removed*? Which in this caſe muſt be unavoidably ſo. The Heathen *Romans* had their Officer to proclaim before the Sacrifices to their Idols *Hoc agite*: Engage your utmoſt in the buſineſs. And doth not the Almighty much more deſerve it from us? Saith he not, * *Son give me thy Heart*? And, † *Who is this that engageth his Heart to approach to me*? That, ‖ *he is a Spirit, and muſt be worſhipped in Spirit and Truth*? That he abhorreth a * *preſent Lip, and abſent Heart*? And more, abundantly, to this purpoſe? Dare Men then preſume *a very Mag-pyes chattering of the words, an idle tumbling o're*

* *Rom.* 12. 1.
† *Joh.* 4 24.
‖ *Eſ.* 29. 13, &c.
* *Prov.* 23. 26.
† *Jer.* 30. 21.
‖ *Joh.* 4. ſupr.
* *Eſ.* 29. ſupr.

ſo

so many Beads; the very Carcase of an Opus operatum, spending so much time, and doing such a Crop of Work, without due sense of God and of our Needs, without all passionate longing after a supply, and fiducial recumbency on the Only Master of Requests in Heaven, (which cannot possibly be with us whilst we are doing we know not what) *will serve Mens turns, and make them speed upon their Errand?* Beside how shall we know, but that *instead of praying for us, the wretched Priest may be only cursing of us?* And, *is blaspheming God, whilst we fond Fools conceit him blessing of his Name?* And shall we hoodwink'd venture our *Amen* unto the Business? *As bad as this*, 'tis said, *hath been:* and therefore, *may be so again. Why must Men run this needless Jeopardy?* What if poor Creatures, by this Method of blind Devotion, should learn to *do as much themselves:* and in their *ordinary private Service* curse God and Man, instead of *praising him*, and *praying for themselves?* This is undoubted, That *Latin Service hath made mad Work.* Nor will the *Popish Proceedings* afford us any good security for preventing like in time to come.

10. Of the many Instances of this kind that are upon record, it may not be amiss to acquaint the Reader with some few at least. Perhaps *he may find pleasure*, I am sure, their *Latin Service will have little profit by the mention of them.* Thanks to this Unknown Tongue, that a poor Priest of theirs, not skill'd beyond his Mothers Dialect, Baptized once a Child in this most Elegant Nonsense; *Baptizo te in nomine Patria, & Filia, & Spiritu Sancta.* The neareſt English I can give it (for the benefit of our Country-men) is, *I baptize thee in the Name, Country, and Daughter, and Female-Holy Male-Spirit.* And pray observe, This unlucky mistake troubled the *Infallible Chair*, for a Decision, *Whether the Party should not be again baptized.* But it went happily on the Negative!

Decret. Grat. de Consecrat. Dist. 4. c. 86. Retulerunt.

And because we are on Baptism, let us consider whether

Catholick Conference, by Bernaby Rich, *Gent. Servant to the King.* pag. 15. b. *London* 1612.

the Iriſt Prieſt, *Sir Thomas Tom Browne*, came any better off, or no. He was to baptize a Child, (and you muſt know it was his handſel) and conning of his Leſſon, like a wiſe Man, before hand, he lights unluckily upon that curſt Latine *Abreniuncias Sathanum* (I keep exactly to my Author) *& omnia Opera.* The Man begins to bleſs himſelf, and making the Sign of the *Croſs* upon his Forehead, calls to the Clark that ſtood nigh to him, to know of him, *what ſhould be the meaning of theſe words?* But *Clark* and *Prieſt* were skill'd much alike. Sir *Thomas* much amazed, knew however that *Sathanum* (or ſomething like it) was *Latin* for the *Devil*; And the *Devil's name* to ſtand at *chriſtening of a Child*, he thought was very unfit. Therefore to put a better in its room, out ſcrapes he *Sathanum*, and ſupplyeth *Chriſtum.* And ſo the former Latin which ſtood for, *Doſt thou forſake the Devil and all his Works*, is by his Reformation changed to, *Doſt thou forſake Chriſt and all his Works?* Whereto the *Goſſips*, in the Child's Name, muſt anſwer, *I forſake them.* Excellent Fruits of Latin Service!

Dr. Fulk. in 1 Cor. 14. Annotat. 4.

But that *Engliſh Prieſts* was but a Peccadillo unto this: his, I mean, in *Cambridg-ſhire*, who in reading of the Latine Goſpel ſaid, *Rundit* for *Reſpondit*, and *Bumpizas* for *Baptizas.* Which, though a Popiſh Advocate may ſet off as a bare *lapſus Linguæ*, tells you 'twas, the *Unknown Tongue* that made him fall.

Id. ibid.

Yet this is pretty excuſe for the poor *Clark of St. Michaels in Cambridg Town*, ſince *Prieſts* do happen to be out, as well as he. For thus he founded his Dirge Leſſon; *Homo natus de mulhère breni ninens tempóre repeletur multis miſteriis: Peccam, Peccais, Peccani, Peccain, Peccavi.* A ſweet Confeſſion; and did great Feats, no doubt, in Purgatory.

Id. ibid.

Then for the Old Womans Latin Prayer, no Jury in the World but would find her *Not Guilty*, though 'twere as true, as 'twas notorious that ſhe ſaid her *Ave* (the very *heart* of Popiſh Devotions, and lying in the middle, betwixt *Pater Noſter*, and *Credo in Deum*) in this elegant manner:

manner: *Avi Mari gratia plinam damſticum, benedittatu in mulabs Yeth benedictus fructus frentris tui ſweet Jeſus Amen.* Here is now a Latin Salutation, that ſure would wake the *Bleſſed Virgin* though ſhe were ſound aſleep: and needs muſt bring a Bleſſing down upon the moſt Devout Saluter!

But commend me above all to that *Popiſh Latin Prayer*, called the *Creed*, in conſtant uſe with Common Papiſts in Queen *Elizabeth*'s days; as doubtleſs ſtill it is the ſame. Which when you have heard, 'twill be full time, and you ſhall have leaſure, for any further trouble I ſhall give you about their Prayers, to ſtand and wonder at them. The Learned and Reverend Dr. *John White* doth thus report it, upon his own knowledg.

Creezum zuum Patrum onitentem creatorem ejus anicum, Dominum Noſtrum qui ſum ſops, Virgini Mariæ: Crixus fixus, Ponchi Pilati audubiteers, morti by Sonday, father a fernes, ſcelereſt un judicarum, fivis a mortibus. Creezum Spirituum Sanctum, Ecli Cathóli, remiſſurum, peccaturum, communiorum obliviorum, bitam & turnam againe. He that were in the Fire, and would not come out to hear this Prayer, I think deſerved to be burnt. But let no Body expect that I *ſhould make it Engliſh*; for *all the World can't make it ſenſe.* Well; though a ſerious Chriſtian will have an aking *heart* at reading of it; I muſt ſuſpect that Man of kin to *Heraclitus*, whoſe *ſpleen* lies ſtill the while. Theſe are the natural products of *Devotions* unto God in an *Unknown Tongue.* Plain mocking him, and doing woful miſchief to their own Souls. Such are the Wonders of Popiſh Prayers! Whereat whoever ſhall not ſtand admiring, in mine Opinion, rather deſerveth to be thought a *Stock* than Stoick. But we ſhall ſee their Preachings alſo make a lovely match unto their Prayers.

Preface to the Way to the Church.

CHAP. IV.

Miraculous Preachings.

Miraculous Preachings among the Papists. Their Doctrine and Hearers Both Wonderful.

THe other *Twin* unto this second Pair of Popish Wonders, is the *Miraculous Preachings* that are among them. Which will be seen by considering but two things about them also.

1. The Manner of their *Teaching*.
2. The Nature of their *Hearers*.

1. Doctrine and way of Teaching.

2. First for the *Manner of their Teaching*. Oh what rare streins of Doctrine flow from the Roman Lips; and in what an Elegant Style! (For both those things I must have couch'd together, I mean, their Matter and Words,) That this must needs be very wonderful, I durst appeal, without producing further Testimony, to those that have but read, and not forgotten the former Pair, of *Principles and Proofs* with Papists. Howe're, to clear the Truth yet more, and further please my Reader, I will take the pains to give him fresh and full content, I'le warrant him, about the Premises. And if those Sermons may with scorn be wondred at, that give the People *Serpents* instead of *Fish*; or at the best but *Stones* for *Bread*: ne're let him doubt, but that there are enough of such with those of *Rome*.

3. To begin then with an *Exhortation*, (for I hope you will not stand upon the Punctilio of a Text, and so, at all times). A *Jesuit Priest*, Master of one of their Societies, in the Year 1584, thus among other things instructed his Disciples on Good-Friday. *In this Holy Time of Lent*

Epistol. Jesuit. Libel. Bp. 3. N. 9. Inter *Chamier*. Ep. Jesuit. Genevæ 1599.

Lent you have willingly heard the History of the Passion of our Lord, out of the four Evangelists; you have performed many Penances, with Watchings, Fastings, Prayers, Pilgrimages, Sack-cloaths, Whippings, and the like, whereby you have conformed your selves to Christ, and fulfilled his Passion, and satisfied for your sins. But I tell you, all these things will do you not one farthings worth of good, if you do not to morrow, according to the command of our Superiors, All and Singular of you confess your sins, and receive the Sacrament in the Catholick manner. Because the Holy Roman Church, *which we ought to hear in all things, commandeth this. To hear many Sermons willingly, willingly and frequently to read the Holy Scripture, is in truth* No sign of a good Catholick, but rather of an Heretick, *who delight themselves therewith,* as an Ape doth with a Nut. *But the* Only delight of a Catholick *is to hear many Masses, and often to confess him. He that neglecteth or despiseth this, offends more heinously, Than He that never heard a Sermon all his Life, or never saw a Bible.* So he. But when a poor *Disciple* of intimate Acquaintance with the *Exhorter,* ask'd him, How he prov'd his Doctrine? The Answer was; *Holy Mother Church of Rome hath so ordained: whom if you do not simply obey, you will not be a good Catholick. The Roman Church saith not,* The Word The Word, The Scripture The Scripture: *but* Mass and Confession. She is the Mistris, and the Living Law, and Word of God. *Scripture is a Dead Letter, determining nothing against the Authority of the Church of Rome; as a Daughter will not against her Mother, nor a Servant, or Scholar, against his Lord and Master.*

Here is Popish Doctrine with a Vengeance: and all as *well held forth!* Wherby the *Holy Jesus* must have a Fescue *held him* by the *Wicked Pope.*

4. But another *Rector* tells them in his Sermon, *That 'twas not their business to play the Preachers, but to prevent the growth of, and to extirpate Lutheranism.* (So they nick-name the sincere profession of Christianity you must know.) *If* Ibid. Epâ. 2dâ. Nû. 14.

Jesuits

Jeſuits had done ſo at firſt, (ſaith he) *the Church of Rome had been at peace by this time. But our Cauſe yet ſtands upon its feet: let's uſe our joynt endeavours, Strength and Arms: then ſhall we eaſily root them out.* With more ſuch admirable ſtuff!

Ibid. N. 6. 1 Cor. 4. 9.

But *Father John* outdid them both, *Anno* 1583. His Text was, *We are made a Spectacle to God, Angels, and the World.* It ſhould have been, *To the World, Angels, and Men:* but the fault is ſmall, in thoſe that do not uſe to read the Scriptures. Among other *choice Hints*, he hath, *The Holy Angels often appeared to our Father* *Ignatius Loyola, *and our firſt Ten Fathers. So our Father* Xaverius, *our Indian Apoſtle, was often by Angels keeping him, preſerved from the Incurſion of his Enemies. Our firſt Parents were in great diſtreſs in* Rome, *once upon a time, and knew not how to get their living. A certain Brother goes to the Market, with intent to beg from door to door. But on his way he prays the* Virgin Mary *to incline their hearts, whoſe Charity he ſhould ask. He had ſcarce ſaid the words; but behold a Noble Perſon, richly attired, gives him in his hands an hundred Crowns without asking. Home comes the Brother, and acquaints* Ignatius. *Our Fathers thought it was the Devil:* (ſhrewdly gueſs'd; for why ſhould not he be ſometimes kind to his own Children?) *They call upon the Virgin* Mary, *and received this Anſwer,* (from the ſaid Devil you may be ſure on't) *That ſhe heard the Brothers Prayer.* In the ſame Sermon they are told, *That Jeſuits could caſt out Devils without controul. The Biſhop of* Vienna, *and the other Secular Prieſts* (All their own) *were able to do nothing with a Maid poſſeſs'd. But when our Order came, from that one Maiden they expelled* 12652 *Devils, that is, Two Legions. The laſt whereof the Rector of* Vienna *ſaid was* Luther's *Maſter; becauſe he ſpake many hard words againſt the Jeſuits. And,* quoth he, *you ſhall often read in our Letters from* India, *that the Devils frequently appeared to our Brethren there, and called them their Sons.* (It ſeems Satan can ſpeak Truth ſometimes *now* as well as *heretofore*, Mark 1. 24.) To conclude, This Preacher alſo

* *The Jeſuits Founder.*

compareth

compareth the Jesuits Order to Nebuchadnezzar's *Image*; but so ingeniously, as well as copiously, that 'tis pitty but my Reader should take it at the first hand; and therefore to the Author quoted I transmit him.

5. Well; 'tis not fit we should live upon one Man only, we will therefore try another for an account of Wonderful Popish Sermonizing. And that shall be for this turn *Henry Stephanus* in his Apology for *Herodotus*, or *World of Wonders*, as the Translator out of French doth first Entitle it. I shall pick out but few Instances, and leave the Reader to himself for full delight with his great and choice variety. First then some Heads of that jolly Preacher *Barelett*. The Text was *Luk. ult.* 18. *Art thou only a Pilgrim* (or Stranger) *in Jerusalem, and knowest not the things that have been done there in these days?* Hereon this *Wit* thus descants like an *Ass*. *Christ was a Pilgrim in three respects. In regard of his Apparel, his Lodging, and the Implements he carried about him. First, For his Habit and Attire; A Pilgrim hath a Bottle, a Scrip, an Hat, and a Staff. Christ had first his Bottle,* viz. *the Flesh which he took of the Virgin* Mary, *which was of three colours. First, White, through the Virgins Purity,* Rev. 19. *Behold a White Horse. Secondly, Red, with the Blood of his Cross,* Es. 63. *Why are thy Garments Red? Thirdly, Black, when his Body became black and blew upon the Cross,* Es. 53. *Et livore ejus sanati sumus: With his black and blewness we are healed:* that they will have for *Stripes. Secondly, Christ had a Scrip*; viz. his *Soul, full of the Gold of Grace and Glory. Thirdly, He had an Hat; namely a Crown of Thorns. Fourthly, He had a Staff,* viz. *the Cross. This is the reason why 'tis said,* Art thou only a Pilgrim in *Jerusalem:* Namely in regard of his Attire. He was also a Pilgrim in respect of his Lodging. For Pilgrims, *&c.* And so on you may be sure, with false and foolish, fantastick and delirant dotages! As one whose Brains were on the ramble like a Pilgrim. Another Preacher of theirs (as the *same Author* informs us) starting that

Book 1. *ch.* 32. § 9. *Lond.* 1607.

Ibid. Chap. 35. § 3. Menot.

that difficult Question, *Why Christ would not suffer St.* Peter *to use his Sword?* Documentizeth the People with this wise Answer. *Because he was not cunning at his Weapon, as having never learned at the* Fencing-School: *as well appeared in his cutting off* Malchus *Ear, whereas he should have cut off his Head. For is it a seemly sight (think ye) to see one carry a Book at his Belt, whereon he cannot read? Even so* (saith he) *it is as unseemly a thing to see a Man wear a Sword by his side, who knows not how to use it.* And so, besides the Cause assigned touching our Saviour's Command to *Peter*, of forbearing to use his Sword, he concludes two great Points out of that Text. *First, That St.* Peter *meant to have cut off* Malchus *Head, when he cut his Ear off; but that he somewhat missed his blow. And secondly, That the Blade wherewith he cut his Ear off, was* (forsooth) *a Rapier. Keen* Discourses; and *Poynant* Proofs! able to enlighten even *Cimmerian Darkness!*

Ibid. §. 12. 6. But one other Couple (if the Reader please) from the same hand. *Maillard* in one of his Sermons [redacted] in *Two Dames* (a Mystery there!) viz. *Truth*, a[redacted] *shood* debating on a weighty Argument. *Falshood* affirmeth, *That the Virgin* Mary *was conceived in Sin, during which time she was the Child of Wrath, and under the Curse; and that if she had not been redeemed by the Death of Christ, she had been condemned: which she would prove by several Arguments.* As, *I was born in Iniquity, and in Sin my Mother conceived me*, &c. *Truth* Answers: *Madam, I cannot endure to hear, that the Virgin, who bruised the* Serpents Head, *and was from all Eternity chosen of God to be the Mother of our Lord, should so much as for a moment be under the Wrath of God:* &c. In the end: after *Truth had acknowledged that she was in danger to have fallen into sin, but that she had a special priviledg: 'twas asked her, But what say you, Madam, to the Opinions of so many Doctors,* as S. *Bernard*, Th. *of Aquine, Bonaventure, Guido*, &c? *She Answers, That before the Church had determined it, 'twas lawful to hold either way:*

but

but now, *since the Council of* Basil *is of another Opinion, 'tis dangerous to hold the contrary:* and *she thinks it no better than plain Heresie.* And saith the Preacher *Maillard*; *The words of my Text are plain, and pregnant for it: Thou art all fair, my Love, and there is no spot in thee,* Cant. 4. Precious Discoveries!

But short I take it of what the *Curate of Paris* made, who made no Conscience to swear in the Pulpit, in *despite of Lutherans:* And went about to prove them worse than the *Devil. The Devil* (quoth he) *will run away as soon as I make the sign of the Cross; but if I should make a Cross before a* Lutheran, By G. *he would fly in my face, and throttle me.* But the cream of the Jest lies in his ingenious proof of Purgatory in his Sermon. Thus he attempts it. *I am, as you know, the Son of Master* E. N. *(now deceased)* and *we have a fair House at St.* Anthonies Bridg: *Whither going on a time, as I was benighted, my Horse which carried my Mayl (you must know he is a good one, and at your service, Sirs) against his custom staid, and began to cry Pouf, Pouf. Whereupon I said to my Man, Spur, Spur. Sir,* quoth he, *I spur him: but certainly he seeth something. Then I remembred that it had been told my deceased Brother, that certain Apparitions had been seen there. I said my* Pater Noster *and* Ave Mary, *which my good Mother taught me. And having so done, I bad my Man spur again; which he did. Then my Horse being but three or four steps further, stood stone still, and cryed* Pouf, Pouf, *again.* And *my Man assuring me that he saw something; I said my* De Profundis, *which my Father taught me; and presently my Horse went forward. But stopping the third time, I had no sooner said,* Avete omnes Animæ, & requiem Æternam, *but he went freely, and never stop'd nor staied. Now then seeing these wicked* Hereticks *say, that there is no* Purgatory, *and that we ought not to* pray for the Dead, *I send them to my Horse, that carrieth my Mail; I say to my* Mail-Horse, *to learn their Lesson.* Only this Doctrine of the *Horse*, a Man would think, *argues the Preacher* Ibid. Chap. 36. §. 11, 12.

very like ſome *other Creature*, by this pittiful *Braying* that he uſeth.

Ibid. c. 36. §. 13. I will not inſiſt upon *Fryer Devolay's* witty Preaching: when, he ſaid, *Theſe wicked Lutherans will not believe that the* Body and Blood of Chriſt is in the Sacrament of the Altar. *For, ſay they, if it were ſo, they ſhould then ſee it. But come hither, great Fool,* (replies he) *when thou haſt a Veniſon Paſty, doſt thou not ſay it is ſuch, or ſuch a Paſty? And yet thou ſeeſt not what is within it.* Nor, on that §. 17. *Ghoſtly Fathers, who in his Sermon at* Bourdeaux *told his Auditors, That when any thing was given for the Dead, the Souls hearing the ſound of the Money falling into the Baſin,* crying, *Ting, Ting, are ſo exceeding glad, and jocund, that they laugh out for joy,* and *cry, Ha, Ha, Ha*; and *Hi, Hi, Hi.* With multitudes more of ſuch like *merry*; or rather *Mad, Prophane,* and *Stage-Play Diſcourſes*; for venting which their *Witleſs, Graceleſs, Ghoſtly Fathers* turn the *Temple* into a *Theatre*, and the *Pulpit* to a *Stage*; as the Author quoted doth abundantly manifeſt.

7. But theſe are all (and it cannot be denyed) but *ſecond-hand.* Let us draw now at a *Fountain Head.* And I ſhall not meddle with more than *two Pair of Authors* here. *Sermones Parati, & Diſcipuli,* makes the firſt: and I will not be tedious upon either.

Serm. Parat. de Sanct. Serm. 20 de S. *Agnete.* The Text is *Cant.* 2. 16. *My Beloved is mine, and I am his.* The Sermon thus begins. S. *Agnes in theſe words doth glory of the mutual love, that was betwixt her Husband,* Chriſt, and her ſelf. *We muſt know that there are many things for which God is wont to love Men.* Firſt, Is *Charity,* Prov. 8. *I love them that love me; and thoſe that ſeek me early ſhall find me. We find this in S.* Agnes, *that early,* i. *in her youth ſhe ſought God:* and *therefore ſhe found him.* And out comes her *Legend.* For, *coming from School, the City Governor's Son meets, and falls in love with, and gives great Gifts to her, but ſhe ſcorns all:* and ſo on. *Second thing for which God*

God loveth is Faith. S. Agnes *had firm Faith. For when 'twas told her,* Either *Sacrifice to the Gods with other Virgins, or Whore with the Whores in a Whorehouse: and she was put naked into the Stews: God made her Hair so* thick, that it covered her better than her Garments, *&c. Third is Chastity, or Virginal Cleanness. This* S. Agnes *had:* and *therefore her Husband* Christ *loved her:* and *preserved her pure in the Stews. For the Governors Son going into her, dyed. But at her Prayer was raised again from the dead. When she was cast into the Fire, it divided, burnt the People standing about her; but her self was not touched. At last her Throat was cut. Yet a Priest, much tempted by the Flesh, was cured by going to her Image,* &c.

Once more. The Text is *Cant.* 4. 7. *Thou art all fair my Love; and there is no Spot in thee. In the words proposed; the Lord commends* Margaret *his Spouse from her Beauty. She was beautiful in* Body and Soul. *The Beauty of her* Body is *touch'd there, Thou art all fair my Love: but the beauty of her* Soul is *touch'd there;* and *There is no Spot in thee. For the beauty of her* Body, Olibrius *loved her: for the beauty of her* Soul, *God.* Then he proves both that of her *beauty,* and Olibrius *his love* by a *Tale of a Tub,* that is, *her Legend.* Now for the *inward Beauty;* that of the Soul, that is, it *consisteth chiefly in two things;* viz. *Charity,* and *Chastity.* And he proves it by S. *Apocrypha,* Wisdom the 4th, O quam pulchra est casta generatio cum Charitate! q. d. (he goes on) *O how fair is the Soul that is kindled with Charity; and herewith is Chast!* S. Margaret *had them both. Her Charity is seen by her enduring death for God. In Goal the Devil came to her like a Dragon, to devour her: She made the Sign of the Cross, the Dragon crack'd asunder in the middle. Then he came to her like a Man; but she catch'd him by the Head, and trampled him under her feet. Then the Devil howled and said, let me be gone and I will come near thee no more.* At last; *they cut off her Head, and she praying to Christ, said, I thank thee, O Lord, that thou hast brought my Combate unto Victory.* Ibid. de S. Margareta. Serm. 46.

Have mercy, I pray thee, of them who shall commemorate me; and shall call upon me in their Necessities; and mercifully help Women in Travail *that pray to me. And a Voice came from Heaven which said, her request was heard.* This is the substance of this Sermon also. And whether they be not a brace of *choice Preachments*, let the Reader judg; whilst I bring on the other.

Serm. Discip. de Sanct. Serm. 31. de S. Laurentio.

8. *Here I shall pick out but* Two, *out of more than* two hundred. Job 23. 10. *He hath tryed me as Gold that passeth through the Fire.* So they read: and that is the Text; whereon the Preacher thus. S. *Lawrence was Gold, for the Perfection of his Life: and he was tryed, by the examination of his Punishment. Whence,* in the present Sermon, *to the honour of S.* Laurence, *three things are to be spoken of.*

First, *His Priviledg.*

Secondly, *Some things for our Instruction.*

Thirdly, *Some Miracles.*

For the first, *we must know that S.* Laurence *had seven Priviledges.*

First; *He began to serve Christ when he was a Child.*

Second; *Was Arch-Deacon of Rome.*

Third; *Was very merciful.*

Fourth; *Was a very great Martyr, by reason of various torments*; and *at last wasting on a Gridiron* till he died.

The fifth is, *the Celebration of his Feast throughout the World.*

Sixth; *Fast the Eve of his Holy-day.*

Last; *He is mentioned in all Masses.*

Now for the second part; For our Information, we are to know, that by his Example we are to be merciful, &c.

Touching the third part, All Men ought devoutly to pray unto S. Laurence *to day. And* first, *They that are troubled with pain in their Eyes. For one night S.* Laurence *finding one blind in a Christians House, with the Sign of the Cross he gave him sight.* And more of the same stuff. *So poor Men that have not Bread to eat, should pray to S.* Laurence. *For when an old*

old Church of his was repairing, and *the Priest, who imployed the Workmen, had prayed to S.* Laurence, *he multiplyed a little Loaf of Bread, that was scarce enough for* three Men *one Meal, that it served* All the Workmen *ten days. And S.* Laurence too *can help Men in extremities*, &c.

Mat. 28. 20. *Lo I am with you alway, even unto the end of the World. This Sermon is the last of all about the Saints.* But whether the Saint were Man or Woman; both, or neither; I'le not meddle. 'Tis the Great *Saint Mass.* Where the Preacher, after a very short Preface, falling to his business, tells us, *Then God will be with us, when we diligently and devoutly hear the Mass.* Whence 'tis said, *Lo I am with you*, &c. (That you may see, how naturally their Doctrines are deduced from the Scripture: or rather what ignorant and impudent Abusers of the Sacred Text they are in their most solemn use thereof!) Whence (he goes on) In *this present Sermon we must speak of the twelve Benefits every one hath, that devoutly and diligently hears Mass.* (Whereto both Text and Bible wholly is an utter stranger; indeed to the Tenor thereof a professed Enemy.) Ibid. Serm. 48. de 12. fructib. *Missæ.*

But the first *Benefit* (saith the Preacher) *is: That if a Man should give in Alms as much Ground as he could walk over whilst the Mass is saying, 'twould not do him so much good as the hearing* Mass. (And the proof is this *Praters* bare word, and nothing else.)

Second; *That Angels will delightfully stay with that Man*, and *carefully keep him.* (And as well proved as tother.)

Third; *His Venial Sins are thereby forgiven.* This is done nine ways at least. By taking Holy-Water, saying *Confiteor*, bowing to Jesus or *Mary*, &c. But the last is very observable, which is this. *As many Pater-Nosters as are said in that Mass, or* out of it *either*; (mark that!) *for every Pater-Noster Venial Sins are pardoned.*

Fourth; *He that in mortal Sins hears the Mass, and is present in the Church, when Christ is sacrificed on the Altar, all his Mortal sins are pardoned.* For *Henry* of *Hassia upon Genesis*,

Geneſis, ſaith, Chriſt living on Earth denyed mercy to none that faithfully ſought it: And ſaid to the Thief upon the Croſs; This day ſhalt thou be with me in Paradiſe: *and to Mary Magdalen,* Thy ſins are forgiven thee.

Fifth; *He that is preſent at Maſs, may every day ſpiritually communicate.* Auguſtine *ſaith, Believe and thou haſt eaten.* And ſo his ſaying heartily, I would, but dare not for my unworthineſs partake of this Grace; doth ſpiritually communicate.

Sixth; *He ſhall be a greater partaker that day, of all the good things done in the Church by all Chriſt's faithful through the whole World.* Pſal. 119. 63. *I am a Companion of all them that fear thee.*

Seventh; *Thy Prayer is ſooner heard in the Church, and preſence of God.* For 'tis piouſly to be believed, *that that Saint, or thoſe Saints, of whom the Maſs is read, yea Angels who are preſent, do pray for him that celebrates, and them that ſtand round. And ſuch Prayers are ſooner heard.*

Eight; *The Souls for whom the Maſs is ſaid, or for whom the ſtanders by do pray, have ſpecial comfort hereby. Witneſs that Soul that was to abide fifteen years in Purgatory, and was delivered by one Maſs.* ('Tis true, here's my hand!)

Ninth; *One Maſs in ones life-time devoutly heard, is more worth than a thouſand after death.*

Tenth; *A Woman with Child devoutly preſent at Maſs, if ſhe ſhould fall in Travail the ſame day, 'tis to be hoped, that God will make her a joyful Childbearer, and the Angels will carefully keep Mother and Child. But let her devoutly pray at Maſs-time to the* Virgin Mary, *to be a glad Mother, as ſhe was at the birth of Chriſt.*

Eleventh; *Whatſoever a Man eats that day, it agrees better to his Nature after the Maſs, than before. Moreover he will be proſper'd that day in his Labour, Craft, Buyings, Journies. Nor will he be poorer at the years end, if he hear Maſs every day.* Mat. 6. *Seek firſt God's Kingdom, and all theſe things ſhall be added.* (But this is running from God's Kingdom!)

Twelfth; *If thou happen to die that day thou heareſt Maſs;* Chriſt *will be preſent with thee in thy extremity, and*

ſtand

ſtand by thee as thou didſt by him in hearing Maſs. (Which he comes not near; for his Soul abhors it.) Luke 6. *With what meaſure ye meet, it ſhall be meaſured to you again.* But enough of Conſcience hence alſo. Now let the Reader judg what a precious couple of Sermons theſe are likewiſe! And if he can endure it, I ſhall devour the tediouſneſs of one Pair of Preachers more: and then let them go for a Pack of Notorious, *Bedlam*, *Prophane*, and *Ungodly Triflers*, as they are!

9. The Preacher upon whom I am now attending, was that famous Popiſh Doctor and Biſhop, *Jacobus de Voragine*; ſo called, becauſe they reckon him a very Gulf of Learning; and of Divinity you may be ſure, particulary. And his Diſcourſes have no meaner Title Than *Golden Sermons*. You juſtly therefore may expect no thin diluted Matter; but the very Cream from him. Well then; Text *Luk.* 14. 17. *And ſent his Servant at Supper-time:* And thus this Gallant Preacher doth begin. *By the Supper, the End of the World; by the Servant, the Order of Predicators* (that is, S. *Dominicks*) *is ſignified. S.* Dominick *was the Founder of this Order. But three things are required to the goodneſs of a Servant.* De S. Dominico. Serm. 4. Serm. 201.

The firſt is *Faithfulneſs*, Mat. 24. *Who is a faithful and wiſe Servant?* That faithfulneſs S. *Dominick kept for God. For three things he received of God, Body, Soul,* and *Temporals: which he* faithfully *gave to God again. For of his* Fleſh, *he gave to God* Purity; *of his* Mind, *devout* Prayer; *of* Temporals, *a liberal* diſtribution *to the Poor.* And ſo on.

Secondly, *To the goodneſs of a Servant belongeth* Cleanlineſs. Pſalm. *He that walketh in an undefiled way ſhall ſerve me.* S. *Dominick had that* Cleanlineſs; *becauſe he kept his Virginity pure. Which Virginity of his was much as the* Virgin Mary's, *as far as was poſſible. She had* Perfect Virginity *in Mind and Body.* So S. *Dominick. One is not enough without the other. For the Angel appeared to John,* Revel. 1. With a *Golden Girdle about his Breaſt,* &c. *Then the* Bleſſed Virgin *had a Virginity dedicated unto Chriſt: for ſhe firſt vowed*

vowed and dedicated her self to God. So S. *Dominick. Vowed and sold his Virginity to God.* Prov. *ult. She maketh fine Linnen,* and *selleth it,* &c. By *fine Linnen, which is brought to whiteneſs by many clippings, is ſignified Virginity; which is gotten by many macerations.* And laſtly *the* Virgin Mary *had a transfuſive Virginity; which quenched all concupiſcence in others towards her.* (Silline ſs turn blaſphemous now.) *Thus 'twas with S. Dominick.* For *when a certain Scholar* (A true and perfect Lying Wonder!) *ſuffered a ſlip of the Fleſh, and kiſs'd his hand, the odour of that Maiden-hand pierc'd his heart, and quench'd the heat of his Luſt. Therefore his odour may be compared to that of Cedar and Myrrh. For as the Odour of Cedar drives away Serpents,* and *of* Myrrh *Worms; ſo the Odour of his purity* unclean thoughts.

Thirdly, *Vigilancy is required to the goodneſs of a Servant.* Luk. 12. *Bleſſed are thoſe Servants whom their Lord ſhall find watching. S. Dominick mightily watched in Prayer. His Prayers had ſix great Circumſtances.* 1. Fervent. *He watched frequently all night in the Cloathes he came out of the Bath with: and in the morning they were drier than thoſe that hung all night by the fire.* 2. Efficacious. *For he* told a *Friend he never asked any thing of God, but had it as he deſired.* 3. Light; *and therefore mounted to Heaven. That is* heavy Prayer, *which is clog'd with the load of ſin. He was without ſin.* (Groſs Lyar, 1 *John* 1. 8.) 4. *Continual.* 5. *Devout.* 6. *Sincere,* &c. &c. O *the choice Hints of this amazing Sermon!* Yet I paſs by five on the *ſame Subject,* viz. S. *Dominick.* How will *foul* Blaſphemy; *groſs* Falſhood; *idle, childiſh,* and *delirant* Impertinency edifie a bewitched Auditory! Let's try again.

De S. *Franciſco.* Serm. 1. Serm. 262.

Text *Rev.* 22. 12. *He that is Holy, let him be Holy ſtill.* So our Tranſlation, truly. This Glorious Pulpiteer ſets out. *Holy Men, how holy ſoever they are in Heart, deſire nevertheleſs to be holy in their Body.* 2 Cor. 7. *Let us cleanſe our ſelves from filthineſs of Fleſh and Spirit.* Pſalm. *My Heart and my Fleſh rejoyced in the living God. Theſe two things S.* Francis *had;* viz. a *holy Body and Soul. That it might be truly ſaid of him,* He that is Holy, viz. *in Soul;* let him

be

be more holy, viz. in Body. (Rare Interpretation!)

First, *He had an Holy Body: for all things that were in him were holy. Let's begin at the* Head, *and go down to the* Feet. *We shall see that from the* Sole of his Foot, to the Crown of his Head, *there was nothing but Holiness in him.* 1. Body.

1. *His* Hair *was holy.* (And but for modesty, 'tis like, he would have said the same expressly of his worser Excrements likewise.) *For when a Man's House was falling, he took a little of his Hair, and put it into the Clefts, and the House stood firm, being established by the brittle* Hair *of the Holy Man.* (Bravely said!)

2. *His* Eyes *were holy. For thence came such quantities of devout Tears, that his sight was weakned. And when he was warned to forbear weeping, he answered, that there is no reason that for the love of this light, which the Flies have as well as we, the visitation of the inward Light should be driven away.*

3. *His* Ears *were holy. For they deserved to hear the Divine Voice, and Angelical joyful shouting. He deserved to hear the Divine Voice thrice. And the Angels sung sweetly to him, when he was sick.*

4. *His* Mouth *was holy: for such powerful words came thence, that whom he blessed they were blessed; and they were cursed whom he cursed.* Witness (two Strappers!) *the* Sow *that died for eating a very tame Lamb, when he had curs'd her;* and *the* Girl, *whose sight was restored by his Spittle.*

5. *His* Hands *holy: for they were so consecrated with the Wounds, that the things he touched were holy. As* Bread, *which cured the Sick.* (And more lies to the Bargain.)

6. *So his* Nails: *for a tempted Brother, by pairing his Nails, and keeping it as Relicks,* (the Parings that is) *was freed and much comforted.* (O that he had but turn'd a Gold-finder!)

7. *His* Writing *too.* (A part of the Body now out of use!) *Which kept, did the like Feat.* (Rare Amulets!)

8. *And his* Cord Girdle: *Which dipt in Water,* cur'd all Distempers. (More new parts of an humane Body!)

9. *His* Body *was holy. For whipping himself against bad*

motions, he ſaid, Go to, Brother Aſs, *thus you muſt be ſerved, thus you muſt be laſhed.*

10. *Likewiſe his* Feet; *being conſecrated with Chriſt's Wounds. Whence, by the ſprinkling the Water wherein they were waſhed, Cattel were cured of the Murrein.* A juſt Tything! And lower this Holy Prater goeth not about this Holy Body.

2. *Soul.* *But* ſecondly *His* Soul *was holy* (with a vengeance!) *For when it went out of his Body, 'twas ſeen like a Star as big as the Moon; but the light thereof as great as the Sun. Great as the* Moon, *for his great Charity; light as the Sun, for his knowledg of God.* And ſo on, to the end of the *Rhapſody of witleſs Lies.*

I paſs by the Sermon on *Matth.* 13. 44. *The Kingdom of Heaven is like a Treaſure hid in a Field. Where by the* Kingdom of Heaven *may be underſtood* S. Katherine, he ſaith. On *Prov.* 12. 4. *The diligent Woman is a Crown to her Huſband,* (as the Vugar Latin reads.) S. Cicely *was diligent.* And a parcel more ſuch choice ones, upward of the number of 450; by the beſt that I can reckon.

Speculum Morale: in quo univerſa fere Sacræ Scripturæ loca explanantur.

10. But it is time to let theſe Franticks *reſt*; if *that were poſſible.* However I ſhall meddle but with One more: but 'tis their Sermon-Magazeen, in Folio, but lately built: The Author whereof brags, that almoſt all the places of Holy Scripture are explained therein. And then you may be ſure to ſee what *Shot* and *Powder* Popiſh Sermons will be charged with. Well of the many Cartloads there, take but two handfuls.

Titul. Crux. pag. 42. M.

Firſt of the *Croſs.* There, among hundreds of like mad Paſſages we read; *Chriſt was drunk with this Wine,* (*i.* of the Croſs, or Martyrdom) *that others might more willingly drink.* Gen. 9. *Noah planted a Vineyard; and drinking Wine was drunk, and naked in his Tent. And 'tis no wonder; For this Wine was ſo ſtrong, that when he was to drink of it, he ſweated blood, by reaſon of its ſtrength, i. the fear of his Paſſion. And he was ſo drunk with this Wine,*

Wine, that like a drunken Man he gave away all he had; his Mother *to his Diſciple, his* Diſciple *to his Mother; his* Kingdom *to a Robber, his* Body *to the Jews, his* Garments *to the Souldiers, his* Soul *to his Father. And ſo he was wholly ſpoiled, and naked, and drunk, as Noah.* And preſently after; *Our Lords Croſs is an Enlivening Tree; which may be called an* Apple-Tree. Cant. 8. *Under the Apple-Tree I raiſed thee; there thy Mother was corrupted, there ſhe that brought thee forth was raviſhed.* (So the Latin, contrary to the Truth, and their own *Montanus.*) *The Apple-Tree is the Sign of the Croſs: whereon hung Fruit of ſingular taſt and ſmell; and the plenty of its Fruits abiding in all Chriſtians, never withers. A faithful Soul lying devoutly under this* Tree, *whilſt it honours the* Croſs *of his Saviour, and worſhips under it, is ſupported to Life and Glory.* There ſhe was corrupted, *&c. Becauſe* Eve, *who was called the Mother of the Living, was there made the Mother of the Dying;* corrupted to *her ſelf, and Poſterity, and raviſhed both in* Soul *and in* Fleſh: *becauſe obnoxious to Original Sin, and adjudged to Death, as guilty, ſhe ſhould bring forth guilty, as mortal mortal, as doubly miſerable thoſe doubly miſerable.* And ſo onward, as well as before, like *a Man in a Madhouſe*, or one *inſpired by Bacchus.*

But another *Title* muſt be heard too. And that's the *Euchariſt. He that would receive the Sacrament,* (ſaith the Author) *according to the Apoſtle, ought to examine himſelf. And that in ſix reſpects.* Firſt, *As to his five Senſes. And in this Sacrament he muſt truſt none of them, but his* Hearing. Luke 14. *I have bought five yoke of Oxen, and I go to prove them. There's the* Five Senſes, *that ought to be under the* Yoke, *that is of* Reaſon; and *there is* proving *too.* Gen. 27. *Jacob's hands were deceived;* by *Feeling*, he thought 'twas *Eſau: ſo his Taſt;* he thought he eat Veniſon: *ſo his Smell;* he thought he ſmelt *Eſau's* Garments: *and his Sight,* 'twas ſaid, *that was dim.* Therefore we muſt only truſt our * Hearing in this Sacrament. Whence 'tis *Job* 34. *The Ear tryeth words.* Secondly, *We muſt examine our Underſtanding.* Ibid. Tit. Euchariſt. p. 90. D.

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But another *Title* must be heard too. And that's the *Eucharist. He that would receive the Sacrament,* (saith the Author) *according to the Apostle, ought to examine himself. And that in* six *respects.* First, *As to his five Senses. And in this Sacrament he must trust none of them, but his* Hearing. Luke 14. *I have bought five yoke of Oxen, and I go to prove them. There's the* Five Senses, *that ought to be under the* Yoke, *that is of* Reason; and *there is* proving *too.* Gen. 27. *Jacob's hands were deceived;* by *Feeling*, he thought 'twas *Esau: so his Taste;* he thought he eat Venison: *so his Smell;* he thought he smelt *Esau's* Garments: *and his Sight,* 'twas said, *that was dim.* Therefore we must only trust our *Hearing in this Sacrament. Whence 'tis Job 34. The Ear tryeth words.* Secondly, *We must examine our Understanding.* Ibid. Tit. Eucharist. p. 90. D.

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derſtanding. Thirdly, *Our Affections.* Fourthly, *Intentions.* Fifthly, *Operations.* Sixthly, *Patience.* All enforced by Proofs, *Old Excellent*, as the firſt. *But they muſt be examined too, that* Miniſter this Sacrament. Levit. 21. *There be thirteen Blemiſhes that made uncapable of the Service.* 1. Blind, *by ignorance of Truth, as Hereticks*; or ſo. 2. Lame, *by defect of Love, Goodneſs, or Charity.* 3. Little Nos'd, *by ignorance of what they ought to know.* 4. Great Nos'd, *puffed up with pride.* 5. Wry Nos'd, *by abuſe of knowledg.* 6. Broken Footed, that is, *of perverſe will.* 7. Broken Handed, *defective in good Works.* 8. Blear Ey'd, *by evil Intention.* And ſo on to the *Tens.* For no Man can have the Patience to tranſcribe, or read ſuch *putrid* and *prophane Impertinencies* and *Abominations.* Yet ſo is this Storehouſe Fraught from one end thereof unto the other. *More full of rankeſt Dung than ever was* Augæas's *Stable.* He that hath ſtill more Appetite, may travel to theſe Authors themſelves. But let him beware of Surfeit; all Pages being filled with this kind of *Luſcious Poyſon.* For the bare Engliſh Reader, who hath a *curious Pallate*, as well as *craving Appetite*, let him go but to the Learned and Ingenious Author of *Reflections upon the Devotions of the Roman Church*, Part 1*ſt*; I'le warrant him gratified both ways, by one of the *beſt Cooks* in the *Popiſh Kitchin*, I mean their *Dear S. Anthony*; dub'd by the Pope himſelf, for his excellent Gift at Preaching, with that glorious Style of *The Ark of the Teſtament.* Of whoſe rare accompliſhments that way, I make no diſcovery, becauſe 'tis done ſo admirably to our hands already.

Reflections, &c pag. 288. &c.

Vinc. Spec. Hiſtor. l. 30. c. 132.

2. *Hearers.*

11. Secondly: But the *nature of their Hearers* will make their Preachings juſtly yet more wonderful. But what kind of Auditors have they had, think we, to give us cauſe to wonder at them? Sure they were *Men and Women*, were they not? Who elſe but *Reaſonable Creatures* ſhould be capable of *Preaching to?* Tuſh, that is a *lower Diſpenſation:* and very *Hereticks*, that can't *work Miracles*, may do as much as that comes to. But theſe *Angelical*, and

and *Seraphical Doctors*, you may imagine can do other Feats; and edifie Congregations (wonderfully to their Honour) of *other kind of Mortals*. What will you say to *Beasts*, and *Birds*, and *Fish*; nay very *Stones*? Were not the *Instruction*, indeed, a *Miracle*: And the *Attempt Miraculous*? Let very spight deny it, if it dare. Well; thus it hath been with Popish Preachers. And whether they have not better Proof for this wild folly, by, *Preach the Gospel to* Every Creature, *Mark* 16. than for most of their *Foundation Principles*, you heard before of, by what *Proofs* were then produced, I leave unto the Reader's Judgment; and pursue my Business.

12. First *Beasts*. Those are either *Wild*, or *Tame*. And though it may be pretty easie to deal with *These*; it cannot but be a Mighty Wonder for Words to make the *other* tractable. Well, we shall see five or six Instances of them both; for more are needless. A certain Fryer, whose welcome Office 'twas to be the *Monasteries Hogkeeper*, whilst they were fatting by the Acorns that fell in the Woods, finding 'twas long, that he was forced to be absent from the *Mast*, and other good *Matters*, that other good Fryers had, out of his great Devotion, gets all the *Hogs* together, and makes this loving and powerful Exhortation to them. *Behold*, Brother Hogs, *that for these days that I have been your careful Keeper, I have plentifully taught, instructed, and informed you, where you may, and where you may not reach your feeding Mouths.* (Excellently opened!) *I desire you, that you would not, by exceeding those very large Bounds, breed strife to the Monastery, or dammage to our Neighbours, with wanton Vagaries: specially since your lawful and allowed Limits are not narrow, and your Food the Acorns are not scanty.* (No, nor the *reason* of his Argument!) *For I am going now unto the Covent, where I will now refresh my dull and languishing Soul, and so will come again and see you.* (Not before he was welcome to his Brother Hogs, ye may may be sure on't!) *With these words therefore* (saith my Author)

1. *Beasts.*

Speculum. Exemplor. Dist. 10. Ex. 11.

Author) *he commended the Hogs to the Divine Cuſtody, and went his way.* I now would ask the Reader's *Plaudite*; but that there is no doubt the *Swiniſh Preacher* hath been paid already, if not with *Hums*, at leaſt with *Ugh's* ſufficiently. And mark the wonderful ſucceſs of this Sermon. The ſpightful Neighbours, though they endeavoured with Clubs and Forks, could never get theſe *Edified Hogs* beyond their own Bounds.

Id. Diſt. 8. E. 155.

Why *as miraculous* altogether was their S. *Arnulph's Preachment* to the two Pigs he carried in a *Sack*. Who, after other Diſcourſe, charged them * *in the Name of the Lord to forbear Grunting*, and they were ſtill as Lambs, till he gave them leave to begin again. Well; But the *Aſs* is *louder*, and more *troubleſome* ſometimes than the *Hog*: to be ſure, we always take him for a *Dull Creature*. Yet how much good hath their S. *Francis* this way done with him? For once upon a time, this *S.* being preaching to a Company of *Wiſe Ones*, an *Aſs* proves troubleſome to him; whereupon he ſweetly thus directs himſelf unto the Aſs. † *Brother Aſs*, (Great is the Truth, and will prevail!) *I deſire thee to ſtand ſtill, and not interrupt the Word of God, which now I am preaching to this thirſty People.* This word ſo cut the *honeſt Aſs* unto the heart, that falling down upon his Knees, he hears the Sermon quite out quietly. And you may think, *in charity*, that he would frequent ſuch opportunities for the future too. But by *this Saints* leave, I take the *poor Prieſts Preachment* more miraculous than his. Though, I muſt confeſs, he had this great advantage on his ſide, *Their Bran-God was with him.* In ſhort, the Story is thus, out of ‖ *Caſarius*; *An old Prieſt of* Colen, *one* Everhard, *was carrying once the Sacrament to a ſick Perſon, and meeteth in an high, and narrow, but deep dirty Lane, a drove of Aſſes with Sacks of Corn upon their Backs. The Scholar, that was his Lanthorn-bearer, and led the way, made ſhift to put them pretty well by: but the good Man himſelf, being old and weak, grew pale, and trembled, leſt that, together with the Sacrament, he ſhould be tumbled down into the Dirt.*

* Res mira; continuò porcilli qui diu multumq; intra ſaccos clamitaverunt, precipientis obedientes adjurationi, atq; imperio, grunnire ceſſaverunt. *Wadding.* Annal. A. 1213. N. 8. Frater Aſine, orem te ut ſileas; nec interturbes Verbum Dei quod ſitienti huic Populo propono.

‖ *Dial.* l. 4. cap. 98.

Dirt. Yet taking hearty Grace, he ſpendeth this ſhort Preachment on the Aſſes. O Aſſes: what is the thing that ye are doing! What; do you not conſider whom it is I carry in my hands? Stand ſtill, fall down, give honour to your Creator: for I command it in his Name. *Dictum factum!* To ſee the ſtrange ſucceſs! He had no ſooner ſaid the words, but *they all ſtood ſtill*, and *fell down together.* Behold their *great Devotion!* And that you may be ſure they did not play the *Hypocrites*, ſee their *Juſtice* matcheth their *Piety*, they are careful of the *ſecond*, as well as of the *firſt Table. They kept their Sacks upon their Backs.* So as they did the *Popes God* right, they did no wrong to their *own Maſter* neither.

Mira obedientia animalium brutorum! Simul ſtetérunt, ſimul deſcenderunt.

It is leſs wonder, I confeſs, to find the *Sheep*, that ſweet Creature, thus tractable. And yet 'tis worth our noting, that when this *very Saint* having had one of them preſented to him, which he admoniſhed, To *attend the Praiſes of God, and avoid all Offences of the Brethren:* the pious Sheep did take ſuch notice of his Counſel, that when ſhe heard the Fryers ſinging in the Quire, without any other bidding, *ſhe goes to Church, and there cries Baah, before the Altar.*

Bonavent. de Vit. S. *Franc.* cap. 8.

But theſe are all Tame Creatures. Yet they were * Wild Beaſts that ſpoil'd S. *Godricks* Garden; but on his charge, In the Name of Jeſus of *Nazareth* to be gone with ſpeed, and come no more till Harveſt, they then did accordingly. What ſay we to the Wolf, a Wild, a terrible Beaſt of Prey indeed? To *attempt* converting him, a Man would think would ask more *Fortitude* than Humane Store affordeth: no doubt requires an Angelical ſtock of *Rhetorick* to *effect* it. Why then, the ſame *S. Preacher*, muſt have them both, according to the Story in *Speculum Exemplor.* out of the Chronicles of the *Franciſcans*, &c. For near unto *Eugubium* there was ſo great and fierce a *Wolf*, as ſpared neither *Beaſts*, nor *Men* and *Women*, and ſtruck ſuch terror into the Citizens, that they ſcare durſt ſtir without the City Walls. *S. Francis attaques this Beaſt*; not to *deſtroy*, but to

* Capg. Nov. Legend. fol. 160.

Diſt. 7. Ex. 20.

convert

convert him: And therefore is not arm'd with *Shield* and *Helmet*, (Carnal Weapons!) but the *Tool of Proof*, *The Figure of the Croſs*; which is eaſily wielded with one Finger. Well with one only Companion he advanceth to the Enemy, and up get the Citizens on high the while to ſee the Rancounter. The *Wolf* runs open-mouth'd upon him: but with the foreſaid *Weapon*, the *Sign of the Croſs*, the S. puts by *that Paſs*, both from himſelf and fellow. Strait then a *Parly ſounds*; and *S. Francis* thus begins. *Come to me, Brother Wolf: and in the Name of Chriſt I charge thee hurt me not, nor any Body elſe.* O wonderful! down falls the Wolf juſt like a Lamb, upon the ſudden, at the Saints feet. To him thus penitent the Saint goes on. *Brother Wolf, thou doſt a world of miſchief in theſe parts, deſtroying God's Creatures, without all mercy; not only Brutes, but Men, that are made in God's likeneſs; whence thou deſerveſt grievous death:* and more on to that purpoſe. But, *Brother Wolf*, ſaith he, (inſinuating moſt ſweetly into his affections) *I will make peace 'twixt thee and them; that they forgive what is paſt*, and *thou forbear the like in time to come:* with a great deal more to the ſame purpoſe. The *Wolf*, by ſhaking of his *Body*, *Tayl*, and *Ears*; and by the bowing of his *Head*, ſhewed his acceptance of the Tearms. And at the laſt *ſhakes hands* upon the Bargain; that is, *ſtretch'd out his right forefoot*, and *kindly put it into S. Francis hand. Which was repeated alſo before the People within the City afterwards.* Whereupon the S. in a Sermon upon that occaſion tells the People, *That Brother Wolf* (a Man would ſcarce have thought, but that the Aſs we heard of had been ſome-what nearer of Kin than he) *had now made peace with them for ever*, upon thoſe *Equal Terms*, whereof he likewiſe gives them notice. And ſo much for their *Beaſtly Hearers*.

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short preparation of the *Birds* to attend the Word of God (an Orator to the Life!) thus *sermonizeth* to them. *My Brother-Birds*, (for there were no *Hens* among them, you must think, but all were *Cocks*) *you ought much to praise your Creator, who hath cloathed you with Feathers, and given you Wings to fly; hath afforded the pure Air to you, and governs you without your care.* Vincentius *and S.* Antoninus *are more copious, and expreſs it with better grace*; urging, *that they neither Sow nor Reap, nor gather into Barns*; and *yet God feedeth them, and abundantly provideth all things that are convenient for them.* (He might have inſtanc'd in this *Witleſs Preacher* alſo!) Well; he that had ſeen how they *ſtretch'd out their Necks*, and *clapt their Wings*, and *open'd their Bills*, (to receive the good Seed ſown, you may conceive!) and *look'd intentively* upon him; *not ſtirring* till they *had the Bleſſing* (as both thoſe Authors tell us) with the Sign of the Croſs, and then flew all away together (as merry as all the Birds in the Wood) I am very confident, had he been the *rankeſt Heretick* in the World, would have pronounced both *Hearers* and the *Preacher*, with his *preaching* alſo, well worthy of admiration. Know this, the Saint was ſo affected himſelf, that he repented of his *paſt neglect herein*, and reſolved to be a diligent Preacher for the time to come, to *Birds*, and *Beaſts*, and all other *Creatures as his Brethren*. *Vincentius* and *Antoninus* call it by the name of *Preaching*; and tell us, though the *Preacher's Coat* did touch the Birds as he walk'd among them, they never ſtir'd, till he had diſmiſs'd them, as before.

Bonavent. Vit. S. *Franc.* c. 12. ap. Aloys. Lipom. Spec. Hiſt. l. 30 c. 103. Chron. pars. 2. tit. 24. c. 2 §. 5.

But this perhaps you'l tell me was done a great way off. What will you ſay then to as good a Feat at home; and that too performed by a *She-Saint?* Whom if you will not allow a *proper Preacher*, 'tis but admitting her a *Prophetes*, and that's as good altogether. 'Twas S. *Werburga*, our Country-woman, and King *Wulfur*, and Queen *Ermingilda's* Daughter, that I mean: and I have *Simeon Redivivus*, that is, *Friar Creſſy* for my Author, in his late *Legend*, which he nick-names *Church Hiſtory*. This Gentlewoman being Governeſs of three Numneries (being no more

Church Hiſt. l. 17. c. 17.

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Bonavent. Vit. S. *Franc.* c. 12. ap. Aloys. Lipom.

Spec. Hiſt. l. 30 c. 103. Chron. pars. 3. tit. 24. c. 2 §. 5.

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Church Hiſt. l. 17. c. 17.

more, ſhe was no *Tat-quet* then) was much troubled with *Wild-Geeſe*, that devoured her Corn, and other Fruits, (what I neither know, nor can imagin): and commands her *Steward* to go his ways, and ſhut them all up in an Houſe together. (For ſhe meant to *beſtow a Sermon* on them.) The *Steward* thought ſhe had been in jeſt. (A ſhrewd miſtake, to conſtrue ſuch a ſerious Perſon ſo.) But being bid again, into the Field goes he, and in his Miſtreſs's name, commandeth them to follow him. Which the whole Flock of *Wild-geeſe* tamely do; and are ſhut up accordingly. Next morning (and it muſt ask ſome time to prepare an Uſe of Reprehenſion, that might faſten on ſuch fickle Creatures) in comes the *Holy Virgin* to them. There ſhe convinceth them, *that they were unjuſt Uſurpers*, and *ſeiz'd on that which did not belong unto them.* (Plain dealing is beſt, and ſpecially in ſo plain a fault.) In ſhort: *She chargeth them to be gone*, and *come no more for ever.* (Which was, however harſh it ſeems to ſound, a very ſweet farewel; for their former guilt is all forgiven.) And ſaith my Author, *They flew away, and no Bird of that kind was afterward ſeen in that Territory.* (O the ſucceſs of Reproofs, made up as *Oxymel! Vinegar-Chidings* ſweetned with *Honey-Pardon* will do Wonders! As here it did.) I do not inſiſt upon the *Tale* of *one* of theſe Geeſe being ſtollen and hid by a Servant; of the *others* fluttering with great noiſe over the *Virgins* Head to acquaint her with the Theft; her *Engliſhing* their Complaint by *Inſpiration*; diſcovering, and reſtoring what they had been rob'd of; becauſe the *Authors Tale-maſters* were not agreed, whether the ſtollen Bird were kept alive, as *One*; or kill'd, and reſtored unto life by the Virgin, as *another* of them doth report. However I cannot ſee wherein *our Female*'s ſhort in the improvement of her Talent of *Bird-Preaching* to the Maſculine *Francis*: unleſs it were, that *he* perhaps more often exerciſ'd his Gift that way than *ſhe*.

For indeed another time we read of an effectual Rebuke of his upon the *Swallows*, when their noiſe was too offenſive, as he was preaching. For ſaith he to them, *My Siſter*

Vinc. Ib. c. 104. & *Antonin.* ubi ſupr.

Sister Swallows, (for a different reason from saying Brother Birds, before) *'tis now time that I should speak: because you indeed have said enough till now:* (fair play to let him have a turn): *but henceforth, till the Word of the Lord be made an end of, do not you speak any more at all. But they, as if they had been reasonable Souls, were hush'd, and never stir'd from the place till his Sermon was done.* And who, but will be inclined to think, *in charity*, that this Saint instructed also the Birds in the Marshes of *Venice*, when he *sung Prayers* among them; that is his *Canonical Hours*? Especially since the Author tells us he said, *Sister Birds, ye ought to forbear singing until we have payed God the Praises that are due unto him.* Well then, that S. *Francis* should bear away the Bell *in this respect*, we cannot be much unwilling: the rather too, when we remember, that the *Scholar of Paris* being troubled with a *Swallow*, told his *Fellows* this was one of those that did molest S. *Francis* in his Preaching. And therefore boldly said unto it, *I command thee, in the name of S. Francis the Servant of God, that coming unto me thou presently hold thy peace.* Upon the very hearing of whose name, she did accordingly. S. *Francis* therefore was more frequent in the Bird-teaching Trade than she. But both are marvellous at it.

Bonav. Vit. S. *Fr.* ap. Aloys. c. 8.

Id. ibid. c. 12.

So was S. *Cuthert* too, to say the truth; for preaching thus to the Birds that spoil'd his Corn, *Why do ye touch that you never sowed? Is it because ye have more need than I? If God hath given you leave, do what he allows: if not, be gone, and hurt no more another Man's.* And all went strait away and never troubled him more.

Capgr. Nova Leg. Angl. fol. 72.

14. But let us now set Sail, and see what the *Waters* will afford us like to that the *Earth*, and *Air* hath done. There are a *People* likewise *there* inhabiting, for whom the *Papists* have a special kindness. And reason good: There are so many *Fish-days* with them. To be sure they deal with them effectually. I do not know in what an humour I may find my Reader, else I would presume to say, the *very Saint* I spake of last, did (as you heard his resolution

3. *Fish.*

Anton. Chron. Part. 2. tit. 24. c. 2. §. 5.

that he would do was) *drive a Trade* this way also. For when a fair large *Tench* was given him alive, as he was aboard upon a certain Lake, he calls it *Brother*, and *prays*, and *blesseth it in the Name of the Lord, and putteth it again into the Water.* But then *continuing Prayers* and *Praises*, the *Fish playing in the Water, stird not from the Ship until the Saint, having done his Prayers, gave him license.* If so much of *Religious Work* may not be esteemed to have something of *preaching* in it, although that very name be not expressed, I think the Reader wants a *little charity* to the *great charity* of that Saint. But *S. Anthony* howsoever, who is Canonised with them; and, before you heard, was called by the *Pope*, the *Ark of the Testament*, was a manifest *Holder-forth* unto the *Fish*. *Speculum Exemplorum* telleth us; That this *great Saint* being preaching once unto some *Hereticks*, they did not care to hear him. What should he do? *But by Divine Inspiration* (so 'tis worded) *to the River by the Sea-side goes he, and standing on the Bank, calls to the Fishes thus, in the Name of the Lord.* Ye Fish of the Sea and River, hear the Word of the Lord, since the Hereticks despise the doing of it. *And on the sudden, unto S.* Antony *come so great a shoal of great and small Fish, as the like was never seen in those parts, and held up their Heads somewhat above Water.* ('Twas well so, that he might see the *People* unto whom he preach'd.) Nay most elegantly and very copiously our Author describeth the Order of that Army of Attendants there, which I pass by, save only that *in the shallowest Water the least Fishes*, then *next the middle-statur'd*, and *in the deep, the great Fish took their Seats.* To these his Auditors, and ordered thus by *curious Heraldry*, the Preacher solemnly begins, *My Brother Fishes, you are much bound for your share to give thanks to our Creator, who hath given the most noble Element for your Habitation, so that you have sweet Water and salt too, as you have occasion. He hath vouchsafed you many Refuges, that you might avoid the inconveniencies of the Tempests.* With a large Catalogue of many other Mercies that the *Fishes* are partakers of. As a *transparent Element*, and *Meat* to live on, and the

Dist. 7. Ex. 34.

Blessing

Bleſſing of Multiplication at the Creation: the *preſervation* in the Flood, and their *Fins* to ſwim with. Their *ſaving Jonah*, affording *Tribute-Money for our Saviour*, and being *Food to Chriſt* at his Reſurrection. And ſo on. Concluding with how *much they were bound to bleſs God for ſo many ſpecial Benefits they received above other living Creatures.* Whereat ſome * *Fiſhes ſpake*, others *opend their Mouths*, and all *bowed their Heads.* So he. Henceforth farewel old Proverb, *Mute as Fiſhes!* But what pitty is it that the whole Sermon ſhould not be preſerved. Surely had the *honeſt Fiſhes* been skill'd in *Shorthand* then, they would not have miſs'd a word on't; and by communicating it, have been as kind to whole Man-kind, as *One of their Breed* was to a particular Perſon: I mean that * *good natur'd Fiſh*, that brought S. *Egwin the Biſhop of Worceſter's* Key after him, as far as from our River *Avon unto Rome*, leſt his Chains ſhould kill him, which in deep Penance he had put on, for his own and the Peoples ſins, and went to *Rome* with, ſo lock'd upon his Feet.

* Aliqui piſces voces emittebant.

* *Creſſy.* Ch. Hiſt. l. 21. c. 3.

15. So much now for *Brutiſh Hearers* unto *Popiſh Preachers.* Yet all theſe are, we do acknowledg, *Living Creatures*; which though they have not *Reaſon*, no Man will deny them *Senſe.* How ſhall we wonder then at *Auditors*, that have neither *One* nor *Tother?* Nay; ſhall we not think the *Preacher* unto *ſuch*, is *ſuch* himſelf? Well S. *Bede*, for Holy Mother hath * Canoniz'd him, Preached once, and fervently to them: as both † *Capgrave* and ‖ S. *Antonine* inform us. But to acquaint the Reader with the whole truth, His naughty Guide, that led him about when he was blind, makes him believe that *Stones* were Men. And if we believe thoſe Authors, when he made an end, they play'd the parts of Men, crying out, *Amen*, *Venerable Father.* And let it alſo be the concluſion of this Second Pair of Popiſh Wonders: *Miraculous Prayers, and Miraculous Preachings.* Which though it hath done its part, pretty well, on the behalf of the *Roman Antichriſt*; yet there are more behind to do him further ſervice: *More*, I mean, of *Lying Wonders*: i. Miraculous *Sacraments*, and Miraculous *Cenſures.*

* Baron. *Martyrol. May* 27.
† *Legend.* f. 35.
‖ Chron. par. 2. tit. 13. c. 3. ferventer prædicabat & clamabat.

CHAP.

CHAP. V.

3. *Pair.*
1 *Miraculous Sacraments.*

The Third Pair: Miraculous Sacraments, *and* Miraculous Censures. *The former in this Chapter.* The *Number*, and *Nature* whereof *are considered.*

NOw *Popish Sacraments* must be considered. Although it cannot but be confess'd, these are not much more Miraculous for their *Nature*, than the *Number* of them. We will then for special Reason look upon their *Number* first.

1. *For Number.*

That there are *Two New Testament Sacraments* appointed by our Lord to be the Signs and Seals of the Blessings of the Covenant of Grace, and to continue such unto the Worlds end; namely *Baptism* and the *Holy Supper*, is most plain in the Gospel, *Mat.* 28. 19, 20. & 26. 26, 27, with 1 *Cor.* 11. 23, 24, 25, 26. And this precise Number of *old*, as well as *lately*, pass'd onely current amongst sound Christians. Witness the Testimony of *One* instead of *All*, and who deserves to weigh down *Many*, the famous *Bishop of Hippo*. *Christ's side*, saith he, *was smitten*, and *Blood* and *Water presently flowed forth*, *which are the two* Sacraments of the Church. With whom, were it any thing needful, 'twere very easie to shew that many others do agree. But *later Romanists*, instead of *two* of *Christs*, have made *Seven* of *theirs*. For as they order the matter, there is hardly *one of Christs* left with them. Is this their *Boon* and *Curtesie*, think you? But sometimes, you must know, *Additions* are a great deal worse than *Subtractions*. The Butcher doth not love the company of the *Wasp*, 'tis such a filcher: yet the *Flesh-Fly* that leaves a deal behind him, is less welcome to him. And in the

S. *Aug.* de Symb. ad Catechum. l. 2. cap. 6. Percussum est ejus latus, & statim manavit Sanguis & Aqua, quæ sunt *Ecclesiæ Gemina Sacramenta.*

Num-

Number of *Sacraments*, the Papists load the World with *filthy Fly-blows*. 'Tis but about 500 years ago they began this trade. For till *Peter Lombard*'s time, all their Shops were shut. But as 'tis often seen for the *whole Pack* to open at the Cry of *One Dog* that hunts Counter: so, as still as they lay before, since him the World doth ring with the *Number Seven*. Is it not wonderful that they should so *early* make this rare discovery? And what *blind* Mortals were their Predecessors, that for more than a thousand years before them, could hear no tale nor tydings of it? But the *Council of Trent* curseth him that holds *more* or *fewer than that Number*.

Sent. l. 4. Dist. 2 & vid Cassand. Consult. Artic. 13.

Sess. 7. Can. 1. de Sacr. in genere.

Well let's briefly hear their *Names*, and see the *Uses* that they serve for. For the *Clergy* only, *Holy Orders*; One. For the *Laity* only, *Matrimony*; Two. For *young Christians* only, *Confirmation*; Three. For *Lapsed Christians* only, *Pennance*; Four. For sick Christians onely, *Extream Unction*; Five. The other Two, their Names and *Use we all* well know: but how *they abuse* them, we shall see anon. Now for their *Five*, if you expect *Plain* Text, *Sound* Reason, or *Ancient* Authors (beyond the time you wot of, as but now) to be produced by them, for the vouching of them, you may blow your Nayls before you meet with any. The admirable *Chemier* evinceth all their *Travels* in that case, able to bring forth nothing but *Wind*; and their most learned *Essays* proving perfect *Follies*. But however that be, the *Trent Junto* hath voted for them; and *their Hairs*, now about a hundred years old, are gray enough with Papists to pass for *Aged almost seventeen hundred*. But enough for the marvellous number of their Sacraments.

De Sacram. N. T. l. 4. c. 5. &c.

2. Next for the *Nature* of them. Only let the Reader note, that I do reckon my self to have rid my hands of *five* already; and mean no more to be troubled with them. *Baptism* alone, and the *Eucharist* are to be dealt with by me. If he shall tell me, These are undoubtedly the Institutions of our Blessed Lord. I answer; They are indeed: that

2. *For Nature.*

that is, as *the Word of God delivers them*, and *Protestants do receive and use them*. But with the Romanists, *Both are become a very Ship of Argo*; a *true*, *meer Beggars Coat*, that hath so many nasty stinking *patches* on it, that very hardly can one little *Inch* of the first Stuff be found about it. Should I only mention what they ascribe unto their *Sacraments in general*, 'twould go pretty far in the proof of this. To declare, as they do, That the *Sacraments do contain Grace in them*, (as Medicine in a Pot, suppose): That they *give Grace always*, (how, but as the Sun light, and Fire heat?) Nay, and *to All* (good or bad, no matter for that); And *Ex Opere operato*, by the Work done, (let the frame of the Soul be what it will the while!) The *Rhemists* explain *Ex Opere operato*, by this English; Of the Work it self, * *Bellarmine*, By *vertue of the Sacramental Action*. Which giveth good reason for the Assertion of † *Chemnitius*; That *Papists directly oppose the Opinion of Opus operatum*, the Work done, to *Faith in them that receive the Sacrament*. Well, I will pass their ‖ *Indelible Character*; that *unscriptural*, *unnecessary*, *unintelligible*, *nonsensical*, and *upstart* Notion, which they attribute to *Three Sacraments*; and all other Matters of like nature; that I may acquaint you in particular how they handle the *Holy Sacraments of our Lord*; and then I am sure you will say, *They are so Miraculous*, or rather *Monstrous*, that you can hardly see *any Mark of Christ upon them*.

Concil. Trid. Sess. 7. c. 6, 7, 8.

In *John* 3. 5.

* Ex vi actionis Sacramentalis. De Eff. Sacr. l. 2. c. 1.

† Exam. Conc. Tr. Pars 2. De opere operato.

‖ Vid. *Chamier.* de Sacr. in gen. l. 2. c. 12.

1. *Baptism.*

1. *Minister of Baptism.*

3. To begin with *Baptism*. That the *Ministers of Christ* should baptize with Water, *In the Name of the Father, Son, and Holy Ghost*, is the plain command of *Christ* himself. See Popery now. *Ministers* or *Others*: *Male* or *Female*; *Christian*, *Jew*, or *Heathen*; 'tis no matter which, *may do it as well*, saith it; as we heard * before.

* Cap. 1. 9. supr.

2. *Ceremonies of Baptism.*

Christ's Ceremonies, we just now heard of: To baptize with Water, &c. But *Popish Baptism* is clouted up with *two and twenty* other *Patches*, or *Ceremonies*, as they call them: *Twelve* before, *Five* at, and *as many* after Baptism: but all about

about it. *Bellarmine* tells us, I know not by what miſhap, that *one of them is now out of uſe*: but ſtill they have a jolly *crew of* 21 left. Enough of conſcience to make a Man miſtake it, as no Ordinance of *Jeſus Chriſt*. If any Reader ſhould be paſſionate to hear what they are, I am content to give him a *few*, that I may ſave his longing; and by no means *all*, for fear of ſurfeiting him. De Bapt. l. 1. c. 25. 26, 27.

(1.) *One* is then; *The Prieſt conjures the Devil out of the Party to be Baptiz'd*, (no matter whether he be there or no, 'tis good to be ſure). The *Charms* for this (they call them *Prayers*) muſt not conclude the common way, *Through Chriſt our Lord*: but, *Through Him that is to judg the World by Fire*. And wot you why? *The Devil*, ſaith the Cardinal (belike one very inward with him) *chiefly fears the Day of Judgment*. But not a tittle of Scripture to prove the Ceremony. C. 25. ubi ſupr.

(2.) *Another* (annexed to the former, ſaith the foreſaid Author) is *Exſufflation*. This is a Puffing hard upon the Party to be Baptized, in token of *Outing the Evil Spirit*, and *Getting in the Good, in the room thereof*. A *Prodigious Word*: but very proper for *like Work*. But we had the *Thing*, and its *Proof* * above. * *Chap.* 3. 9. Supr.

A Third is, *Putting Holy Salt into his Mouth*. May be *Auguſtine* glanced at this, ſaith the † Jeſuite. Yes, yes: *May be a blind Man may catch a Hare with a Tabor*. Oh, but this *will kill the Worms of Sin*; and *ſave the Soul from Putrefaction*! Or, becauſe *Sal ſapit omnia*, it may make the Baptized Perſon better reliſh the next *fulſome Service*. † *Ch.* 25. ubi ſupr.

For the Fourth is, *Dawbing Spittle on his Ears, and Noſtrils*; and pronouncing *Epheta*, be ye opened. Oh how this *fits his Senſes for receiving ſpiritual Objects*! If you ask the reaſon of their Practice. Their anſwer is; *Why did our Lord touch with Spittle the Tongue and Ears of the Dumb and Deaf*, Mark 7. and *the Eyes of him born blind*, John 9? And my Reply: *Well fare Blind Bayward*; and *Bold Blaſphemer*! Ibidem.

But fifthly; *He is to be anointed on the Crown with Holy Chriſm of the Biſhop's own making*. Why Man, the Biſhop cannot Chap. 27.

cannot be always ready to confirm every Person as soon as he is baptized: and this does well the while. Why yes indeed; *A bit to stay ones Stomach* is very good, if one cannot fill ones Belly. And then, *Chrism*, and *Christ*, and *Christian*, how near of Kin are they?

Ibidem. (6.) To end; take two together, *A lighted Taper put into his hand, and a white Garment put upon his back. To shew he is translated out of Darkness into Light*; and *to denote the purity of his Soul.* But *these*, as that *next before*, are Ceremonies after Baptism: and all together serve fairly for a taste, and to instruct us in our judgment upon all the rest. Which were they practis'd without *any omission*, and with all *their Pageantry*, in the view of Hereticks, (as they honour us) would make us better sport than any Comedy.

3. *Effects of Baptism.*

How will the Wonder be encreased, by observing what *Effects* their Baptism hath. *Not only*, do they tell us, *Is all sin so taken away as not to be Imputed* Thereby; but *it leaves no Sin Inherent*; *nothing is left remaining to be imputed as a sin to those Baptized.* Not only their Sacred * *Council of Trent*, which were enough and spare; but † *Bellarmine*, since, expresly saith it. Whence with them a *Baptized Person*, for a while at least, *must necessarily be a sinless Person!* And why not, a *glorified Saint on Earth!* So *Paul*, and *James*, and *John* were plainly out; who affirm expresly, the *very best have sin abiding in them.* Nay I know not how they will let our *Lord* escape, who bids us daily pray, *Forgive us our Trespasses!*

* Sess. 5. Decr. 5
† De Baptism. l. 1. c. 13. Baptismo reipsâ tolli omnia peccata: ita ut non solùm non imputetur, sed nec sit quod imputari possit ad culpam.

4. *Necessity of Baptism.*

And the *necessity* they lay upon it is very Marvellous. For their Doctrine is, *That those who die without Baptism* (ordinarily that is) *are in a lost Condition.* Poor Infants that have no Actual Sin to answer for, and who are not capable of contemning or neglecting Christ's Ordinance, but miss it only by default of Friends, and notwithstanding *God's gracious Covenant made with the Faithful and their Seed*, must in their Opinion surely perish; and this they falsly

falsly father on the* *Catholick Church* too. And hereupon they found the liberty for *any One to Baptize*, in case of necessity, whereof we heard before.

* *Bell.* de Bapt. l. 1. c. 4. Semper Ecclesia credidit Infantes *Perire*, si absq; Baptismo de hac vitâ recedant.

§. *Their subjects of Baptism.*

But to instance only in One thing more: and that is, what an *Amazing* and *Ridiculous Subject* is found for Popish Baptism. Not *Reasonable Creatures* only; but *Senseless, Lifeless Things* also. And those are *Bells* forsooth. Not they that hung on *Aaron's* Garment; but *Bells* that use to *hang in Steeples*. Which though they seem less honourable, when they have christned them once, will do, I promise you, *greater Feats than e're the High-Priests did*. They'l *cleanse the Air of Devils, prevent the Mischiefs of Lightnings*, and *save from other Calamities that arise from Tempests*. And that is huge Service, is it not? *Pope John* 14, hath the honour of being first Author of this Holy Christning. Some wiser Modern Papists are somewhat ashamed to own this, as their present Practice. And * *Cardinal Bellarm.* would put it off, *That not the Popes, but common People, apply the name of Baptism metaphorically to the Benediction of the Bells with Holy Water, naming of them*, and *Prayers also*: all which he doth acknowledg still in use. But however *Rome* shall *wipe her Mouth*, she will prove but an *errant Slut* still. For no longer than since *Luther's* time, the *Princes* of *Germany*, at the Dyet of *Norimberg*, among an hundred Grievances that they exhibit to the Popes Legate there, have this for one. *The Suffragans have invented that only themselves, and none other Priest shall Baptize Bells for the Laity. And the ruder People do believe by the affirmation of the Suffragans, that the Bells so baptized will drive away Devils* and *Tempests. Wherefore multitudes, for the most part, of Godfathers are appointed; they especially that are Rich are intreated, at the time of Baptism, to take hold of the Rope*, and as *the Suffragan sings before them, (as is wont to be done in baptizing Children) they all make answer together*; and *after name the Bell; which, as Christians use to be, is then dress'd in new Cloaths*. And *after all is done, they feast it sumptuously*, and

Magd. Cent. 10. c. 6. Rit. circa Bapt.

* De Rom. P. l. 4. c. 12.

Gravam. Cent. *German. Nation.* Grav. 51.

* *For the Popes baptizing Wax, see Book 2. c. 9. Numb. 8.*

and the Suffragane is rewarded frankly. A fine Metaphorical Baptiſm, is it not? * Well, all together, I am ſure, render *Popiſh Baptiſm a very Monſter.*

2. *Holy Supper.*

4. Now of the *Holy Supper*, or the *Euchariſt*. Hitherto we have ſeen but *ſcratchings of a Pin* upon the Finger: here *ſtabbings with a Dagger* at the Heart will be preſented to us. This Sacrament is the greateſt Pledg of *Chriſt's Love*, and therefore the chiefeſt Object of the *Devil's Spight*. Which makes his eldeſt Son *the Pope* out-do his Art in other Caſes, to *embaſe* this fineſt *Gold of Ophir*; and turn the *Heavenly Antidote* into an *Helliſh Poyſon*. Such are the *High Miſdemeanors*, ſuch the *Notorious Treaſons* here againſt the *Lord of Lords, and King of Kings*, that a *Cicero's Rhetorick* could never blazon them to their *vile demerit*. Let's view them both though, as we may; and yet but ſome few chief of either kind.

1. *High Miſdemeanors.*

1. *High Miſdemeanors.* Why firſt they muſt have *Water mixed with their Wine in every Sacrament:* Ay, that they muſt. How truly is the Prophet's Complaint applicable unto Popiſh Worſhip, and this particularly, *Thy Wine is mixt with Water?* Search the Inſtitution in all the Evangeliſts that report, and in the Apoſtle *Paul* who doth repeat it; no tittle of *one drop of Water* can be found any where; but *Wine meerly.* And our *Lord* ſaid, *I will drink no more of the Fruit of the Vine:* not of the *Vine and Fountain.* Nor have *Grapes*, I trow, any Water growing with their Blood, as ſure they need it not for Circulation. But the *Prieſt* drinks *all the Wine* himſelf, and were it not *allayed*, it might prove *too much unruly.* Well fare them then, to know their Leſſon, *Si non caſtè, tamen cautè.* Though they ſay, thoſe need not be ſollicitous in this caſe, whoſe Country hath not Wine of its own growth: 'tis daſh'd enough already to their hands. Howe're that be, *Pope Honorius* the 3*d*, ſome other ſmall faults being added, ſuſpendeth *Ab Officio & Beneficio* too for ever a *poor Prieſt*, *for ſacrificing without*

(1.) Non poſſit ſine gravi peccato omitti. *Bell.* de Euchar l. 4. c. 10.

Decret. Greg. Lib. 3. tit. 41. c. 14. Literas.

without Water. And then, * *None other but unleavened Bread may by any means be uſed in the Sacrament.* A fooliſh ſuperſtitious vanity like the former! For neither our *Lord*, nor his *Diſciples*, ever laid any ſuch reſtraint upon the Church, as not to uſe what *Bread was commonly uſed* in thoſe Countries where they were. The *Greek Church* is known to contend for *Leavened Bread* only, as the *Latins* for *Unleaven'd.* And what a ſtir hath this *Goats Wooll* a long while made between them? Yea, this was one of thoſe inexpiable Crimes the *Prieſt* I juſt now ſpoke of (though then I did not mention it) ſuffer'd an eternal deprivation for. Again, *Their Bread muſt be a little Wafer Cake.* Witneſs their conſtant Univerſal Practice. But if a Man may be ſo bold as to ask them, In whar part of the World are ſuch *Tiny Cruſtlings* uſed for Bread? Oh! I have found it now my ſelf. 'Tis *in the Country called Utopia:* in Engliſh, *No-Place.* Where the Natives, called *No-People*, make it all their Food. And ſo *no marvel* that *No-Chriſtians* (except the Name) make no ſmall ſtir about it But the Myſtery is, *it gives no little lift towards Tranſubſtantiation.* For if it be *no Bread*, it may with eaſe be quickly ſomewhat elſe. And what that ſhould be, if you cannot gueſs the while, you will fully hear anon. And *Only One of theſe Wafers muſt be broken, and into three parts; and all that too for the Prieſt alone to devour.* And what Myſteries lie herein * *Harding*, and others tell you, whom our famous *Jewel* mentions; and more too that † *Chamier* reckons. The Communicants, when they have it, they muſt have it whole, and ſo there is no *breaking Bread for them.* The *former* Fancy was quite *without Book:* this plain againſt it. Did not our *Lord firſt break*, then *being broken give* the Bread to his Diſciples? Doth not the Apoſtle *Paul* inſiſt upon the ſame procedure? And ſhall their impudence ſcape, that taxeth *Chriſt* and his *Apoſtle* of the want of wiſdom? For as the *Prieſts* Morſel muſt be broken over the *Chalice*, leſt any Crum ſhould be loſt: ſo the People muſt have theirs *whole*, to avoid the like jeopardy, forſooth.

(2.)

* Bel. ib. c. 7.

(3.)

(4.)

* Jewel. Artic. 11.

† De Euch. l. 7. c. 11. Vid. quoq; Durandi Rational. l. 4. de Fract. hoſtiæ.

Sic Durand. ubi ſupr. & Salmer. Tract. 15. in Act.

(5.) *Bell.* de Euch. l. 4. c. 13.

forſooth. But we proceed to a fifth; *The Conſecration lies preciſely in theſe words*; This is my Body, This is my Blood, ſaith *Bellarmine*. He ought not to have left out *Enim*, *For* though the *Goſpel* doth; ſince his *Miſſal* hath it; and himſelf us'd it but at the end of the Chapter before that quoted in the Margent. But if the good Man bluſh'd, and were too modeſt to obtrude, *No word of Chriſt's*, for one of his; he may be pardon'd for this once, being not ſo ſqueamiſh often. But Scripture telleth us, *Every Creature of God is ſanctified by the Word and Prayer.* And our Lord firſt *takes Bread*; next, *bleſſeth it*; then, *breaks it*; after, *gives it to the Diſciples*, bidding them, *take, eat*; and laſtly, ſaith, *This is my Body:* without any [*For*] of theirs. And can the Conſecration lie in the laſt words only? It cannot be *Common*, but *Conſecrated* or *Bleſſed* Bread that is *Chriſt's Body*. And this Bread was *Bleſſed* or *Conſecrated* before *Chriſt* ſaith thereof, *This is my Body*. But their *Conſecration muſt be uttered ſecretly by the Prieſt:* that *no body elſe may hear it*. Should I ſay nothing of our *Saviours* Practice to the contrary; a Man would think 'twere *monſtrous Incongruity for Publick Acts of Solemn Worſhip to be performed privately*. But if the *Prieſt ſhould ſpeak aloud how many Miſchiefs might enſue?* Yea, how weighty reaſon is there for his muttering? Why, 1. *Hannah's Voice was not heard, only her Lips moved:* and ſhe was a Type of the Church. And the *Lord ſaid to* Moſes, *Wherefore cryeſt thou to me:* when he ſaid nothing? And the Prophet ſaith, *Speak in your Hearts, and in your Chambers.* 2. *Elſe the Prieſt might mar his own Intention*; and then all the Fat were in the Fire, there would be no Tranſubſtantiation. 3. His *Voice perhaps might fail by ſpeaking loud.* 4. The *Holy words might grow vile.* As *of old time when they were ſpoken aloud, ſome Shepherds learning them, put Bread upon a Stone, and by ſpeaking thoſe words turn'd it into Fleſh:* but *they were ſmitten with Fire from Heaven for their Pains.* I paſs by, *Chriſt prayed ſecretly*, and *the Prieſt ought to enter the Chamber of his Heart:* and ſuch other, *Reaſonings*, ſhall I call them, or

(6.) *Miſſal.* Roman. in Canon. Miſſ. Profert verba Conſecrationis diſtincte *Secretè*, & attentè.

Durand. Ration. l. 4. de *Secreta.*

Ravings

Ravings rather, for their secret muttering, *Hoc est enim Corpus meum.* Yet again, *Private Masses*, (Sacraments that is) *wherein the Priest alone Communicates are very lawful.* Of *Sport alone* our English Ears have heard, no doubt: but *Communion alone* is marvellous harsh, and a *wicked contradiction.* And what's more contrary to *Christ's* Command to his *Disciples* present, *Take, Eat,* and *Drink*; than for the *ravenous Priest* to swallow all himself; and bid the People *feed with looking on?* Now *Institution* is the sole *Foundation* whereon Sacraments stand; and all *Examples* of the Church in Scripture are against them: nor will *any Antiquity* be a shelter to them. Once more: *Lay-men may not taste the Cup at all. Christ,* and his *Apostles* after him, were of another mind. *Drink ye all of this,* was current then; but now it will not pass. No, though * they do confess the while the *Institution otherwise.* What in some particular case, which they cannot help, may be connived at rather, than allowed by them, is no matter. Their Doctrine is, *That whole Christ is in either kind*; notwithstanding our Lord say, *The Bread is his Body*; and *The Wine his Blood:* and therefore to *have One is all as well, as to have both.* Only their Clergy, it should seem, remember what *became of him that left his Drink behind him*; and therefore will not snap short as the Laity must. But now I think on't, if the *People* have a *whole Christ* under *one kind*, must not the *Priests* needs have *two Christs* under *both?* Surely either *Two*, or *None.* But, oh their Reasons for thus robbing of the Laity! Why, *'twere not possible in large Parishes for but one Priest to give the Cup to all.* And then, *some Drops may fall and be spilt, and the Wine by carrying about, one way or other, be made unfit to drink.* Again, *many cannot abide Wine.* And *some Countries want it.* Ergo, *the Laity must not have the Cup.* Thus the great * *Bellarmine* argues: *Miraculously,* or *Ridiculously,* chuse ye whether! Unless you would have it said, which were indeed more proper, *Ridiculously to a Miracle!* So much of their *High Misdemeanors.*

(7.) *Bell.* de Miss. l. 2. c. 9.

(8.) *Mat.* 26. 1 *Cor.* 11. * Concil. Trid. Sess. 21. c. 3. Ibid. *Can.* 2. 3.

* De Euchar. l. 4. c. 24. *ad finem.*

5. Now

2. *Notorious Treasons.*

5. Now their *Notorious Treasons.* Where the Reader *Wonder* must needs rise up unto *Amazement.* As first, *That Christ is truly really and substantially present in the Sacrament under those Sensible Things*, viz. *Bread and Wine.* That is Christ's Flesh, and Blood, and Bones; nay, his Soul, and his Divinity also, by a *knack* they call *Concomitancy:* and so at once, whole Christ is there. But considering what small *bulk* their *Wafer* is of, *whole Christ*, Flesh, Blood, and Bones, and All, *must come into a narrow compass*; and so I doubt, be at *little ease* the while. Nay, and the bad luck is, *This Body of Christ you cannot see*, no not *with Spectacles*; nor *touch* it neither; nor doth it *fill a place*, as all Bodies do and must. But hold a little Sirs: May *one* and the *self-same Body* be in an *hundred thousand places at one time?* For 'tis reasonable to suppose, that the Sacrament may be celebrating in more places than so, at once. Or *how many Bodies* will you by this wild Fancy assign our *blessed Lord?* Or rather will you not leave him a *Fantastical One*, and so none at all at last? *Christ* after his Resurrection said to a Disciple, *Feel me*, and *see.* Then it seems the Truth of his Body might by proved by *Sight* and *Touch.* He also said, *I leave the World* (viz. in bodily presence) and *go unto the Father.* But *Papists* bring him back again with a *powder.* And the Angel thought 'twas a good Argument to prove *Christ was not on Earth, or in the Sepulchre*, because *he was risen.* But these Men mend his Logick: for they will have him *risen*, and *here* too. *Strange Miracles* indeed; or *stark staring madness* rather.

Conc. Trid. Sess. 13. c. 1. *Bell.* de Euch. l. 1. c. 2.

Luk. 24.

John 14.

Mat. 28.

Conc. Trid. Sess. 13. c. 4. & Can. 2. &c.

And secondly, *The Substance of the Bread is changed into the very Body of Christ; and the Substance of the Wine* (it should be Wine and Water mix'd) *into his very Blood.* So that here is still *Figure*, *Form*, and *Taste*, and *Smell* of Bread and Wine: but not one *bit*, or *drop* of the *one*, or *other* left. You cannot be a *True Believer* in the Popish sense, unless you will be an *Errant Sot.* *Sense*, as well as *Reason*, must be denyed, for that. *There is nothing*, say they,

they, but the poor *Species or Accidents remaining.* And so those *Accidents must subsist without a Subject*, contrary to the very nature of them: whose *Being is to Be in something.* As, to instruct the plainest Christian; you have *Whiteness, Roundness, Thinness*, and the like, *before your eyes:* but 'tis the *whiteness, roundness, thinness* of *Nothing.* So *gratefulness of smell* to the *Nose*, and *pleasantness of taste* to the *Mouth*; but *gratefulness* and *pleasantness* of *Nothing* still. For *Christ's Body* is not (they confess) *white, round*, and *Thin:* nor his *Blood, grateful* and *pleasant.* And *Bread*, and *Wine*, there is none at all; you hear, and must believe. This is their *Bedlam Doctrine!* Besides, *Christ*, under those *Species or Accidents*, did * *eat and drink his own Body and Blood.* Yes; they cannot deny it. Why then the *Body* and *Blood* of *Christ* was in his own *Mouth* and *Stomach*, and yet *sitting* at the *Table* with his Disciples at the same time. 'Twas *broken* and *whole*; *eaten* and *uneaten*, and all at once. Nay his *Blood* was *shed*, and in the *Cup*, and thence *drank* by himself, yet not one *drop* thereof all this while missing out of any Vein of his Body. Ay, and to confound us, the *Eater* was the *Thing Eaten*; and the *Thing Eaten* was the *Eater* too. For with his *Body* he did *eat*, and 'twas his *Body* that he *eat.* So his Disciples did eat him as *Crucified* and *Dead*; his *Body broken*, and *Blood shed:* but he was *still alive, untouch'd*, and *before their faces.* Did our *blessed Lord* thus *bless* the *Bread*; or did he rather *curse it*, to *destroy its substance* for the generating such *Monstrous Goblins?* But who can longer *stay* in such a *Bedlam*, to hear the *Ravings* of such *Spiritual Madmen!* For they are *mad upon their Idols!* Scripture doth assure us, 'Tis *true Bread* and *Wine*, that we receive in the Holy Sacrament, *Matth.* 26. 26. *Mark* 14. 22. *Luke* 22. 19. And the Blessed Apostle calleth it *Bread no less than thrice after the Consecration*, 1 Cor. 11. 26, 27, 28. And calls the Cup, *the Communion of Christ's Blood*; *and Bread the Communion of his Body*, Chap. 18. v. 16. Not, as the Delirant Romanists, A *Conversion into the One and Other.* But I will hasten unto those remaining.

* *Mat.* 26. 29. Patet quòd ipse Dominus Eucharistiam una cum Discipulis ederit & biberit: *Chrysostomus* notat ideo Christum ipsum edisse & bibisse ut tranquillo animo ad communicationem mysteriorum induceret. *Paræus* in loc.

Hos. 9. 7. *Jer.* 50. 38.

Thirdly, *This prodigious Feat may be performed by every ſorry Prieſt, that pronounceth as he ſhould do that Charm of theirs* (as *they truly make* it) *Hoc eſt enim Corpus meum*, &c. And ſo a *pitiful, wretched, ſinful Mortal* ſhall do more than ever the *Almighty* did himſelf. God indeed made the *Creatures* out of *Nothing* by his Word: but theſe *Nonſenſical*, moſt *horrid*, and moſt *monſtrous Blaſphemers* make their *Creator* of a *Creature* by their words. And that not only *One* ſuch Creator, but many *thouſands* in one day; and many *millions* in one age. Oh the *Amazing Patience of Heaven*, that will endure ſuch *affronts of Hell*, which the *very Earth* hath greateſt reaſon to tremble at the hearing of! But,

Concil. Trid. Seſſ. 13. c. 5. & Can. 6.

Fourthly, *This Bran-Idol, when they have charm'd it into a Deity thus, muſt be fallen down unto, adored, and worſhipped as the Sacred Majeſty of Heaven and Earth!* Come, ye moſt ſottiſh among all the Heathens, and learn Idolatry from theſe *Nick-nam'd Chriſtians*. You ancient *Romans*, us'd to make your Gods of *wiſe*, at leaſt of *valiant Men*. So did the *Greeks* before you chuſe a *Reaſonable Creature* to make their God of. The *Egyptians*, more brutiſh than the reſt, would yet have a *Living Creature* for their * chief Deity. But Papiſts take a *Senſleſs Lifeleſs Thing*: a *Wafer Cake*. Firſt *ſown*, then *mowed*, after *brought into the Barn*, there *threſh'd*, thence *carried* to, and ground *in the Mill*, *ſifted*, and *kneaded* in the Trough, *back'd* in the Oven, and *Godded by the Prieſt*, at laſt. But other Parts of the ſame Corn do ſerve for other uſes. Read *Eſay* 44. 15, 16, 17, 18. *&c.*

* *Apis.*

Id. Seſſ. 22. c. 1, 2, *&c.*

5. And becauſe this is not vile enough as yet, *They Sacrifice this God of theirs unto their God.* What though they *draw no blood*, as Jews, and Heathens uſe? For they call it *An Unbloody Sacrifice.* A Sacrifice they make of him notwithſtanding. And were *Chriſt* in their reach, who can doubt but they would make him *bleed* too, as well as they do *his Members:* with whoſe Blood they have been ſo long, and are ſo often drunk? How do they clear their kin to *Herod*, *Pilate*, and the *Jews!* Thoſe once of *old* made *Chriſt a Sacrifice*; and they do it *a-new*, and every day. Yet this

their

their wickedneſs, they ſay, *will expiate Sin.* Yea, *and do good to the Dead as well as Living, by the Opus Operatum.* For what care they, though God hath ſaid, there is *no more Sacrifice to be for ſin*: but that *once made by Chriſt upon the Croſs hath fully, and for ever done that work?* See *Hebr.* 7. 27. and 9. 12, 25, 26, 28. and 10. 10, 12, 14. & *v.* 26. Ibid. Seſſ. 22. Can. 3.

Laſtly, To compleat their *Abomination*, that it may be *purely Savage*, as well as *plainly Monſtrous*, having done all this, they have not done, *Until they eat their God at laſt.* We have read of *Canniballs* that devour the fleſh of Men. Tuſh! *They are Saints to Papiſts.* For, *They devour their God!* O ye vile *Roman God-eaters!* Doth not what *enters your Mouth, go into your Belly, and thence is caſt out into the Draught?* And have you not *great veneration for this Deity of yours* at laſt? But why ſpend I further time upon their *Fulſome Euchariſt?* What Engine hath the Magazine of Hell more apt for beating down at once, *Religion*, *Reaſon*, and *Common Senſe*, than this? Deny *Popiſh Sacraments* to be the very *Quinteſſence* of *Folly*, *Falſhood*, *Abſurdity*, *Blaſphemy*, and *Idolatry*; and ſcape the Brand of a *Brazen Face*, or *Leaden Skull*, who can! Mat. 15. 17.

Heaven hates; *Earth* ſhould abhor them: as being only fit for *Hell*, from whence they came.

CHAP. VI.

2 *Miraculous Censures.*

Miraculous Popish Censures.

NOw that the *Popish Censures*, in their kind, make a fit match unto their *Sacraments*, will soon appear. I mean the *Publick Penal* Ones inflicted by their Church upon Transgressors. And these are of two sorts: The *lesser* and the *greater Excommunication*, as they call them. I shall not here professedly meddle with the *former*; because the *latter* will find us work enough to stand and wonder at it: especially when we have considered briefly but three things about the same.

1. The *Manner of their passing this grievous Sentence.*
2. The *Causes whereupon they usually do it.*
3. The *Subjects upon whom 'tis lodged.*

1. *Manner.*

2. First for their *Manner of Excommunicating*: that is, of their *debarring Men from all Communion with the Faithful, in every Ordinance*, and *giving them up unto the Devil, and rending and tearing them from off God's Earth, exposing them to all miseries of this Life*, and *unto Death it self at last*: Their manner of thus Excommunicating (nothing alae of kin to that in Holy Scriptures; which hard indeed from the Priviledges of a Christian until Repentance, whereat it only aimed, but medled not with Life, or Liberty, or Estate) is reported by *Gratian* in the Decrees, after this fashion: *Twelve Priests ought to stand round about the Bishop with lighted Tapers in their hands, which at the end of the Curse or Excommunication, they ought to throw upon the ground, and tread upon with their feet: and then a Letter is to be sent throughout the Parishes, with the Names of those Excommunicated, and the Causes of it.* The *Magdeburgenses* tell us also that

Cauſ. 11. q. 3. c. 106. Decent.

Cent. 13. c. 6.

that they used to ring a Bell at doing of it. Whence is made up our Proverb of, *Cursing by Bell, Book, and Candle.* Our Dr. *Willet* adds, *That they curse the Party Soul and Body to the Devil: and say, Let us quench their Soul in Hell Fire, if they be dead, as this Candle is put out,* (and therewith one of the Lights is presently extinguished): *if they be alive, let us pray that their Eyes may be put out, as this Candle* (and so out goes the second): *and that all their Senses may fail them, as this Candle loseth its light;* (and so the third is gone.) And indeed the *Annotations* on the *Decrees*, last quoted; say, that *Burchardus* and *Ivo* quote many other things about Excommunication from a *Council at Roan:* but where to find it I am not aware. This fiery way of *Popish Cursing*, hath given Learned Men occasion to interpret, *The Beast* (on both sides taken for the Anti-christ) *his making Fire to come down from Heaven*, of Papal Excommunication. The rather too because 'tis *Papal Pride* to call their *Anathemas* by the name of *Lightning.* And what a *strange Device* is here! *Rev.* 13. 13.

2. *Causes.* *Sum. part.* 3. tit. 24.

3. But see the *Causes* whereupon 'tis done. He that will consult their S. *Antoninus*, may find *many scores* of such, which I shall not insist on. A sober Christian would believe that surely nothing less than *Incorrigible Whoredoms Thefts, Debauchery*; or some vile *Blasphemies* and damnable *Heresies*; at least some *Flagitious Methods repeated*, and not *repented* of upon meet admonitions, should be able to draw this *Spiritual Sword* that cuts so dangerously. The only Instance of the use hereof in the *New Testament*, was upon an *Incestuous Person.* But were this course taken, how should *Priest, Bishop, Cardinal*, and *Pope* himself escape? Let the Reader note their special care to save their own. Bacon; when they will not have the *lesser Censure past in the Point of Whoredom.* For their *Ungodly Law* saith; * *He that hath not a Wife, and instead of a Wife a Concubin*, (that is, in plain English, who drives a trade of Whoring) *let him not be barred from the Communion.* Very *honestly*, at least

* *Grat. Decret. 2 Dist.* 34. *c.* 4. Is qui non habet Uxorem, & pro Uxore Concubinam, a Communione non repellatur.

leaſt wonderfully *wiſely* done! Well: but you will think it muſt be a *Gangreen* ſurely, that makes the *Limb* to be cut off! Yes, yes; hear and wonder.

Magdeb Cent. 8. c. 7. Peccata Gubern. Eccl.

Pope *Gregory* the 3*d*, in a *Synod at Rome*, did thus *curſe the Clergy-men that did not wear ſhort Hair, but let it grow* forſooth. An horrible Crime!

Cent. 13. c. 6. de Clave ligante. Ibidem.

Pope *Nicholas* the 3*d*, Excommunicated *whoſoever ſhould bear Office above one Year.*

The Pope's *Legate* ſerved others with the ſame ſauce, *for refuſing to bear his Charges as he rambled up and down* France.

S. *Antonin. Sum.* Pars. 3. tit. 24. c. 12.

But they have a ſolemn Curſe once every year againſt *ten ſorts of Perſons*: amongſt whom are all *Hereticks*, their *Favourers* and *Abettors*, if they but *privately feed them*; that is, all ſincere profeſſors of Chriſtianity: then all that *hinder Victuals coming to the Pope's Court* (good reaſon, whoſe *God is their Belly*): and all that diſturb thoſe that *go on Pilgrimage to Rome*: with other ſuch like great impieties!

But why ſhould we travel far abroad, when we have ſuch plenty of theſe kind of Inſtances at home? And here I cannot paſs by (how ſmall ſoever the Cenſure may ſeem to any) that Interdict which the *Arch-Biſhop of Canterbury*, in Popiſh times, gave out againſt the *London Churches*, for

Acts and *Mon.* K. *Henr.* 4. that *notorious ungodlineſs of theirs*, not ringing their Bells when he went through the City: as Mr. *Fox* reports it; that I may not ſend my *Engliſh Readers* unto *Latin Authors* needleſly.

It went near to fare as ill with the *Priory of Worceſter* upon a like heinous provocation, of not *ſaluting that Biſhop with the Bells*: but that the Arch-Biſhop very happily comes in and takes the buſineſs up.

Id. ibid.

But *London* is the leſs to be pitied, becauſe it would not take fair warning. For a *former Arch-Biſhop had Interdicted her*, for ſuffering the Arch-Biſhop of *York* to hold up his

Id. K. *Edw.* 3 Croſs there, in the preſence of *Canterbury*.

But *thoſe Engliſh Biſhops* ſpeed a great deal worſe, who received

received their Investiture from their *King*. For they were, every Man of them (for all him, *good Man, who escaped narrowly himself*) no less than Excommunicated. Id. K. *Henr.* 1

And so were *they*, that kept the *Castle* and *Town* of *Tunbridg*, in the Kings Right, and by his Order; till the lawful Heirs were of Age; but against the Will and Pleasure of the *Arch-Bishop of Canterbury*. Though the King himself indeed had mercy shewen him.

After the same rate were the *Kings own Servants* and *Counsellors* served by the Arch-Bishop of this See: forsooth, Id. K. *Edw.* 3. for *Treason against his Grace*, and other troubles; as he is pleased to phrase it.

But their S. *Becket*, or *Sir Traytor* rather, thunders from off the *Earth*, and down as low as *Hell*, vast numbers of *Clerks*, *Bishops*, and *Nobles*. And wot you why? For Id. K. *Henr.* 2. meer Loyalty and Obedience to their Lawful Sovereign. Such as these use to be the *Familiar Causes* of this Popish Thunderbolt, which *in their meaning* shall destroy both *Soul* and *Body* of such as will not lick up the Dust of their most holy Feet.

For a conclusion of this Point, see their prophaneness in the horrible abuse of Excommunication from one of the *Fathers of the Jesuits* (and they are the *truest Sons* the *Pope* hath any) in a Book commended by the *University of Douay*, and Licensed *by the Provincial of the Order*, thereto impowerd *by their General*, now just threescore years ago. His complaint is this; *We are fallen now*, saith he, *into those Times, that if a Person hath but lost his Rakes, or Mattock, or his Fork, he thinks he cannot find them by any more convenient means, than by the Sentence of Excommunication*, viz. upon the Stealers of them. Such was their *trifling Custom* with this *tremendous Censure*. Yea, their *tender Conscienc'd Council of Trent* taketh great care that *no Excommunications for discovery, (as they are called)* or *for lost, or stollen Goods, should pass by any other Person than the Bishop himself*, forsooth; and *then with a deal of circumspection likewise*. Which plainly sheweth the *monstrous Prophanations* common with them; and. *D. Aurault. Flor. Exemp. Tom. 1. tit. 63. Ex. 9.* Sess. 25. c. 3. Inter Dec. Refor.

Sum. Angel. Verbum Excommunicat. decalibus.

and what *trivial Cauſes* drew their Spiritual Sword! But he that is not ſatisfied yet, I'le undertake may ſurfeit, if he pleaſe, with *ſilly Caſes* wherein this dreadful Cenſure lies, recorded by their learned *Angelus de Clavaſio.*

3. *Subjects.*

1. *Men.*

4. But the *Subjects* hereof are yet more wonderful with them! No *Man*, nor *Woman*, if the Pope be throughly angred, whether *he* or *ſhe* be *living* or *dead*, can poſſibly ſcape this Thunder-bolt. A Man may well wonder that the *Dead* can't reſt in peace for him; but his Curſe muſt reach as far as *thoſe!* for if they be already *bleſſed*; are they not out of the *Pope's Gun-ſhot?* And if they be already *curſed*; pray have they need of any more additions from the Pope unto their miſery? But he that could deliver a *Sinners Soul* from *Hell*, (as they confidently * tell us, he did the Heathen Perſecutor, *Trajanus*) may he not by as likely reaſon fetch down a *Saint* from *Heaven* too? Howe're the difficulty ſeems not great to thruſt one out of the *Priſon Courts*, into the *Dungeon:* from *Purgatory*, I mean, into *Eternal Torments.* This is ſure, the *grave Council of* Conſtance *Curs'd and Condemned, not only* Wickliffs *Books, but both Himſelf, and Memory alſo, more than forty years after he was dead, and buried; and commanded his Bones to be digged up again, and thrown far away from Chriſtian Burial, becauſe he was now an Excommunicated Perſon.* And *His*, or *ſome bodies Bones* for his, were burnt (for the Marks diſcovered not whether they were Catholicks or Hereticks) and the *Aſhes* of them thrown into the *River.* But examples need not in this caſe, when the Jeſuite lately ſpoken of, *D. Aurolius*, gives us both the *Practice* of the Romaniſts in this caſe, and the *weighty Reaſon* of it. Although, ſaith he, *the Dead cannot properly be Excommunicated or Abſolved, becauſe they are not under the Churches Juriſdiction: yet in-aſ-much as they are in reſpect of their Bodies, either in the Bowels of the Earth, or upon it, the Church for Terrors ſake Excommunicateth, or Abſolveth ſome.* And bravely done too!

* *See that, and of others alſo,* Book 3. Ch. 3.

Sect. 8. Tom. 3. ap. Surium. And Fox Acts an. Mon. in Rich. 2.

Flor. Ex. Tom. 1. Tit. 62. Ex 1

Dead.

Living.

But for the *Living*, no *Order* or *Degree* of Men can eſcape their Clutches. *Emperors*, *Kings*, and *Princes* to be ſmitten with

with this *Lightning*, is leſs wonder: but *Popes* themſelves to be blaſted by it, is amazing! eſpecially ſince we heard their *Holy Law* declareth them ſuch *Sacred Wretches*, that if they *carry Cartloads unto Hell with themſelves, no Man may preſume to ſay unto them; wherefore do you ſo?* And yet we find, not only when their *Monſtrous Church* hath had *two viſible Heads*, or may be *three*, they have ſpit this *Fire*, and belch'd this *Thunder* out one againſt another: but at other *times*, and by other *Perſons*, namely *Biſhops*, their *Popes have been Excommunicated*. Our Excellent *Jewel* hath collected many Examples to this purpoſe. And therefore as I have ſaid it is leſs wonder that *Secular Perſons*, though the *Higheſt Powers*, find no Mercy. And yet a ſober Man would think that *Soveraignty* ſhould be uſed more kindly. But tuſh; *Kings* and *Emperors*, with their whole Dominions, have been often ſerved thus; as we have ſhewed * above abundantly. And he that covets more, may find it in the † *Jeſuite* twice ſo lately quoted.

Diſt. 40. c. 6. Si Papa.

Anſ. to Harding. Art. 4.

* *Book* 1. *c.* 6.
† Flor. Exempl. Tom. 1. Tit. 61 & 63.

So much for *Men*. What will any ſay to the Excommunication of the *Devil?* S. *Antonine* is my Author of ſuch a Feat performed by S. *Bernard*. The Story is thus in ſhort; *A certain Woman was ſix years vex'd with an* Incubus Devil. *She complaineth to S.* Bernard. *He firſt gives her his Staff to lay in her Bed.* That *frights the Devil:* but *he threatens her horribly when S.* Bernard *was gone. She acquaints the Saint with it. He aſſembles the People; bids them all get lighted Candles in their hands. And he Excomunicates the Devil with his whole Gangue, and interdicteth his acceſs to her, or any other.* And ſo ſhe was perfectly freed. Was not this a rare Cenſure!

2. *Devils.*

S. *Antonin.* Chron. par. 2. tit. 17. c. 5. §. 9. Dæmonemq; cum univerſo qui aderat exercitu Excommunicavit.

But let the *Devil* go. What will you think of *Sparrows* ſo ſerved? *Sermones Diſcipuli* tells us, *The Sparrows us'd to come into S.* Vincent's *Church, and foul it ſcurvily. And when they could not be ſhut out, the Biſhop of that place Excommunicates them: threatning death if they came any more, and ſerved it ſo. And they never returned. Nay if any one ſhould catch a Sparrow, and thruſt it into the Church, 'twould ſuddenly die.* Strange indeed! but ſomewhat hard meaſure, that the Sparrows had no Admonition firſt!

3. *Sparrows.*

De Tempore. Sermo. 69. *ad finem.*

But I have not ſo much pitty for the *Flys* though. S. *Bernard*

4. *Flys.*

De Vitâ. S. *Bern.* l. 1. c. 12. *nard* was about to conſecrate an *Oratory* at *Fuſniack*, and it was ſo peſter'd with an incredible multitude of *Flys*, that their noiſe, and hurrying up and down, grievouſly troubled Comers in. Well, no other Remedy appearing, the Saint ſaith, *I Excommunicate them.* And in the morning (alas poor ſinful Flys!) *They are found all dead.* Behold the terror of *Romiſh Excommunication!*

5. *Nut-Tree.* Capgrav. de S. *Wolſtan.* f 333. 'Tis terrible indeed, if you conſider the *Nut-Tree.* This *Nut-Tree* too much ſhaded the Church, which the *Biſhop* was about to Conſecrate. And a *Gentleman*, that was uſed to Feaſt and Game under it, would rather have the Church not Conſecrated, than the Tree deſtroyed. *The Biſhop hereupon lets fly his Curſe, and the Tree was withered to its Root.*

6. *Orchard.* Promptuar. Serm. Diſc. De E. Exemp. 41. And now I ſpeak of a *Tree*, ſee how it fared with a *whole Orchard* at once. *When the Prieſt was ſaying Maſs, the young Men running from that, would be gathering Fruit in the Orchard.* The *Prieſt admoniſhed them of it:* but *they would not forbear. Whereupon he Excommunicates the Orchard:* and *therefore it bare no more Fruit.* Now here was fairer proceeding: for warning was given, and not taken.

7. *An Hollow Tree.* Flor. Ex. Tom. 1. tit. 60. Ex. 2. But the poor *Hollow Tree, wherein the Thief* (like a Knave as he was) *had hidden ſome ſtolen Plate, was to be pitied*, methinks. *For the Prieſt pronounceth the Sentence of Excommunion upon him that ſtole, or kept this Plate. And the guiltleſs Tree begins to wither.* But as good luck was, the Plate being after found, and reſtored to its owner, the *harmleſs tree* recovers alſo.

8. *Wood, & Fiſh-pond.* Spec. Exemp. Diſt. 9. Ex. 61. Yet the *Wood and Fiſh-Pond* did not ſpeed ſo well. For when the *Abbot*, neither by Money nor Law, could recover them from a certain *Souldier* that held them violently, he ſaith unto them; *As you undoubtedly belong to us, ſo I forbid you, under the pain of Curſe and Excommunication, to bring forth any Fruit hereafter, or any thing to their rejoycing, that have unjuſtly taken you from us.* And for that time the Wood withered, and the Pond did yield no Fiſh.

9. *Manchet-Bread.* Flor. Exemp. Tom. 1. tit. 60. Ex. 3. But the *Bread:* Oh the *Manchet Bread!* A *Dominican*, to inſtruct the People whom he uſed to preach to what the force of *Excommunication* was, and what *miſchief* it worketh on the Soul, *Excommunicateth a basket of Manchet; and wonderful*

derful to be ſpoken, ſaith the Author, (more to be believed ſay I) *the Bread turns black as a Coal.* But the comfort is, *A little Holy Water made it white again.* Only do you hear, *'tis a ſhrewd adventure to mention this.* For if the *Churches Bleſſings* are ſo cheap, as but the coſt of a little *Holy Water*, one need not fear *her Curſes* much.

10. *White Loaf.* Append. Ex. 104.

But the ſecond Part to the ſame Tune about the Bread, is *in Speculum Exemplorum.* The Abbot to ſhew a Friend of Hereticks how the Soul was infected that lay under the Sentence of Excommunication, takes a White Loaf, and ſaith, *O Bread, though thou deſerve not the puniſhment of Excommunication, yet that the Truth of Faith may be ſhewed in thee, I do Excommunicate thee.* The Bread turns *black:* and within, moreover, was *moſſy* and *corrupted.* But upon his *Abſolution*, was *white* and *handſome* as before.

Sure here's enough and ſpare, to ſhew how moſt *ungodlily* Papiſts behave themſelves in their *Graceleſs*, *Shameleſs*, and *witleſs Cenſures. Worſt Fools, that make a mock of Sin: and take the Name of God in vain*, by ſporting with an *Inſtitution* that is ſo full of *Terror!* But ſtill it ſerves the more to encreaſe our Wonder!

CHAP. VII.

4. Pair. *The fourth Pair: Miraculous Penances and Miraculous Pardons. The former in this Chapter.*

1 *Miraculous Penances.* THey have *Wonderful Penances* too. I know *Penance* is uſed by them for One of their *five New Sacraments:* and ſo takes in *Contrition*, *Confeſſion*, and *Satisfaction*. But pray now let them not forget *Abſolution*; for fear of miſſing *Griſt to Mill*. Well; I uſe it in a narrower ſenſe; and as our Engliſh commonly underſtands it, for ſome *laborious Works impoſed by the Prieſt*, or *taken on Men by themſelves, to make God ſatisfaction for their ſins*. For ſo the * *Antichriſtian* Doctrine runs. The *Chriſtian* teaching us, that *when we have done all* (and who pays God the Tyth of what is due?) we muſt confeſs, we *are unprofitable Servants*. Our *utmoſt* then, is but our *Duty*. And will the payment of this *Quarters Rent* make amends for *many Years* behind? No, no; Our *Satisfaction* then to God is a *ſenſleſs Fancy*. Nay; 'tis blaſphemous. Not only robbing *Chriſtians* of their *Comfort*, who muſt needs lie down in ſorrow for ever, becauſe they can never ſatisfie; but *Chriſt* our Lord alſo of his *Glory*, the *travel of whoſe Soul God ſaw and was ſatisfied:* who made an *end of Sin*, and *finiſhed Tranſgreſſion:* who by *one Sacrifice perfected for ever them that were ſanctified:* who hath *made Peace by the Blood of his Croſs*, on Earth; and lives *in Heaven to keep it:* and ſo *obtain'd eternal redemption* for his People. And what becomes of the *Father's* Grace and Faithfulneſs, by this wicked Doctrine? Are we not aſſured, that *whoſoever believeth on the Son, his ſin is pardoned; he is juſtified from all things*; he *ſhall not come into Condemnation*; *but is paſſed from Death to Life*; yea, *hath eternal Life* already, (in the earneſt and firſt Fruits thereof) with much more to like purpoſe? True, all this while, the Chriſtian

* Conc. Trid. Seſſ. 13. c. 9. & Can. 13.

mourns

mourns for ſin indeed, *prays* for the *pardon*, and againſt the *power* thereof, and *labours* mortification of the ſame: but for quite other ends, than that of *Satisfaction*.

Their vanity and wickedneſs in ſaying, *Chriſt ſatisfied for*, and ſo *took away the Fault, but not the Puniſhment, viz.* Temporal: is all as *wiſe* (to let the piety of it alone) as to ſay, *A Man ſtop'd a Fountain up, but left the Streams running*: or *quench'd the Fire*, but *left the Houſe flaming*; or *dig'd down the Foundation, but left the Building ſtanding notwithſtanding*. But let them pleaſe themſelves with thoſe fond waking Dreams; and we will look upon the *Marvellous Penances* among the Papiſts: Firſt, For the *Ridiculous Lenity*; and ſecondly, For the *Barbarous Severity of them*.

Bell. de Pœnit. lib. 4 c. 15.

1. *Ridiculous Lenity of Popiſh Penances.*

2. The *Ridiculous Lenity of Popiſh Penances*: always remembring that the end of all their Penances, whether *impoſed*, or *voluntarily* taken up, is nothing leſs than ſatisfying God's Juſtice for their Sins, and thereby procuring the Pardon of them, and exemption from the Puniſhment due unto them.

Is it not a pretty Inſtance of this kind, that ſometimes a *Popiſh Arch-Biſhop* of *Canterbury* injoyned his *Tenants*, ten in number, *De cariando Literam* (in the Language of the Beaſt!) that is, *About carrying Litter for his Graces Horſes*, otherwiſe than they ought to do? An horrible *ſin*; and of a deeper dye than *Scarlet*, doubtleſs! 'Tis true, (poor Wretches!) they were abſolved indeed in form of Law upon their devout Petition for pardon of their Treſpaſs: but for full ſatisfaction this *ſtrange Penance* was injoyned them. *The next Sunday following they muſt, bare-head and bare-foot, go leaſurely before the Proceſſion, carrying every Man his Sack ſtuffed with Straw and Hey, upon his Shoulder, the Mouth thereof ſo open, that it might be ſeen by lookers on.* And good ſport, no doubt, it was to beholders.

Fox Acts and Mon. K. Hen. 4. Ex Regiſtro ipſius Archiepiſcopi.

Eraſmus, that knew our *Country* well, and *Popery* better, being the Religion wherein he had been educated, tells us of a *Tearing Penance* one Prieſt injoyns another, (and wiſely done; for who knows how ſoon it might chance

Colloq. Exorciſm.

chance to prove his *own caſe?*) by *Windſor* in our Kingdom. The Crime was *Whoredom* you muſt note. But he is Confeſſed, and Abſolved, upon the hard ſervice of *ſinging over three times the glorious* 78 Pſalm, *Venerunt Gentes.* And now he is as ſound as a Fiſh again.

Dialog. lib. 4. c. 62.

But *Cæſarius* hath a notable one, whether too *ſevere*, or *mild*, I matter not: for ſure I am, it was *ridiculous enough.* *A Governor of a Monaſtery, takes a young Monk upon a time with him abroad: as they rode, a handſome young Woman meets them. The Governor ſalutes her kindly: and ſhe him again. Being gone a little further, ſaith the Governor, to try his Youngſter; This Maiden ſeemed very handſome. Yes, Sir, ſaid he, and ſo me thoughts. But ſaith the Governor, One thing mars her beauty; that ſhe hath but one Eye. Truly, anſwers the Young Man, ſhe had both; for I diligently obſerved her. And I will obſerve your back, replies the Governor. You ought to have been ſo ſimple, as not to have taken notice, whether ſhe were Man or Woman.* And he gave him *words* and *blows* too when they came home.

Epiſt. Jeſuit. libel. Ep. 5. Inter. Ep. Jeſuit. Chamier. Ecuſ. *Genevæ.* 1599.

Well; let us lodg the buſineſs with the *Jeſuits.* And note, *in all their Orders, blind Obedience to the command of their Superiors is blazond by them as better than Sacrifice;* (ſo they abuſe that Text of 1 *Sam.* 15. 22.) and *they ſay, 'tis highly acceptable unto God, and meritorious of eternal Life. So the contempt, or neglect thereof is damnable ſin.* Now the *Jeſuits* Diſciples, that ſleep longer than *four a Clock* in Summer Mornings, and *five* in Winter, are rebuked by their *Governor* ſmartly for their drowſineſs and diſobedience, and ſubmit unto this *Penance.* *At Dinner time they take up their Bed, and confeſſing their Fault in the Hall, carry it thrice about the room; and whilſt the reſt are dining, there they lie down and ſleep too, if they have a mind to it. And ſo they ſatisfie for the Sin of Overſleeping.*

Ibidem.

He that is to cleanſe the Garden, trim the Herbs, and prune the Trees, if he chance to hear the Cuckow, and ſhall imitate him; when it comes to the Governors ear, he muſt confeſs his fault, and repeat that note, *Cuckow*, thrice before the Brotherhood in the Hall: and ſo he is abſoved to the great ſo-

ſolace

ſolace of all the Company, as well as of himſelf no doubt.

But it *went worſe* with him that would not *ſpill the Wine* when Father *Turrian* bad him. For he was made to confeſs his fault of diſobedience, and *faſt from Wine* for eight whole days together, for his *Penance*. When another, that *threw it into the Houſe of Office*, as he was commanded, had both the *Fathers Praiſe*, and the *Delinquents eight days Wine* as the reward of his Obedience. *A good job*, believe it. Ibid. *Ep.* 3.

Why, he that was bad to ſet *Rapes*, and *Young Trees* in the Earth, the *bottoms upward*, and the *Heads* and *Branches downward*, deep into the ground; and would rather follow the command of *Nature*, and *Reaſon*, than his *Maſter*, and ſet them, as they ought to be ſet, muſt do this Penance; *Carry them thrice about the Hall, and pronounce theſe words, Not what Nature and my Reaſon bid, but what my Superiors do command, I ought to execute.* Ibidem.

Many other of thoſe *fooliſh and childiſh Penances* may be ſeen in the Author quoted. Which though they ſeem invented meerly to *make ſport* withal, the *Jeſuits* tell their *Diſciples*, *That they ſhall have as many Crowns in Heaven, as they do Penances of this kind on Earth.* Nay, *that theſe Works do merit eternal Life; if with intention of the Society, and out of obedience to Superiors they ſhall do them.* Yea, *they call theſe* * *Penances, Satisfactory, Expiatory*, and *Meritorious.* Ibid. *Ep.* 5.

* Nec deſinunt appellare ſuas illas Pœnitentias Satisfactorias, Expiatorias, & Meritorias.

I was thinking to have tranſcrib'd no more; but that there is one *ſwinging one*, I can't paſs over: and for a *bloody Sin* it was impos'd, even ſuch an one as *ſhutting out of Heaven*; I mean *Adultery*. The *Whore-maſter being convicted, is injoyned the Penance of going* (whether on Foot or Horſeback, I cannot ſay) *out of* Bavaria *into* Auſtria, (the very next * Province, and joyning to it) *and in his whole Journey*, (it may be, backward and forward, two hours long) *not to ſpeak one word*, (but let him look, or ſo, his eyes out) *to any Woman.* Thus do theſe *wicked Fools make a mock of Sin.* But ſhould a Prieſt be honeſt and marry, he ſhall have other uſage, I'le warrant him. 'Twas a

* Say, *from London to the Burrough*; or *from Middleſex into* Surry.

Jeſuit

Ibid. Ep. 4. N. 16. *Jeſuit* ſaid, I *had rather practice publick Sodomy, than marry againſt the Popes command.* See whether they do not really make the *Pope* their *Higheſt God.* And how much ſhort was that other too, who ſaid, *A Prieſt ſins as bad in marrying a Wife, as if he had buggered a Mare.*

Ibidem.

But to return to their *Sporting Penances*; and which I ſhall conclude, with that account a *Popiſh Dr. of the Sorbon* giveth of the *Jeſuits* carriage in this buſineſs. He telleth us, *This is a familiar form of impoſing Penance with them*; Impono tibi pro pœnitentiâ quicquid hodie, vel hac hebdomodâ boni feceris, vel mali paſſus fueris: that is, *Whatſoever good thou haſt done, or evil thou haſt ſuffered this day, or week, I lay it on thee as thy Penance.*

Jeſuits Morals Book 2. Part 1. Ch. 5. Art. 2. N. 21740. pag. 251.

And are not here *ſtrange Penances?* Muſt they not be *ſatisfactory* and *meritorious* to a Wonder? Or are not their Authors *Prodigious Atheiſts*, that meerly mock at God whilſt they pretend great reverence for him?

2. *Barbarous Severity of them.*

1. *Voluntary.*

3. But let us ſee the *barbarous Severity*, if not the *bloody Cruelty* of many of their *Penances.* Their *Voluntary Auſterities*, if we take their own words, have often proved *conſiderably* ſuch. I mean their *Watchings*, *Faſtings*, *Strippings*, *Whippings*, *Haircloaths*, *Aſhes*, *Pilgrimages* and *Solitudes*, whatever more are found among them. *Fryar* Creſſy (that I may begin at home) tells us, *S.* Edwold, *Brother of S.* Edmond, *when the people of his Province would have choſen him King, after his Brothers death by Martyrdom; and the Saxon Kings joyned their deſire with the Peoples choice, he notwithſtanding utterly renounces Secular Advantages, and withdraws himſelf from all ſociety into a Deſart; where living with coarſe Bread and Water, he mortifies himſelf all his days, without any converſation of Mankind.* And all this upon pretence *of meeting God in Prayer and Contemplation.* Forgetting, that *Chriſt forbad the ſeeking of him in the Deſart*, Matth. 24. 26. and his Apoſtle, the *forſaking Chriſtian Aſſemblies*, Hebr. 10. 25. Yea that *ſerving one another in love*, and *edifying one another*, and *communicating often together in the Supper of the Lord*, (which are great Duties of a Chriſtian)

Church Hiſt. l. 28. c. 17.

Christian) *are utterly inconsistent with an Hermits Life.*

But the poor *Priest* that lost his *Bread-God* out of the *Ivory Box*, wherein he carried it to the relief of one that was sick! Alas for him, good Man, he never miss'd it till he should just use it. But then *back goes he*, dark night as it was, to seek what was lost, *full sorry and sad*, and *sore weeping*. And as he came to *a Willow Tree*, he makes (no Gallows of it indeed, but) *a Rod; strips himself naked, and lasheth to good purpose, till the Blood ran down by his sides*; (well he deserved it, that would do it himself rather than go without it); *edging his blows with keenest words*; O thou simple Man, why hast thou lost thy Lord God, thy Maker, thy Former, and Creator? To be sure this *Penance* must in their reckoning amply satisfie for his *Faults*, or *Infelicity* rather. And that it did so, witness the *Pillar of Fire that reach'd from Heaven to Earth, and shew'd him his Bran-God drop out of his Box*; as there it follows. *Festival. in die Corp. Christ. fol. 53. Quoted by Reflect. upon Devot. of R. C. P. 334.*

These are of our own growth now: but if my *Genius* lay in pleasuring *Ladies* with things far fetch'd and dear bought, 'twere but crossing the great Brook, and we might have *Ship-loads* of them. S. *Francis* and S. *Dominick* only, would afford us *many Tun*. He, as * S. *Bonaventure* tells us, (that I may give you a Sample) *strip'd himself naked; wore Hair-cloth next him; beg'd for his living; wash'd Lepers Feet, and wiped their Wounds, and kiss'd their Mouths*: (and much good do his heart with it, I say): *Seldom at all eat dress'd Meat when he was well*; and *then season'd with Ashes*, or *a deal of Water*: *his Drink was Water, but scarce enough of that to quench his Thirst: lay on the bare ground, with a Stone or piece of Wood for his Pillow: wore no more Cloaths than one poor Coat: In Winter time would dip himself in a pit full of Ice: tumble in the Snow naked; and whip himself: with other like austerities.* * Vit. S. *Franc. c. 2. Sc. 3.* Cap. 5.

So * S. *Dominick made tears his Bread night and day: watched frequently all night in Churches: hardly at all, or seldom came into a Bed: slept commonly as* Jacob *with his Head upon a Stone; whipt himself thrice every night with an Iron* * Vinc. Spec. Hist. l. 30. c. 112.

* *Ribadeneira in Vita. lib. 1. c. 5. & 13.*

Chain: with like severities. Nay, * *Ignatius the Father of the Jesuits*, they tell us, *went a pilgrimage to* Jerusalem; *wears poor Cloaths; goes night and day bare-headed, never combs his Hair; let his Nails and Beard grow; whips himself thrice a day soundly; lives with Bread and Water; never eats Flesh, nor drinks Wine; fasts six days of the Week; lies on the ground, and shuns every thing that might please his Body,* &c. Though his Disciples doubtless have more wit, *than to write after such a Copy.*

* S. *Antonin.* Chron. Pars 3. Tit. 24. c. 14. §. 3.

But † S. *Catherines story outdoes them all.* So far *from eating Flesh was she, that she could not endure the smell of it. Nay she left off all Wine, and Bread too. And liv'd by raw Herbs only. Her Bed was Boards; and she never pluck'd off her Cloaths. Girt her self so hard with an Iron Chain, that she made her Skin to be within her Flesh. Used to watch till Morning.* At last, *came to sleep but half an hour in two days, and that against her will. She stood almost an hundred days without Meat, and Drink, and Sleep. And whip'd her self,* as S. *Dominick did, with an Iron Chain thrice every day.* But there I'le leave her, and their voluntary Penances, lest I should leave my Reader utterly bereft of all patience and belief too. But *who hath required these things at their hands? And how vain is it to worship God with Mens Inventions?*

2. *Necessary.*

Fox. Act. & M. in Rich. 2.

Let us now see a few of these imposed by others, and not upon the *meanest Persons* neither. Was not the *Penance* laid upon the *Noble Earl of Salisbury*, beyond all reason *Savage*, when compared with his Fault? That *Peer* it seems had carried the Sacrament home with him to his House. And the Bishop for that Fact of his, injoyns him *to make in Salisbury a Cross of Stone, wherein the Story of that matter should be written: and after that, on every Friday whilst he lived, to come thither bare-foot and bare-head in his Shirt,* and *there to kneel upon his knees: and so do Penance for that Crime.* Weigh well the Circumstances: and if a *Turkish Janizary* can outdo a *Popish Bishop*, let him take him for his pains.

But

But this is but a Flea-bite to what our *Kings* themselves have *suffered*, and on *less* occasion: indeed none at all, excepting the *Proud*, and *Barbarous*, and *British* Will and Pleasure of the *Roman Bishop*. Witness *King Henry 2d*, upon the death of *Becket*, whereof by solemn Oath he had cleared himself, as neither aiding nor consenting thereunto. But for all that; Id. K. *Hen.* 2.

1. *He must find 200 Souldiers for the Holy Land.*

2. *Go himself, and stay three years there, except the Pope dispense with it.*

3. *If the King went first to* Spain, *there he must fight against the* Saracens.

4. *Not hinder, or cause to be hindered, Appeals to* Rome.

5. *Neither himself, nor Son, recede from the Pope, nor his Successors.*

6. *All seisures of things belonging to the Church of* Canterbury, *to be restored, and Outlaries for* Beckets *Cause to be discharged.*

7. *Decrees against the Church to be revers'd.*

8. Besides *Alms and secret Fastings*, there was *another Penance*, shall I say, unfit for *any Prince* to undergo, indeed altogether unbecoming a *Person of the meanest Quality* to submit unto. And that was this; * At *the King's return from* Normandy, *he comes first to* Canterbury, and *at the sight of* Beckets *Church strips himself, and like a Servant, with his Feet bare and Body naked, saving one sorry Coat upon him*, he *enters the City openly, and in the sight of all Men; and like one of the poorest Beggars, walketh abjectly through the Lanes and Streets, and comes sighing and groaning to their Martyrs Tomb with fear and trembling; where that whole day, and following night, he watch'd with fasting. And was* first *five times whipt by the Bishop there*, and after *received more than eighty three lashes from the Monks. The next day the King, after Mass said at the Martyrs Tomb, departeth with dirty Feet*; others say, *bloody; without any nourishment taken all this while.* Such Penance, were it voluntary, deserveth *greatly to be admired at:* but when 'tis *necessary*, and upon

* *Baron.* Annal. Eccl. A. 1174. N. 5. 6.

a

a *Prince*, is worthy of *utmost detestation*, by every one that hath a *humane Soul* left him. But of this * above.

* B.1,c.6. N.2.

One more Instance, and you will see the People, *whose tender Mercies are very Cruelties*. The Emperor *Henry* 4th, being Excommunicated, and his Subjects discharged their Allegiance for the sin of *Simon Magus*, (so *Hildebrand* the Magician calls it) that is, indeed, *for disposing his own Ecclesiastical Preferments without the Pope's leave* (who truly was the *Emperors Creature* in former times; being always either *chosen*, or at least *confirmed* by him) *before he can be absolved, must do the Penance of attending with his Empress and his Son, in the Winter time, three days and nights barefoot, begging pardon*; as their own *Platina* doth report it; and whereof we heard * before also.

In vita Gregor. 7.

* B.1.c.6.N.3.

But enough of *Popish Penances*, to fill the Reader with *just Indignation*, as well as *Admiration*, at them.

CHAP.

CHAP. VIII.

Their Miraculous Pardons.

2. *Miraculous Pardons:*

NOW for the *Popiſh Pardons*. And becauſe the Subject is more pleaſant than the former, my Reader can be well content if I ſtay a little longer on it. There is another Name whereby this thing is known, that is *Indulgences:* But Short and Sweet we commonly put together. Well, what opinion Popery hath of the Thing, we may quickly ſee by the *Council of Trent* it ſelf. *Whereas the Power of granting Pardons is given by Chriſt unto the Church, and was in practice in the eldeſt times,* (about five hundred years agoe; ſee ‖ *Chemnitius*;) *the Holy Synod declareth and commandeth, that the uſe of Pardons, very comfortable unto Chriſtian People,* (as looſening the Rein to all Prophaneneſs,) *and confirmed by Authority of Holy Councils,* (meer Antichriſtian upſtart Conventicles) *ſhould be retained in the Church,* (for by this craft they have their wealth, *Act.* 19. 25.) *So thoſe are curſed that maintain they are uſeleſs, or that the Church wants power to beſtow them.*

Seſſ. 25. contin. Decr. *de Indulg.*

‖ *Exam. Conc. Trid.* P. 4. de Indulg. *Arg.* 1.

You ſee the Value of this Ware in the *Popiſh Market*. But *Holy Scriptures* owns not *Holy Mothers* Pardons; indeed are *Enemies* to them. No other way of *Forgiveneſs of Sin* can be found *there*, than from the *Grace of God by the Blood of Chriſt, through Faith alone received.* No *Works* of Ours, much leſs our *Silver*, or his *Holineſs's Lead*, will ſerve this turn. And to ſay truth, ſome of the Learnedſt among themſelves are ſo *ingenuous* as to acknowledge there is no print of their Indulgences in the Book of God. ‖ *S. Antoninus* is thus expreſs: *We have nothing about Indulgences expreſſely in the Scriptures; Nor from the Sayings of Ancient Doctors; onely from Modern*

‖ *De Indulgentiis nil expreſsè habemus in Sacrâ Scrip. Nec in dictis antiquorum Doctorum. ſed modernorum.* Sum. 1. part. tit. 10. c. 3. *In principio.*

‖ Art. 18. *Admodum serò repertus apud Christianos. Apud priscos nulla vel rarissima mentio. Græcis ad hunc usq; diem non est creditus.*

Modern men. ‖ Our learned *Bishop of Rochester*, and their Martyr, in his Answer to *Luther* confesseth nothing less *thereof*, and of *Purgatory* likewise: *The use of them* (saith he) *seems new in the Church, and was very lately found with Christians. And touching Purgatory, the very foundation* (as he truely averres) *of Indulgences; with the Ancients there is none at all, or very rare mention made: nor is it believed by the* Grecians *to this day:* With much more to that purpose. But commend me to * *Sylvester Prierias*, Master of Pope *Leo* the Tenth's Pallace, who never blush'd to publish; That *they had not learn'd Indulgences from the Scripture, but from the Roman Church and Popes*; *which* (saith the bold Blasphemer) *is the Greater Authority.* What should I trouble my Reader with more concurrent Testimonies of their Doctors, as *Durandus*, *Alfonsus de Castro*, *Johannes Major*, Cardinal *Cajetane*; or *Polydore Virgil* either; or *any other*, when their *last and best Oracle* doth in effect grant the same? For, saith *Bellarmine*, They *may have Divine Authority by Tradition of the Apostles, as other Doctrines not a few.* And the best proof he hath for their *Antiquity* is, *Non possunt adversarii hujus consuetudinis ullum assignare principium*; *The adversaries can assign no beginning of this custome.* Very pretty! And then I trow, they may be near as old as *Adam*; may they not? *Cain* had surely almost as much need thereof as *they themselves* have. But by this reason the most *damnable Heresie* that ever plagu'd the Church, in case the time when the *Devil* hatch'd it were not known, might pass for *current Truth.* But our *Lord* thought the Argument good, that inferr'd, Therefore *the Practice was naught, Because, from the beginning it was not so*; of the *Old World*, that is. And we are sure, *From the beginning of the New*, that is, of the *Gospel-Church*, it was not so; there were no such Indulgences: *Ergo, they are to be detested.* Especially since as there are no more *New Sacrifices* to satisfie God, so no more *New Gospels* for bringing Pardon unto Men, to be expected. But for all *Bellarmines* pretence, that we cannot

* *Contra* Luther. *de Indulg. citant.* Juello *Defence of Apolog.* P. 5. c. 7.

De Indulg. l. 2. c. 10. *Possent niti auctoritate divinâ cognitâ per traditionem Apostolorum, quomodo alia non pauca.*

Matt. 19. 8.

Heb. 10. 12, 26. & 7. 27.

Gal. 1. 6, 7, 8.

not find the *Original of Indulgences*, (inſtead of his conſtant courſe in other caſes, of making large vapours of Councils, and *Greek* and *Latine* Fathers) he that will conſult *Chemnitius*, ſhall find the Mark plain in their Mouth, and that they are not aged yet *five hundred years*; as but now was intimated alſo. *Exam. Conc. Tr.* Par. 4. l. 4. de Indulgent.

2. Well; but they are *choiſe Commodities* with the *Romaniſts*; and take them not for ſuch Fools, as to *Cry Stinking Fiſh*: And two things with them commend them greatly: Their *Goodneſs*, and Their *Cheapneſs*. We will conſider both. 1. The *Goodneſs of this Commodity*: viz. *Romiſh Pardons*! For the proof whereof, I will not flam you off with a *Mountebanks Bill*, or *Merry Andrews Paper*, however waggiſh Wits may conſtrue it; but *Pope Leo* the 10*th*, his *nown Decretal*, as I ſhall tranſlate it out of *Chemnitius*. 1. *Goodneſs of Popiſh Pardons.*

"The *Pope of Rome* being *Vicar of Chriſt*, can by the "Power of the Keyes (whereby he takes away the *fault* "and *puniſhment* due for *actual ſins*, [and Baptiſm makes them as white as Snow from *all Original*, is their Doctrine as you heard before,] the *fault* indeed by the "Means of the *Sacrament of Penance*, but the *Temporal* "*Puniſhment* due according to Divine Juſtice for Actual "tranſgreſſions, by Means of *Eccleſiaſtical Indulgence*,) "grant *Pardons* to the Faithfull upon *reaſonable conſide-* "*rations*, whether they be *Living* or in *Purgatory*, out "of the *Superabundance of the Merits of Chriſt, and of* "*the Saints*; And can by his *Apoſtolical Power*, as well "for the *living* as the *dead*, either beſtow the *Pardon it* "*ſelf* by way of *abſolution*, or elſe *tranſferre* it by way "of *Suffrage*. And therefore all men as well the *living* as "the *dead*, are delivered from ſo much *Puniſhment* as an- "ſwers to the *Pardon* granted and procured. *Exam.* Par. 4. de Indulg. *ad finem.*

And is he not an *Heretick*, or an *Infidel*, or whatſoever you can think on worſe, that maketh any Scruple of the

Goodneſs of Popiſh Pardons now? Yet if you will but hear a *learned* as well as *orthodox* Commentator on this *Sacred Text*; if you pleaſe, *you may depoſe it.* It is *Tecelius* that I mean; a *Dominican Fryer*, for his Merit created *Apoſtolical Commiſſary, and Inquiſitor of Heretical Pravity.* 'Tis true, the man before this, had the *ill hap* to be condemned to dye, for a common Frailty, *Groſs Adultery*, wherein he was apprehended; but 'twas a ſecret eaſie Death, *Drowning in a Sack.* But being made the *Popes Great Pedlar for ſelling Pardons*, you cannot in any reaſon think, the *Knave* would prove ſuch an *errant Fool*, as to be like the *Cook that fill'd other mens Bellies, but never ſo much as lick'd his own fingers.* Doubt not but by virtue of his *Office* (were there nothing elſe) his *Sins* were all as ſurely *drown'd*, as himſelf *eſcap'd* it; and now the man is as ſound wind and limb as *Adam* was before his Fall. Well; up and down *Germany* trotts this jolly fellow; opens his Pack, ſets forth his Wares, and invites Cuſtomers with this charming Rhetorick.

Ap. Eund. ibid. Et Sleid. Comment. l. 13.

"Behold; now Heaven is open round about thee; if "now thou wilt not enter, when ever wilt thou? *O ſenſe-*"*leſs and dull hearted people*; almoſt like Beaſts, not to "receive ſuch Liberality of Pardons offered. See; 'tis in "your power to *redeem ſo many Souls!* *O ye hard-hearted,* "*hard-hearted, careleſs creatures!* For *Twelve-pence* thou "mayſt fetch thy Father out of Purgatory. And art thou "ſuch an *ungratefull Wretch* unto thy Parent, not to re-"lieve him in ſuch *grievous Pains?* For my part, I am "excuſed at the day of Judgement; (if avowed *Treaſon* "will acquit a *Traytor*): look you to it. I tell thee "plainly; if thou hadſt but *one Coat* in all the World, "mine Opinion is, that thou oughteſt to *pluck* it off, and "*make ſale* thereof for the obtaining of ſo great Indul-"gences.

Now Readers, ſpeak your Conſciences, did ever *Moorfield Stage* afford more powerfull Arguments for bringing Cuſto-

Cuſtomers in for the *Balſom*, *Cramp-ring*, or *Preſent Remedy for the Tooth-ache*, than this fellowes *Pulpit* did for his *precious Pilgrim-Salve* of *Pardons?* Conſidering how he further *thundred* againſt thoſe men that ſpake againſt the Indulgences, that the trembling Vulgar feared the Heavens would fall, and Earth would ſwallow them up. Then for the *Purchaſers*, he added, *they were cock-ſure of Salvation.* And, *as ſoon as ever the Money chink'd in the Box, the Souls in Purgatory were flown to Heaven.* Nay, *that the Pardons were ſo Sovereign, that though a Man had raviſh'd* (which is indeed impoſſible) *the Virgin* Mary, *he ſhould be free from all Pain and Fault.* With a great deal more of Blaſphemous ſtuffe of the ſelf-ſame piece, which may be ſeen in the Author quoted, who lived upon the Time, and in the Countrey where 'twas vented; and wrote down the Paſſages in the very Phraſe they were delivered in, as himſelf aſſures us. Who now but wonders at theſe *Monſtrous Pardons?* whoſe Ear but *tingles*, and Heart *trembles* at ſuch *Bedlam* Blaſphemies of the Bottomleſs Pitt? And yet this *profligate Wretch* affirmed Salvation ſo ſure thereby, that *he would pawn his own Soul for them.* But the *Atheiſt* would not venture his *Body*; having found by his *former Roguery* how hard a matter 'twas to ſave that from drowning.

Are not *Popiſh Pardons* now, in their ſenſe, a very *Good Commodity?* And he that *commanded Light out of Darkneſs*, and can *bring Good from Evil*, made them ſo in the Event; *without an Irony.* For upon this very Occaſion, Another *Fryer*, *Luther* by Name, was ſtirred up to be *Gods Agent* againſt this *Factor of the Devil.* So that hereby the *Goſpel*, which for ſo many hundred years before had been hid under a cloud of Darkneſs, ſhone forth now with Glory, to the plain diſcovering of that *Man of Sin*, whom the Lord is ever ſince *conſuming with the Spirit of his Mouth, and will ere long deſtroy with the Brightneſs of his coming.* Amen.

But to make further progreſs in ſuch a notable point of Popery, I have but one advertiſement to give you by the way,

way, and that is of ſervice to the preſent purpoſe likewiſe: Namely, that the wiſdom of the *Roman Chair* is ſuch, as not to truſt ſo great a *Treaſure* in any other than its own hands. Therefore a *Single Biſhop* is fob'd off with the bare Fees ariſing from the Grant of *Forty dayes* Pardon; and *more Biſhops together*, but with thoſe of Granting *one whole year*. This little ſnip muſt ſerve their turns, whileſt the *Pope* reſerveth the power of diſpoſing as *full* and *large* Indulgence as he pleaſeth. Accordingly in the year 1300 a (‖) Pope call'd *Boniface* 8. (by an *Antiphraſis*, as *Lucus a lucendo, quia minime lucet*) ripend the Invention of bringing more water to the Popes Mill; and in imitation of the Old Teſtament, (as indeed they are more *Jews* than *Chriſtians*) *ordained a Jubilee every hundred year. And whoſoever now*, he declared, *would viſit the threſholds of the Apoſtles*, (that is, St. *Peters* and S. *Pauls* Church at *Rome*) *ſhould have the full remiſſion of all their ſins*. Fairly offered at the firſt opening of ſhop! But *beginners* muſt allow *good penniworths* to force a Trade. And this *Tradeſman* did not miſs his mark. For ſaith the *ſame Author*, ſo *great a multitude flockt to Rome, that though the City was wide and large, a man could ſcarcely walk the ſtreets*. This Founder was the Pope, of whom they write, *He entred as a Fox, reigned as a Lyon, and dyed as a Dog*; as we ſhall further hear (*b*) hereafter.

Concil. Lateran ſub Innocent. 3. Cap. 62.

(‖) *Platina in vitâ ejus.*

Ibidem.

(*b*) Chap. 12. *infra.*

But put the caſe that for want of *health* or *money*, or *ſo*, a body ſhould not be able to get ſo far as *Rome*; or ſay, *one ſhould not have the good hap to live* till the hundred years were come.

Why, for the *laſt caſe* firſt; *Holy Fathers* tender care (to fill their pockets ſooner) have ordered ſince, *that this Revolution ſhall not be ſo long a comming*. For ‖ *Clemens* 6. reduced the *Bleſſed Time* (thank him heartily) to *fifty years*; and yet you ſhall be as well forgiven as before. Yes (*c*) *Urbane* 6, out of more tender compaſſion to mans mortality, brought the *Tale to three and thirty years*. At laſt Pope *Zyſtus* 4, overflown with pitty towards humane frailty, *fixed the Jubilee*, as it ſtands, at *five and twenty years*;

‖ Idem *in vitâ Clem.* 6.

(*c*) *Onuphr.* in notis ad *Platin.* & in Rom. Pont. Chron.

years; with the old Bleſſings notwithſtanding. And yet a man no wiſer than my ſelf, would marvel that among ſo *many merciful Popes*, not *One* could ever be found to bring that *happy year into a narrower Compaſs for the good of ſinners*, whereof they have *good ſtore* no doubt. As for example, that it might be *Biennial*, or *Triennial*; or *Quinquennial* at the utmoſt. But that would utterly marr the market: for common things will quickly grow dog-cheap we know; and a word is enough to the wiſe. Idem in vita Xiſt. 4.

But in the other *Caſe*; if a man can't get to *Rome*, what then? why then, *he muſt be e'en content to ſtay at home*; and yet his turn may be ſerved well enough too. And though 'twere very fair in me to regard mine own *Countrimen* only, yet becauſe a *Plenitude of kindneſs in Me*, ſuits well with a *Plenitude of Pardons in the Pope*, I will pleaſure *Foreigners* alſo; yet ſo as to ſtop two gaps with one buſh the while. The form then of the *Popes Pardon* for this occaſion runs thus, as we find it in *Chemnitius*.

"*Raymund* Ambaſſador to *Germany*, Nuncio and Apoſto- "lical Commiſſary. Be it known unto all men that the "*Pope* hath granted, to all the faithfull of both Sexes that "ſhall lend *their helping hand* for the defence of the Faith "againſt the *Turks*, (that is, who fill his *Holineſs Coffers*) "according to our appointment, thoſe very *Indulgencies* "*Pardons*, and *Diſpenſations*, which they ſhould have "had in caſe they had *viſited the Churches of the City* in "the time of Jubilee. And he hath granted alſo power "to chooſe their own *Confeſſor*, Secular or Regular, to ab- "ſolve them, &c. *Exam. par. 4. cap. 4. De Multiplicatione Jubilæorum*, &c.

If any be yet doubtfull whether this will fully do his buſineſs, let him but have the patience till the next *Property* be conſidered, and I undertake he will be fully ſatisfied. This I would fall on inſtantly, but that I think 'twill pleaſe my Reader to ſee the form of *Abſolution* alſo. Well *one ſhort and ſweet*, amongſt many there, I will not grudge him. This is it.

"I

"I by the Authority of *Chriſt*, and the Saints *Peter* and "*Paul*, and our *Lord the Pope*, committed to *me* in this "caſe, and granted for *thee*, do abſolve thee fully from all "thy ſins *ſorrowed* for, *confeſſed* and *forgotten*, and caſes "that are reſerved to the *See Apoſtolic*, as far as the *Keyes* "*of Holy mother Church* can goe, and for *thee* is granted, "and to *me* committed. And I remit unto thee all pains "thou oughteſt to ſuffer in *Purgatory*; I ſhut the gates of "*Hell*, and open the doors of *Heaven* unto thee: what "good thou haſt done or ſhalt do, let it encreaſe thy Salva-"tion, and Gods favour to thee.

And ſo you are welcome, Gentlemen. Pretty good ſhift, you ſee, may ſbe made in caſe you ſtay at home in the *year of Jubilee*. But twill be better ſtill in what comes next.

2. *Cheapneſs of Popiſh Pardons.*

3. The *Cheapneſs of them* muſt have the ſecond place. And you ſhall find the *Penyworths* are as good as any reaſonable perſon would deſire. 'Tis true, you muſt not look to have them *all of a price*, nor to hold ever at the ſame *rate*: For a *Rundlet* of good wine is better worth than a *quart bottle* of the ſame; and the *market* doth often *riſe* and *fall* for the ſame commodities. But take *one Pardon with another*, and *one time with another*, I know not where a man can mend himſelf, or get ſo good a bargain as at *Rome*. To clear this, let us conſider, that in the world there is *One ſort* of people do not care to work, but they have money though; and which they can part with too, when there is a good occaſion. *Another ſort* there is, with whom coyn 'tis true, is ſcant enough; but they can buckle unto buſineſs luſtily notwithſtanding.

Well now; to ſee the tender and affectionate care of *Mother Church* or *Father Pope*, (for all's one) in making good proviſion for them both.

1. For the Poor.

You good people, that have *no money*, out of very pity I will ſerve you firſt. You would gladly have your *ſins forgiven*, and lye as little while in *Purgatory* as might be; would

would you not? And in order hereunto you are contented to *take pains*, are you not? Go to then. If you live far off toward *Venice*, or that way; do but get you to S. *Maries of the Angels*, at *Aſſiſe*, and you will not repent your Journey. There is full Pardon to be had at eaſie rates, I promiſe you. Let *Bernhardines Roſary* ſhew what they are, and how they may be compaſs'd.

"St. *Francis* upon a time praying in his Cell, an *Angel* "calls him to the Church, where *Chriſt*, the *Bleſſed Virgin*, and *Angels* tarryed for him. Being come, ſaith "*Chriſt* to him; *Francis, who art given for a light to the* "*Gentiles*, (their Trade is Blaſphemy, you muſt note,) "*ask ſomething for the Salvation of Souls. Francis* anſwers; *I beſeech thee for this Grace to Mankind, that* "*all and ſingular coming to this Place, and entring this* "*Church, may have Pardon of all their Sins full and wholly.* "*And I beſeech the Bleſſed Virgin, the Advocateſſe of* "*Mankind, that ſhe would help me in obtaining of this Suit.* "*Chriſt* replyes; *'Tis great enough that thou aſkeſt*, Brother *Francis*; *but thou art worthy of more. I grant thy* "*requeſt*; *but will have thee goe to my Vicar, to whom I* "*have given the Power of binding and loſing in Heaven* "*and Earth, and demand the ſaid Indulgence in my Name.* "Away packs *Franc.* in the Morning unto Pope *Honorius*: "asks him to grant full Indulgence, without Offerings, in "that Church, for the Honour of the *Virgin Mary*. The "Pope anſwers, he can't do it: for he that will have a "Pardon muſt deſerve it, *Ponendo manus adjutrices*; "(Our Lawyers call it, *Pone legem*: but the plain Engliſh "is, *'Tis Money makes the Mare to goe.*) Yet, ſaith the "*Pope*, How many Years of Indulgence would you have? "*Franc.* anſwers, He was not for *Years*, but *Souls*: that "*whoſoever enters that Church contrite, and confeſs'd, may* "*have full remiſſion of all his Sins, Fault and Puniſhment,* "*from his very Baptiſme to the day and hour of his en-*"*trance thither.* Adding, that *he did not demand this* "*from himſelf*; but *in the Name of Chriſt that ſent him.*

Ap. Chemnit. Ex. Conc. Trid. P. 4. c. 4. S. De Multiplic. Jubilæorum. ad fin.

Qui datus es in lucem gentium.

"The *Pope* hath then no more to ſay; but done it is, as "he deſired. *Franc.* now is jogging. But *where is your* "*Bull*, ſaith the *Pope?* Quoth he, *I will have no Inſtru-* "*ment*; but let the *Bleſſed Virgin* be my *Paper*, *Chriſt* "my *Notary*, the *Angels witneſſes*, and *Francis* his *wounds* "the *Seals*. So on the firſt of *Auguſt* (*Lammas* Day; that the Reader may not forget it;) and *all day long*, this Cheap Bargain may there be had.

That ever Hell ſhould bring forth ſuch an uncouth, frantick Monſter upon Earth! Read again 2 *Theſſ.* 2. 10, 11, 12.

Ibid. S. *De Indulgent. Statim*, &c. But if you chance to live in *Germany*, there is a *Robin-Hood's peanyworth* to be had. In the Cathedral Church at *Hildſheim*, you have a Table hanging to publick view, that tells you, *He that ſayes this Prayer devoutly every day, ſhall have* 8000 *years of Pardon both from puniſhment and fault.* Look you there, for *one* Prayer's devoutly ſaying, a *Leaſe* of 8000 years of Pardon! And pray now what would a Roman Catholick reckon the *Reverſion* worth after that terms expiration? But now I think on't, ſome *narrow throat* may chance to keck in getting down 8000 years. For ſay the *World* ſhould not laſt ſo long, 'tis certain *Holy Mother* tells us, *Purgatory* ends with that; though we well know it *began but t'other day*. But well fare a true *Catholick ſwallow*; with whom not onely this, but a *Pardon of ſome hundred thouſand years* will go down glib. For this Author tells us, he ſaw Indulgences that reach'd to *Many hundred thouſand years*. And you ſhall ſee as much your ſelves from very good Authority by and by.

Ibidem.

But what's all this, you'l ſay, unto our *Countrey-men*, that have no mind to go over the great Brook; unleſs their *old Saints* wonders would revive, of *Croſſing the Sea by land*, or *dry-ſhod*, at the leaſt? Well; they are not forgotten; though *England* alwayes uſeth to be kind to Strangers firſt. And to aſſure them that I do remember them, I would adviſe them, though they ſell their *Diſhes* and *Spoons*, or pawn their *Shirt* upon their back, (for I am not fully of

of *Tocelim*'s mind, to ſell an onely Coat upon it,) I would I ſay adviſe our *Engliſh Romaniſts* to get by all means that *Peerleſs Book*, call'd *Horæ Beatæ Virginis ad legitim. Sarisbur. Eccleſiæ ritum*; I tell them plainly, I do not think a Pilgrimage to *Rome* laſt year, the *Year of Jubilee*, that ſtood them (may be) in 500 *l.* would be of better ſervice to them, than this low-pric'd Commodity of hardly 5 *s.* *coſt*. I will give them but a very *taſte* thereof; though many another ſweeter Morſel may be happily found therein, and ſend them to the *Book it ſelf* to fill their *Bellies* there. *Anno* 1675.

Firſt and foremoſt for *One*, and that *no very long* Prayer neither, to the *Virgin Mary*, *all that are in a State of Grace* (that is, that have confeſs'd them to a Prieſt, and are abſolv'd, for there's no more nor leſs in that,) *and ſhall daily ſay devoutly that Prayer before our Bleſſed Lady of Pity*, (that is, her Image,) *ſhe will ſhew them her bleſſed Viſage*, (an excellent ſight!) *and warn them the Day and the Hour of Death*, (better ſtill!) *and in their laſt End the Angels of God ſhall yield their Souls to Heaven*, (beſt of all;) *and there will be obtained* (no matter when) 500 *years of Pardon, granted by Five Holy Fathers Biſhops of* Rome. *Horæ B. Virg.* fol. 48. Edit. *Pariſ.* 1534. 4to.

Verily 'tis *great* Wages for a very *little* work: Let them look to it whoſe *Shooes are made of running Leather*, as far as unto *Rome* it ſelf; leſt they *go further and fare worſe*, as we uſe to ſay.

Well, but a little onward in that Book, and for a deal leſs work, you have a Reward that is far more ample: *Ten thouſand years of pardon for one very ſhort prayer, with a Pater Noſter*, and *Ave-Mary after it*. Onely, *you muſt be ſure to nick the Seaſon*; *'Tis at the Maſſe, juſt between the Elevation of our Lord*, and *the three Agnus Dei*. Ibid. fol. 66.

But ſuch as are for *more pains-taking*, (and 'twill fetch no Blood, nor make them ſweat, I'l warrant them,) let them but *before the Image of pity devoutly ſay Five* Pater-Noſter's, *and Five* Ave's, *and a* Creed; *piteouſly beholding* Ibid. fol. 62.

ing thoſe Arms of Chriſt's Paſſion, and *then*— What then? Why, *then they ſhall have Thirty two thouſand ſeven hundred and five and fifty Years of Pardon.* And this is now ſo *good a Leaſe* upon ſo *ſmall a Fine*, that I dare ſay it, No *Scriveners ſhop* in *London* can ſhew the Payr on't. Not a Farmer in our Pariſh but will ſay, 'tis *full as good as any Fee-ſimple in the World.*

Yet I am much miſtaken, if the Reader will not ſay, this Bargain following is a better Pennyworth than any of the former. For upon *devoutly ſaying but a midling Prayer before the Crucifix*, *Pope* John 3^d *hath granted as many dayes of Pardon as there were Wounds in the Body of our Lord at the time of his bitter Paſſion; the which were five thouſand four hundred threeſcore and five.* (Not one more nor leſs you may be ſure. A great Secret to the poor Hereticks.) But here's not half the Bargain yet: For Pope *Sixtus hath granted to all them that in a State of Grace* (at any time to be had with a wet finger, as you heard,) *ſay it immediately after the Elevation of the Body of our Lord*, CLEAN REMISSION OF ALL THEIR SINS PERPETUALLY ENDURING.

Ibid. fol. 69.

Here's now a *Purchaſe* worth the having; and yet which in a manner coſteth nothing: *SIXTUS*, I ſay, *for my Money! All*, and for *ever* gone, *at once!* This clearly bears the Bell away from all! But by this time, methinks, *your own turns* (my Friends) may be ſerved ſufficiently; and you are ſure at leiſure to beſtow a little Charity on your *Neighbours* and *Relations* now. Well, that ſame *bleſſed Book* is as good a Tool too for ſuch like Jobbs as e're was handled. For *whoſoever will but ſay S.* Brigitts *fifteen* * Oes, *which ſhe was wont to ſay daily before the Holy Rood in S.* Pauls *Church at* Rome, *one whole year; he ſhall deliver fifteen Souls of his next Kindred out of Purgatory; convert other fifteen Sinners to a good Life; and preſerve fifteen other good men, as he found them.* Nay, and doing good thus to others, we do our ſelves more good: for it followes; *Whatſoever we deſire of God, we ſhall have it, ſo it be to the ſalvation of our Souls.*

* Prayers beginning with *O Jeſu.*
Ibid. fol. 60.

O what

O what great Bargains are theſe! and cheap enough in any Womans Conſcience! And what a precious Cabinet is that Book, wherein ſo many choiſeſt Jewels lye! But alas it is not likely that I have tyth'd them to you. For beſides Prayers that bring Pardons for Dayes, as (*a*) *forty*, and (*b*) *one hundred*, and ‖ *three hundred*, and (*c*) *five hundred*, and (*d*) *three thouſand*, and (*e*) *four thouſand*, and (*f*) *ten thouſand*; you have thoſe likewiſe that have for Years, and in this faſhion; for (*g*) *three*, for (*h*) *ſeven*, for (*i*) *five hundred*, for (*k*) *three thouſand*, and (*l*) *ten thouſand*, and (*m*) *ten hundred thouſand*: and who knows how many more beſides thoſe I reckon? Yet all this while, I ſpeak not of Deliverance from *temporal Evils*, not from *ſudden Death*; no nor from *Hell* it ſelf: In all which caſes there are *Receipts* with a *Probatum eſt* upon them.

(*a*) Fol. 45. (*b*) Fol. 66. ‖ Fol. 72. (*c*) Fol. 76. (*d*) Fol. 66. (*e*) Fol. 78. (*f*) Fol. 73. (*g*) Fol. 74. (*h*) Fol. 66. (*i*) Fol. 72. (*k*) Fol. 75. (*l*) F. 66. & 85. (*m*) Fol. 73.

But this ſhall ſerve me for my Charity to the *Poor*.

2. For the Rich.

4. Now, *you Monyed men*; you are not for Work, I know. No matter. Will you ſtretch out *MANUS ADJUTRICES*? You know the Engliſh well enough: Do but *bid roundly*; *Rome* will deny you nothing. Take but my Counſel; and if, of all men in the World, you be not both *firſt* ſerv'd, and *beſt* ſped, call me *falſe Prophet* whileſt you know me. The Poet *Mantuan* was a currant *Catholick*, you'l confeſs; and I believe, one that better knew *Mother Church*, than ſhe did her ſelf. Hear what he ſaith:

Lib. Calamit. 3.

——————*Venalia nobis*
Templa, Sacerdotes, Altaria, Sacra, Corona,
Ignis, Thura, Preces; Cœlum eſt venale, Deuſque.

Here's all ſet to ſale,
Churches, Prieſts, Altars, Maſſes, Crowns *and* Fire,
Incenſe, *and* Prayers; *Heaven and God for hire.*

I hope the Fears of your Diſcouragement are going off. A latter Zealot of their own, *Onuphrius* I mean, will give another lift thereto. He gravely tells you; *Pecuniâ nihil non*

In vitâ Hadriani 6ti.

non parare eſt; maximè Roma. Any thing may be had for Money; at Rome *eſpecially.* Is it not a little better with you now? Doubt not a perfect cure before I have done. Ponder well thoſe *Elegant Rythmes* (for I will not diſgrace them with the *Dull* and *Common* Name of *Verſes*) graven on an Ancient Stone in the Cathedral Church of S. *Stephen* at *Bourges*; and then I am ſecure that you may ſleep on either ſide. You will find the Terms ſo *fair*, and *fully alſo in your power*, that you cannot miſs; but muſt ſpeed well, and if you will your ſelves. Pray do but read and judge impartially. Wherein to ſerve you, you have not onely the ‖ *True Original*; but for the benefit of Engliſh Cuſtomers, ſuch a *Tranſlation* ſet againſt it, as my dull Muſe could reach to.

‖ *Ex Chemn. Exam.* P. 4. c. 4. S. de *multiplic. Jubilaor.*

Hic des devotè, Cœleſtibus aſſocio te:
Mentes ægrotæ per munera ſunt ibi lotæ.
Ergo venitote gentes à ſede remotæ;
Qui datis eſtote certi de divite dote.
Te precor accelera, ſpargas hic dum potes æra,
Et ſic revera ſecurè cælica ſpera.
O tu ſi ſcires, quantum data profit ibi res,
Tu juxta vires *donares quod dare* quires.
Te miſer à pœnâ *dum tempus habes aliena,*
Ut tibi ſit pœnæ *venia, ſit aperta crumena.*
Conſors cœleſtis fabrica qui porrigit eſt is,
Ex hoc ſum teſtis, *vos hic mundare poteſtis.*
Crede mihi, crede, *cœli donaberis* æde;
*Nam pro mer*cede *Chriſto dices, mihi* cede.
*Hic datur ex*poni *Paradiſus venditioni;*
Currant ergo boni, *rapientes culmina* throni.
Vis retinere forum? *Mihi pendas panca obo*lorum,
Pro ſumma quorum *reſervabitur aula* polorum.
Hic ſi largè des, *in cœlo ſit tua* ſedes,
Qui ſerit hic parcè, *parcè comprendit in* arce.
Cur tardas? Tantum *nummi mihi des ali*quantum;
Pro ſolo *Nummo* gaudebis in æthere *Summo.*

Give

Give here devoutly, *and* I'l joyn thee to Heav'ns *band*;
For by the giving *hand*, ſick Souls waſh'd whole there *ſtand*.
Come people then I *ſay*, that live full far *away*;
Your Caſh if down you *lay*, be ſure you'l have rich *pay*.
I pray thee friend make *haſt*; throw in now while thou *ma'ſt*,
Thy Money, and at *laſt* ne're doubt of Heaven to *taſt*.
O, if thou didſt but *know*, how much thy gift would *grow*,
Here thou would'ſt quickly *throw*, all that thou hadſt to *ſow*.
Poor wretch, I'd have thee *fain*, whileſt time is fly thy *pain*.
That thou may'ſt pardon *gain*, open thy purſe *amain*.
Heav'ns Fabrick he ſhall *ſee*, that now to give is *free*;
I am a witneſs *t' ye*, you may here cleanſed *be*.
Truſt me, truſt me, here*by* thou ſhalt be plac'd on *high*,
And for reward ſhall *cry* to *Chriſt*, *Make room*, *'tis I*.
Here Paradiſe is *ſet* to ſale, and therefore *let*
All good men run and *yet* the higheſt room they'l *get*.
Would'ſt have the Market *thine*? Then ſpend a little *coyne*,
This will unlock thoſe *fine* doors that in Heav'n do *ſhine*.
If thou give largely *here*, thy way to Heav'n is *clear*,
To give much if thou *fear*, thou muſt have meaner *chear*.
Why doſt delay to *come*? Give but ſome Money, *ſome*:
For Money 'tis alone, *that thou ſhalt have Heav'ns* Throne.

Here's Doctrine with a vengeance! And whereby *Solomon*'s Saying, (ne're meant without ſome limitation certainly to compaſs whatſoever is deſireable in this World,) is extended to *Heaven* it ſelf, and exalted above all things, even the *moſt Precious Blood of Chriſt* it *ſelf*, for that very purpoſe; viz. *Money anſwereth all things*. And for matter of Fact, *'Tis ſo Authentick*, ſaith * *Henry Stephens*, that *they cannot poſſibly deny it, unleſs they will deny their own hand-writing*. Who likewiſe hath the Verſes, with ſix more of the ſame kind added to them, which my Authour could not have the patience to tranſcribe. And indeed what Chriſtian can take pleaſure in recital of ſuch *Ignorance* and *Impiety*, as is grown up unto the very *Quinteſſence* of the moſt *monſtrous Impudence* and *Blaſphemy* that

* *A World of Wonders*: or, A Preparative to the Apology for *Herodotus*, chap. 38. numb. 20.

that *Earth ever bare*, or *e're was batch'd in Hell?* O the wonderfull and amazing Efficacy of Error; when men for *loving not the Truth are given up by God to believe a Lye!*

But by this time perhaps ſome *Lookers on* would prove *real Cuſtomers*, and are about to ask me the *particular Prices*. Truely, I muſt beg their pardon, having never yet arrived to that honour of being made a *Pedlar for his Holineſs*. And therefore, being not a vouched Pardonmonger, dare not venture to make a Bargain, and ſtrike them luck. 'Tis true, I may inſtruct them how to know what the firſt Rates are; which is ſome kindneſs: and let them get as much abated as they can. There is a *Book*, if they could get and underſtand it, would do their work without more adoe. 'Tis called, *Taxa Cancellariæ Apoſtolicæ*. There have been other Editions; but I have onely ſeen that of *Paris*. There to a farthing (as we ſay) you have the Price of Pardons for the moſt villanous and flagitious Crimes. As more particularly, for *ſimple Fornication, ſo much*; for *flat Adultery, ſo much*; for *Sodomy, ſo much*; for *Beſtiality, ſo much*: and ſo for *Simony, Perjury, Murder, Sacrileage*, and the like. And take my word, his Holineſs uſeth you very kindly. But in defect of that, 'twould ſerve our Countrey-mens turns, and very well too, to be acquainted with our Learned Mr. *Foulis* his *Hiſtory of the Römiſh Tyranny and Uſurpations:* The Preface of which worthy work gives a fair and handſome *Cargo* of that *Veſſels Lading*. But if both fail, the *moſt Ingenuous Author* of the *Proteſtant Almanack* will ſtand in very good ſtead; whoſe Second Part hath a Catalogue of ſome of the moſt eminent *Marts and Fairs held in the Popedom*. Now the *Contents* are far too large to be tranſcribed hither: and indeed, few people like thoſe Wares ſo well, that come at Second hand. Onely if you pleaſe, to paſs by *Mornay* and other *Proteſtant Authors*, you ſhall hear the Judgement of a *famous and learned Doctor and Biſhop of their own* upon the *Premiſes*. ‖'Tis *Eſpencem* that I mean. *There is a Book* (ſaith he) *publickly expoſed to the view of all,*

Taxa Cancellaria Apoſtolica, Paris.

Foulis Hiſtory of Romiſh Tyranny and Uſurpations.

Proteſtant Almanack, Anno 1668. 2d Part.

‖ *Comment. in Epiſt. ad* Tit. c. 1. Digreſſ. 2.

all, which goes off now as well as ever, called Taxa Cancellariæ Apoſtolicæ; *ſet forth and proſtituted as a common Whore for gain: whence* more Villany is learnt, than from the Inſtitutions and Summaries of Wickedneſs. *There is Licenſe granted for many the moſt abominable Crimes, and Abſolution for All; unleſs men will not buy.* And after: *Yea, it is ſo far from being ſuppreſs'd by the Treaſurers of the Church,* that the Licenſes and Impunities are renewed and confirmed for the moſt part by the Faculties of the Legates.

So that you *Catholick Gentlemen*, who have Money, and will part with it, you may be ſecure: The Market is not done yet. Onely remember,

Pro ſolo Nummo
Gaudebis in æthere Summo:

For Money 'tis alone
Thou ſhalt have Heavens Throne.

And now I am about to ſhut up Shop; having plainly ſhewed what Rich Bargains of Popiſh Pardons may be had (at as eaſie rates I think as their hearts can wiſh,) both by the *Monyed* and *Unmonyed Chapmen* too. And if they do not deſerve to be called *Miraculous*, I have ſo far *miſs'd my mark*, that I am contented never to *aim again*.

5. Only as I am juſt leaving my Reader to his private Admiration, I can't forbear to expreſs my own Wonder, *How it ſhould come to paſs, that ſuch good natur'd Things, as the Holy Fathers commonly paſs for, do not at once, and without one penny profit* (for they want not Power, and need no Money; and 'twere a mighty deed of Charity,) *make a General Gaole-Delivery out of Purgatory, and daily wipe off ſo their ſcores who yet are living, that never any more may enter there!* Eſpecially ſince *ſo many of the Souls in durance there, or likely to come thither, have neither*

Eſtates to leave, nor Friends that can and will lay out enough, for building Churches, Almes-houſes, &c. *or paying ſo many Maſſes, Dirges,* &c. *as ſerve to clear their Debt; or truely pay their very Fees! I ſhould think the* Plenitude of the Popes Power *would do very well to be exerted twice or thrice in every week, or rather every day, upon ſo very good and charitable an account. That ſo all Chriſtians dead already might mount ſtrait to Heaven; and thoſe that ſhall dye, as ſoon as ever they leave the Earth; at moſt, onely be bound to call at the Black Priſon door, to vex that ſpitefull Jaylor, in the perceiving how his revengefull Malice againſt poor Mankind meets with a Diſappointment by the Charity of his Holineſs.* Sure either the Pope muſt fear, that if he take this courſe, *Heaven will be ſo full, that himſelf and Creatures will get no room there:* Or, which is far more likely of the twain, *He will not loſe the Gain of Pardons in this World, to gain him Paradiſe in the other.*

And then, to ſay the naked truth, it were no matter if he were ſerved of the ſame Sauce his *Commiſſary Tecelius ſometimes was.* The Story is *ſhort* and *ſweet*, and I will end the Chapter with it.

Ex Chemnit. ubi ſupr.

A Perſon of Quality comes unto this *Fellow*, as he was keeping Fairs and Markets with his Pardon-Pedlery, and tells him of a *great and black Atchievement in his boſome*; and for this *future crime* he deſires, indeed a *Patent*, but 'tis call'd a *Pardon*. *Tecelius* tells him, *Such an Indulgence would be very dear.* And (to ſay truth) it ſeems very reaſonable. Well; *they come to chaffering*; and at laſt *to ſtrike the bargain.* The *Gentleman gives him ready down upon the Nayl*, and *takes his Bull with him.* Not long after, watching his Opportunity, he meets that *very Pedlar in a Wood, as he was travelling with his Wares and Caſh about him*; and very fairly *then* and *there*, he *robs my Chapman of every penny.* Tecelius *brandiſheth a whole Shop-full of Curſes at him.* But the *Gentleman ſhews his High-pric'd Bull:* And with great mirth tells him; *This was*

the

the Sin he meant; and *whereof he is Abſolv'd in the beſt Form that could be in the world.* And ſo the Gooſe was kill'd by his own Feathers.

And now whatever cauſe of wonder *Romiſh Pardons* may juſtly give the Reader, I cannot think this *Gentleman's Practice* thereupon affordeth any: *Excepting alwayes the Ingenuity of the Feat.* My reaſon is, becauſe *the Encouragement of Sin with open face*, and *Extirpation of Vertue out of the World, are Twins conceived in*, and *brought forth from this Womb*; *which never can have other Iſſue.* For who will dread that *Evil*, which a wet finger can put by; or be induſtrious for that *Good*, which may be had by ſitting ſtill? For they can *miſs in neither*, that do but *hit* on that which comes it ſelf a begging both to *Rich* and *Poor*; as you perceive the *Popiſh Pardons* doe.

But for the *Gentleman* and *Tecelius*, I take the Proverb very pat to them, Κακῆ κόρακος κακὸν ὠόν; He proved too *apt a Scholar to ſo bad a Maſter.*

And ſo I leave this other Pair of *Lying Wonders*; and proceed unto the Fifth, of *Miraculous Holy Things*, and *Holineſs* with Papiſts.

CHAP. IX.

5 Payr.

The Fifth Pair, Miraculous Holy Things, *and* Miraculous Holineſs. *The former in this Chapter;* *As* Reliques, Images, Holy-Water, Bread, *and* Agnus Dei.

1. *Miraculous Holy things.*

HOly *Things* in Popery are *ſans Number.* Such by an *Antiphraſis* I mean; as *Auri ſacra fames*, in the Poet. Where can one caſt his eyes among them, but ſome or other Objects of this Nature are preſented to him? If you light on Perſons; there are *Holy* Popes, and *Holy* Cardinals, *Holy* Biſhops, and *Holy* Abbots, with *Holy* Prieſts, and Monks, and Nuns; and who knowes how many Holy *He*'s, and *She*'s beſides? Their *Old Progenitors words* are every whit as current now, as when they
Numb. 16. 3. firſt were ſpoken, though ſo long ſince; *The Congregation is all holy, every one of them.* If upon Things; (and there we deal at preſent;) hath not Holy *Mother* for Holy *Father* an Holy *Pallace*, Holy *Temples*, Holy *Altars*, Holy *Images*, Holy *Veſſels*, Holy *Garments*, and ſo on, *Holy to the end of the Chapter?* Nothing elſe but *Wonderfull Holy*, here! Which makes my Caſe ſomewhat like his that is ready to ſtarve in a *rich Cooks Shop*, meerly through diſtraction what *fare* firſt to faſten on. But ſince I am mine own *Chooſer* too, as well as *Carver*, I am reſolved to lay that Law upon my *Mind*, I commonly uſe to do upon my *Palate*; not to exceed *One* diſh; or *Two*, at moſt. And ſo, for Variety's ſake, we will firſt taſte their *Natural*; then fall upon their *Artificial Holy Things.*

1. *Natural.* 2. *Natural Holy Things* of the Roman growth muſt *firſt* be ſpoken of by us. Let not the Reader lay out his Wonder

Wonder at the *Word*; leſt he ſpend that Stock which ſhould be kept for the *Things* themſelves. No more is meant hereby than *Things that paſs for Holy, of Themſelves; antecedently unto, and without the intervention of any Art, or Act of theirs, to make them ſuch.* In ſhort; the *Holy Reliques of the Saints, which were either Parts of them, or ſome way or other appertained to them.* Now what, alas, are the *Pyrenean Hills*, or *Alpes*, to the Heaps of thoſe in Popery? Verily their *Bulk of Reliques*, according to our common ſpeech, is next to *Infinite*. And if the Reader begin to ſtartle at mention of the *Huge Number of them*, how will *their Wild Behaviour* towards them make him ſtare? However, I muſt venture on both theſe.

Their huge Number.

3. In ſpeaking of their *Huge Number*, let no man think I am about to give their Total. No; the beſt Artiſt in Arithmetick, and after the *Italian faſhion*, may ſafe enough be pronounced but a *Bungler* in this buſineſs. For in * 34 Churches at *Rome* onely, (and what are thoſe to the whole Number there?) almoſt 200 years agoe (and they are good Husbands to improve their Stock, be ſure) were reckoned up by Name about 200 Reliques. But yet in thirteen of thoſe Churches ſpecified, when the Author hath done his tale, he concludeth with, *Beſides others*; or, *and Divers others*; or, *and many others*; which are his ſolemn Phraſes. And in S. *Fabians*, and S. *Sebaſtians*, *there are*, ſaith he, *Others Innumerable*, beſides thoſe mentioned: In S. *Paul's*, *An infinite Number more*, *and many others without Number*. Thus he of thoſe Churches in particular. Which were they all put together, what an *Amazing Sum* would thoſe 34 Churches, without the reſt, afford? Inſtead of a *bare two hundred*, for ought I know *two hundred times two hundred*. And then out of the Many *Millions of Churches* and *Sacred Houſes*, in all *Popiſh Countreys*, what a *Total* would there be, to vie with the *Stars* in Heaven, or *Sands* upon the Shore! But that which more confounds *us ſimple Hereticks*, is, not ſo much to find their *Reliques* ſwarm.

* *Ex libro à* Stephano Planco de *Patavîâ*, Romæ *excuſo*, *Anno* 1489. tranſlated by *Thom. Becon* in a little tract, the title whereof is, *The monſtrous Merchandiſe of the Romiſh Biſhop*, in the Second Part of *Becon's* Books.

swarm so as they do; but *multitudes of the self-same Reliques* to be in *two*, or *three*, or *more several places*, and at vast distance, yet at the *self-same time*. And this we have reported with the highest confidence by them. Which makes us think, and we think justly, *Either their* Reliques *can do more than God*; or *their* Authors *will lye worse than Men*, that is, *like Devils*.

4. But upon this Suggestion, perhaps the Reader would think it no Digression, if I give Instances of this *Prodigious Multiplication of Individual Reliques*. No doubt, That must enflame *their Reckoning* horribly, and will detect the *Roman Falshood* notably; so that *More Wonders of a Lye* they will still be Masters of, thereby. Well then it is agreed on: and my Account shall have no worse an Author than the *Famous Calvine*. For whom all *Protestants* surely, that knew his service to the Gospel, cannot but maintain great Veneration. Especially those that love the Church of *England*; for that *noble Character* or *Encomium* which Her * *Greatest Advocate*, although his *Adversary* in the poynt of Government and Discipline, hath left upon Record for him. Nay the *Papists Lynceus* to espy a fault, and *Battus* for the Publication of it in any Opposite, *Bellarmine* himself I mean, makes none exception against *Calvin's Veracity* in the Case; (wherein had he been faulty, he must have look'd to have heard *on both sides*, of it); onely labours to heal the wounds he makes with this pitifull Salvo; Touching *Many the same Bodies, they were but parts of the same bodies, and not the whole Bodies themselves: but were so denominated A parte totum*, Part being put for the whole. Which Answer, at the best, doth *save the Popish Church from Lying*, onely by *making Lyars of so many Popish Churches*. Because so many of them do report they have the self same *Reliques*; as you will presently hear.

* Hookers *Eccles. Polite*; in the Preface.

De Reliq. sanct. lib. 2. c. 1. & 4.

Reliques about our Saviour.

To begin with *Christ* our Lord. His *Natural Body* is, where *Popery hath nothing to doe*: so that is not pretended to. His *Reall* Body they make *New* every day; besides

too

too 'tis *Invisible*; and must be therefore a *Bad Relique* for them to trade with. But *some piece thereof*, they dare to swear they have; that is *His Foreskin*, cut off at his *Circumcision*. That our Lord was Circumcised, we doubt no more of, than of the Gospel's truth. But that his *Foreskin* should be preserved for an Holy Relique, there's not one tittle *there*. Yet the *Monks of Charrovium brag they have it*. So doth S. *John Laterane* at *Rome*. And *Hildsheim will not be without it*, neither. *Christ* had but *one*; lo, now 'tis grown to *three*. Is not this a *strange wonder*? But for five hundred years there was no mention of it in the Church. Did it drop since from Heaven? For thither no doubt our *Saviour* at his *Ascension* carryed his Body whole. This were almost as strange as t'other!

Calvin. Admonitio de Reliq. Genevæ 1597. pag. 275. 289.

But *Things* belonging to him. Well, the *Chalice* wherein he gave the *Sacrament* to his *Disciples*; and the *Platter* wherein the *Paschal Lamb* was eaten, what lasting *mettal* were they made of? Suppose them such as the *Popes*, and *Cardinals* use to be served in (as you may think the Vulgar fancy; though our Lords contempt of Earthy glory would perswade us rather 'twas made of *Numa's Plate*) 1600 years wearing, and upward perhaps might marre them. However, a *Civil Head* of *Rome*, that loved money well near as well as the *Ecclesiastical* that succeeded him (for he squeez'd it out of † Excrements) plundering *Judea*, and sacking *Jerusalem*, wou'd hardly let such *worthy Vessels* scape his Clutches. But still no news being heard of them for so *many hundred years* together, that they should all on a sudden so pop up their heads, and be known whose goods they were, as certainly as if the *Goldsmith* that made them had averr'd to whom he sold them, is somewhat strange too! Unless they will say, *Christ's Coat of Arms* was graven on them (and that might be deceitfull also); or there was some *private mark* (the likeliest of any thing else) whereby a *Romanist* can as well distinguish them, as he can a *Creed* from a *Prayer*. But if all these *shrewd Difficulties* were well over, there is that behind which hampers them inextricably: Namely, that the *Chalice* is shewed at

Vespasian.

† *Atqui è lotio.*

S. Ma-

Ibidem, p.276. S. *Maries* in the *Isle by Lyons*; and yet the same is to be seen in a *Monastery of Austin Fryers* with the *Helvians*. But with the *Platter* it is worse. For that's at *Rome*, at *Genoa*, and at *Orleance* too.

So for the *Towel* wherewith *Christ* wip'd his Disciples feet, after he had wash'd them, you may be sure 'twas made of *better Flax* than ordinary, not to be *rotten to this day*. But the *marvel*, or the *mischief* rather is, *One*'s at S. *John Laterane*'s at *Rome*, *Another* at S. *Cornelius*'s at *Aken* in *Germany*; and 'twas but *one* in all, at *first*. *Ibidem.*

May we make the *Water-pots* an Appurtenance unto *Christ*; which held the Water *he turn'd to Wine*, at the Marriage of *Cana* in *Galilee*? These, though where they hid their heads, or how they were preserved for 800 or a thousand years together; or how they came into the Papists clutches, either themselves do not know, or else they are so spightfull, they will not acquaint us with it, are now to be seen at no fewer than *five Places*, (whatever more there be) *Ravenna*, *Pisa*, *Cluniac*, *Anjou*, and *Salvators* in *Spain*: and these are at least in *three several Kingdomes* too.

Ruff. Hist. l. 1. c. 8. *Socr. Hist.* l. 1. c. 13. As for the *Cross*, and *Nayls* wherewith our *Lord* was fastned thereunto (Three in number by the receiv'd Opinion) *Ruffinus* and *Socrates* do agree, that, as they were found by *Helena*, Mother unto *Constantine* the *Great*, so the *Nayls* were disposed of upon the Emperours *Bridle* and his *Helmet*, (though * *Ambrose* will have *One* set in his *Crown*, *Another* in his *Bridle*, and the *Third* kept by *Helena*); and the *Cross*, one half of it was layd up in a *Chest* at *Jerusalem*, the other sent unto the *Emperour*. But for this *Cross* (though we know one man carryed the whole once, *Mark* 15. 21.) S. *Popery* hath *enough of it to load a Ship*, saith † *Calvin*; *no Town being so little, but it hath some piece thereof*, quoth he; *and some good handsome slivers of it*, as *Paris*, *Poictiers*; and *Rome*, *where a fair Crucifix is made thereof, entirely*. And for the *Nayls*, they are thriven to a round *Bakers Dozen*. They of *Millain* claim the *Bridle-Nayl*. No, say those of *Carpentras*, 'tis with us. A third,

* *De obitu Theod.*

† *Integrum navis onus efficerent.* sci'l. part. pag. 277. ubi supr. (*Navis oneraria justum onus.* Erasm. Coll. Peregrin. Rel. E. g.)

A third, and fourth are at *Rome*, at S. *Hellens*, and S. *Croſſes* Churches: At *Siena* a fifth; A ſixth at *Venice*. There's pretty fair for *Italy*, now. *Germany* hath her ſhare too: For there is a ſeventh at *Colen*; an eighth at *Tryers*. Nor muſt *France* loſe its due: At *Paris*, in the Holy *Chappel* the ninth; with the *Carmelites* there, the tenth; the eleventh at S. *Denis*'s; the twelfth at *Bourges*; the thirteenth at the *Abbey*, called *The Sheeres*; and the fourteenth at *Draguinian*. So there is the *Tale*, full and wholly, that was promiſed. And by theſe few Inſtances picked out of a greater heap of our *Saviours Reliques*, 'tis plain enough that they are *ſtrangely multiplyed*.

About the V. Mary.

Next to the *Virgin Mary*. Wherever her *Body* be, the *Things belonging to her*, and kept as *Sacred Reliques*, are almoſt innumerable. Her *Hair*, and *Kerchief*, and *Combs*; her *upper* and her *under Garments*, even to her very *Shift*; her *Girdle*, *Shooes* and *Slippers*, (and who knowes what beſides?) are with the *Papiſts* ſtill; and all as freſh, no doubt, as if they came but juſt now out of the Shop. But then the ſeveral places that her ſame *Reliques* are in; why, there is the wonder! As her Shift in two; and *ſo* her *Kerchiefs*; and, to be ſure her *Comb*. But her *Hair*; no body knows *how many!* And for her *Milk* there is ſuch ſtore of that remaining, that it may be ſafely ſaid, the beſt *Milch Beaſt* in all the Countrey can't vie with her therein. *Had the moſt Holy Virgin* (ſaith the aforeſaid Author) *had Breaſts bigger than a Cow, and all the dayes of her life had been a Nurſe, ſhe hardly could have afforded ſo much Milk unto them*, as they have now to ſhew. But a Taſte's enough.

Calv. ubi ſupr. p. 282.

John *the Baptiſt.*

To *John* the *Baptiſt* now. The Goſpel tells us after he was beheaded, *his Diſciples came and took up the Body, and buryed it*: but the *Head was given to Herodias Daughter*. And is it not *very likely*, that this *Good Wretch* would keep that for an *holy Relique* think you? But Church-Story tells us, that the *Pagans* found his Bones in *Julian*'s time, (about 400 years after, and they were tough

Matt. 14. 10.

Ruffin. l. 2. c. 28.

Bones to laſt ſo long) and burnt them to aſhes. But 'tis no matter; they of *Amiens* have his *Face* for all that. Why no; 'tis with us, ſay the People of S. *Angelick*. The reſt
Calv. p. 283. of his *Head* was once all at *Rhodes*; now at *Malta*. Yet the *hinder part* is at *Nemeurs*; the *Brain* at *Novium*. Nay for all this, *part* of the *Head* is at S. *John Morienni*; a *Jaw-bone* at *Beſanſon*; *another* part at *Paris*; and the Tip of his Ear at S. *Flowers*: But the *Forehead* and *Hair* are in *Spain*: There is a *Bit* too at *Noyon*; and ſome *part* at *Luca*. Yet all beſides his *Face*, we heard juſt now, was firſt at *Rhodes*, and now at *Malta*. But that is a trifle! Do but go to *Rome*, and you ſhall have the *whole Head* at S. *Sylveſter*'s *Covent* all this while: Why S. *John Baptiſt* is become a *Cerberus!* for leſs than *three heads* can never ſerve his turn, if the *Relique-mongers* may be truſted. And what will you ſay, if, after the buryal of his *Body* ſo long ſince, and burning of his *Bones* too; his *Arm* be ſeen
Ibidem. at *Siena* ſtill? That's their bold Story too. Nay, and that very *Finger* wherewith he pointed unto *Chriſt* (when he ſaid, ſuppoſe, *Behold the Lamb of God!*) was ſo *Fire-proof*, as to reſiſt *Corruption*, and ſo *fruitfull* to the *Propagation* of it ſelf, that you may behold the ſame at
P. 284. *Beſanſon*, *Tholouſe*, *Lyons*, *Bourges*, *Florence*, and at S. *John's* by *Maſcon*; Six ſeveral places, and at great diſtance from one another. A *Finger burnt* to Aſhes, but *ſound* and *whole*. Pure *Phœnix* for Invention! *One* and the *ſelf-ſame*, but a *Six-fold Finger*. Stark *Bedlam* for Expreſſion! But *Prodigy upon Prodigy*, is good *Popiſh Heraldry*: and I'le not meddle with the reſt.

Paul *and* Peter.

Come we to the *Apoſtles* then. *Paul* and *Peter's* Bodies are at *Rome*. *One moyety* at S. *Peter's*; the *Other* at S. *Paul's*: *Both* their *Heads* at S. *John Laterane's*; and however it hapned, One of *Peters Teeth*. But for all this,
P. *ead.* *Poictiers* hath gotten *Peter's Jaw-bone*, and his *Beard* to boot: *Tryers* very many *Bones* of *both*. *Argenton* in *Berry*, *Paul's Shoulder*. And in a word, *All Churches* every where dedicated unto them, ſome or other of their

Re-

Reliques. What ſhould I ſpeak of their Appurtenances; as S. *Peter's Chair*, *Maſſing-Garments*, *Altar*, (which laſt the *Romans* ſay they have, but the *Piſanes* give the Lye unto them, for it is with them they tell us,) the *Sword* that cut off *Malchus's* Ear, his *Crozier Staff*, or *Sheep-crook*, and *Cudgel* too to walk with; which *Coleni* and *Tryers* both pretend unto. But let them end their ſtrife as well as they can: and we'l go on the while P. 285.

Other Apoſtles.

Unto the other *Apoſtles*. The men of *Tholous* think they have *Six* of their Bodies; *Padua*, *Salerne*, *Orton* and *Naples*, or ſomewhere thereabout, the other Four. For *Peter's* and *Paul's*, you heard of but now. So they are all well diſpoſed of. But though Scripture renders them *Single-Hearted*, Papiſts will not let them be ſo *Bodyed*. *Andrew* hath another *Body* at *Melph*. *Philip* and *James* the Younger, either of them One, at the *holy Apoſtles* in *Rome*: *Simon* and *Jude* alſo at S. *Peter's* there. *Bartholomew* likewiſe in the Church dedicated to him; who by way of vantage hath a *Skin* too at *Piſa*; and one *Hand* with a *Limb* at *Tryers*; a *Finger* at *Frene*; and ſome other Reliques at S. *Barbara's* at *Rome*. *Six* of them then are *double-carkaſs'd* at the leaſt, and one of that Number a fair deal better. But *Matthias* ſpeeds beſt of all: For he hath another *Body* at S. *Mary* Majors in *Rome*; a *third* at *Tryers*; beſides a ſever'd *Head* and *Arm* at *Rome* too. Though *Andrew's* many Pieces help him well: As an *Head* at S. *Peter's*, a *Shoulder* at S. *Griſogonus*, a *Rib* at S. *Euſtathius*, an *Arm* at the *Holy Ghoſts*, and another *Part* at S. *Blaſius*; all at *Rome*; beſides a *Foot* at *Aix*. 'Tis harder with *Philip*, who hath but *One Foot* at the *Holy Apoſtles* in *Rome*; and ſomething elſe at S. *Barbara's* there, and at *Tryers*: S. *James* is with him in the two laſt Churches; but much afore him in good luck. As having a *Head* at *S. Peters*, One *Arm* at *S. Griſogonus*, and *another* at the *Holy Apoſtles*. *Matthew* hath ſome *Bones* at *Tryers*, an *Arm* at *S. Marcellus*, and an *Head* at *S. Nicholas*. But poor *Thomas* is made a *Tom-fool* of; for they make *Ibidem.*

a bridge of his Nose, for ought I find, and leave him nothing.

But I am tyred perfectly at these so *numerous*, so *childish*, and so *brainless Forgeries*! What *Job* would have the patience to make further progress upon the Virgin *Mary*'s *Mother*'s two Bodies, and three *Heads*, *Lazarus* his *three* Bodies; *Magdalene*'s two Bodies; *S. Stephen*'s *whole* Body *at Rome*, yet his *Head* at *Orleance*, and Bones in more than 200 places? Do but consult the *Treatise*, you will find 600 *feigned Reliques*-more, equally labouring under the total want of *common Witt* as well as *Honesty*; and supported meerly by a *Whorish* Forehead and *Atheistical* Heart. So much of the *Huge Number* of their Reliques.

Pag. 286.

The VVild Behaviour towards them.

5. Their *Wild Behaviour* towards *Reliques* cometh next. But here we shall make quick dispatch, for an amends unto our longer stay upon the last. The *Council of Trent* will be very serviceable to us in this Case, as it hath been many a time before. Their Decree runs thus: "The *Holy* "*Synod gives in charge* —— *that the faithfull be instruct-* "*ed* —— *that the Holy* Bodies *of Holy Martyrs, and others* "*living with Christ, which were Christ's living Members,* "*and Temples of the Holy Ghost, that shall be raised by* "*him to Life Eternal and be glorified,* SHOULD BE "*WORSHIPPED* BY *THE FAITHFUL*; where- "by God affords *many benefits* unto Men: so, as they "that say, *worship and honour is not due to the Reliques of* "*Saints*; *or that those, and* OTHER MONUMENTS "*are honoured by the Faithfull in vain*; *and that the Mo-* "*numents of the Saints, for the obtaining of their* Help, "*are in vain frequented*; are *altogether to be condemned*, "as the *Church* hath long agoe, and now condemns them "also.

Sess. 25. Decret. De Invocat. Venerat. & Reliq. SS. &c.

Hence it is plain to half an Eye, that as they give *Religious Worship* to their *Reliques*; so they make them *little God-a-mighties*. For *Trust* and *Confidence* in them is implyed, as they express *Help* to be expected from them. Although they were forbad to open their mouth wide in the

Pre-

Premiſſes, not at all from *Conſcience*; nor ſo much from *Shame*; as *Fear* their Cauſe would ſuffer by the Bargain. *Bellarmine* therefore whileſt he pleads ſtoutly for *Religious Worſhip unto Saints, their Reliques and their Images*, aſſigneth notwithſtanding for *theſe* a *lower degree* thereof, than he reſerveth for *them*, whoſe *Images* and *Reliques* they are; (as it is fit the Maſter ſhould be better tended than his Man;) but after all, ſaith he, it is *reducible to* the *ſame kind* of Worſhip. But we heard above, no *living Soul*, much leſs *Inanimate Things*; indeed, not *Any Creature* was capable of this *Worſhip*. Thus, the *Lord only*, ſaith our Saviour, *ſhalt thou ſerve*. *Papiſts* therefore cannot plead *Not Guilty* to an Indictment of *Idolatry*, that lyes full againſt them for their worſhipping Reliques. *Dulia* and *Latria*, a Diſtinction without a Difference in all Authors judgements, Sacred and Prophane, beſide their own, will not, cannot ſave them harmleſs. *Bellarmine* not able to deny this, takes a deſperate courſe, of claiming *power to the Church to make* New Words, *or uſe the* Old *in other ſignification than their own, ſo it be againſt the* Hereticks. *Bravely done*! where he cannot *find*, to *force* his way: Hereafter ſurely we muſt take him for an *Hannibal*, a *Cæſar*, or an *Alexander*! But a baſe Confeſſion is implyed the while, *viz.* that *Right* and *Reaſon* hath forſaken them; meer *Force* and *Uſurpation* do defend their Cauſe. And ſo *Idolatry* muſt ſtick upon their skirts, whileſt *Relique-worſhip* lodgeth in their boſomes. Whereof clear Demonſtration will be made by the Account *Chemnitius* giveth of this Holy Service with them.

De Reliq. SS. *l.* 2. *c.* 25.

De SS. Beat. *l.* 1. *c.* 14.

"(1) The *Bodies*, *Aſhes*, or *Bones* of *Saints* are to be "dug or raiſed out of their Graves, and to be placed aloft, "as upon the *High Altar*, or ſome conſpicuous place, to "be adorned with *Gold*, *Silver*, *Silk*, or ſome ſuch Bra- "veries.

Exam. Concil. Trid. Par. 4. *ipſo limine.*

"(2) Thoſe Reliques are in *Proceſſions*, and *publick* "*Supplications* to be *carryed about*, to be *touched*, *kiſſed*, at "leaſt ſet forth, ſhewed to, and be viewed by Chriſtians.

"(3) Such

"(3) Such Reliques are to be approved by the *Pope*; "the Saints whose they are, having been Canonized, are "to be *adored by all*, and in Necessities *invocated*.

"(4) To *view*, *touch*, and *kiss* them, for *getting help* "from them, to *fall down* before them full of Adoration "to them, with *heart* and *gesture*; worshipping them with "*Candles*, *Silk*, *Garlands*, and such Ornaments, is a *singu-* "*lar* and *meritorious Worship of God*.

"(5) The Grace and Vertue of God, *in* or *by* those "*Reliques* is to be sought; and those partake thereof, who "touch or see them.

"(6) To offer *precious Gifts* unto them, is an acceptable "Sacrifice unto God.

"(7) Those that *touch*, or *kiss*, or onely *view* them, "have many Pardons of their sins.

"(8) That Prayer is *better*, *worthier*, and more *ac-* "*ceptable* unto God, that is made at, or before the *Re-* "*liques* of those Saints; as, by whose Merits we may ob- "tain *help*. And therefore in Necessities, *Vows* should be "made, and *Pilgrimages* undertaken to those Places where "*Reliques* of Saints are thought to be; that there they may "be invocated for getting help.

"(9) It addes much to the *sanctity* of the *Eucharist*, if "the *Reliques* of *Saints* be inclosed in the *Altar*.

"(10) They may be lawfully *worn upon ones Neck*, "out of Devotion and Confidence to God, and to his Saints, "whose Reliques they are. These are * *Thomas* his words.

* 2da 2dæ. q. 96. a. 4. 3m.

"(11) They *swear* by touching *Reliques*; that the Re- "ligion of an *Oath* may be divided betwixt God and "Saints.

"(12) All have the same *Veneration* without difference, "though Multitudes are *doubtfull*, *counterfeit* and *false*.

These practices, (saith this learned Author) it is publick and notorious, have often been, and yet are, in the Worshipping of their *Reliques* among the Papists. Which do abundantly make good the Charge drawn up against them, and

and render their *Behaviour* towards *Reliques Wild* unto a *wonder*.

For there is no print of their *Relique-worſhip*, either by *Precept* or *Example* in all the *Scriptures*; indeed the *condemnation* of *Will-worſhip* there, involves it neceſſarily in the ſame *doom*. And plain it is, that the *Bodies of deceaſed Saints*, were both in *Old* and *New Teſtament* times decently committed to the Earth, and there left to reſt in peace untill the Reſurrection; without preſerving any *Remains* or *Reliques* of them; much leſs, was there any *taking out* of the Graves again, for any ſuch purpoſe, as to pay *Religious Worſhip* to them. Thus *Sarah*'s body was interr'd by *Abraham*; and his own by *Iſaac* and *Iſmael*. Thus was ſerved *Iſaac*'s, *Rebekah*'s, *Leah*'s, and *Jacob*'s too. Neither any *whole* Body, nor any *part* of any Body *preſerved*, or *taken up* for a Sacred *Relique* to be *Religiouſly worſhipped*. To paſs by others *then*; under the *Goſpel John* the *Baptiſt*'s, the firſt *Martyr Stephen*'s, and our Bleſſed *Lord*'s, were treated at the ſelf ſame rate. Yea, 'tis very obſervable, that *Moſes his body upon its burial was hid from Iſrael on purpoſe*, as it is conceived generally, and with great reaſon, to *prevent this Relique-worſhip*. All which conſidered, and compared with the apparent and moſt groſs *ſuperſtition* of the *Romaniſts*, in *viewing*, *touching*, *kiſſing*, and *falling* down *before their Numberleſs Reliques, in hope of help from thence, as if they were* ſo many *Gods*, at leaſt-wiſe *Chriſt*'s, to commend them unto *God* for Help, muſt leave their Practice in the whole Worlds judgement, that is not their own; *Abſurd*, and *Impious*, and *Idolatrous*! And ſo I take it, we have ſurely found *Miraculous Natural Holy things* among the Papiſts.

Gen. 23. 19. & 25. 9. ch. 49. 31. & 50. 13.

Matt. 14. 12. Acts 8. 2. Mat. 27. 59, 60.

2. *Artificial Holy things.*

6. And *Their Artificial Holy things are all as Wonderfull*. Of theſe there likewiſe is a jolly company, (although I hope they will not long lye on my hands.) For *Romiſh Chymiſts* have cut *Paracelſus* out in the whole Cloth: Not onely in turning *Lead* to *Gold*, by fetching *Moneys* in through

through *ſending out their Bulls*; but by converting many Things of a *common Nature*, at their diſcretion, into moſt *Holy*. Theſe are *Sacred Conjurers* then it ſeems! And if the Reader would not be ſcared at me, as *ſuch another*, I could tell him of Holy *Images*, Holy *Water*, Holy *Salt*, Holy *Oyl*, Holy *Chriſme*, Holy *Bread*, Holy *Candles*, Holy *Branches*, Holy *Fire*, Holy *Aſhes*, Holy *Incenſe*, Holy *Eggs*, *Herbs*, *Milk*, *Honey*, *Apples*, *Wine*, *Cheeſe*, *Butter*, *Fleſh*, *Staffe*, *Sword*, *Ring*, *Pilgrim's Wallet*; and what Heretick in the world is able to tell how many more? Yet we have made a ſhift to reach the Number of our *Alphabet*. Well now, to pick the Reader out a *Sample* from the Heap, and let him judge of the reſt thereby. For I would not ſhew my ſelf an ill-bred Clown, to make ſo vile a Drudge of his Ingenuity, that when 'tis prompt enough to a mile or two, or ſo, I ſhould drag it on to more than twenty. No, no; ſome four or five Inſtances ſhall be the utmoſt of his trouble here.

1. *Holy Images.*

1. Holy *Images*. And theſe indeed deſerve the firſt place, being as a *Corner-ſtone* in the *Antichriſtian Fabrick*. Theſe *Bartholomew-babies* of the *Romaniſts*, muſt have Religious Worſhip payd them alſo. 'Tis true, their *Modern Doctors*, whom the Arguments of the Proteſtants have compelled to *make a Vertue of Neceſſity*, take down the Worſhip One Peg lower, than that ſtands, which is due to the Perſons repreſented by the Images. For though *Bellarmines* words are; *The Images of* Chriſt *and Saints are to be worſhip'd, not* only By Accident, or Improperly; *but even* By Themſelves and Properly; (that is Religiouſly.) Yet ſhortly after; They may *Improperly*, and by *Accident* be worſhip'd with the *ſame Kind of Worſhip wherewith the Perſon Repreſented is*. So, The Image of *God* or *Chriſt* with the *higheſt* Divine Worſhip, which they call *Latria*; of the Bleſſed *Virgin*, with the *middle*, *Hyperdulia*; of the Saints with the *loweſt*, *Dulia*. But you muſt note, (*Good People*,) This Worſhip is but *Analogically* and *Reductively* ſuch as is due to the Perſons repreſented, ſaith the ſame

De Imag. ſanct. l. 2. c. 21.

Ibidem c. 23.

Ibidem. c. 25.

tender

tender Author. Consequently, the *Latria*, *Hyperdulia*, and *Dulia*, to *Christ*'s, the *Virgin*'s, and *Saint*'s Images, are such but *secundum quid*, five *analogicè & reductivè*. *Ibidem.* c. 25. And how sweetly will such a *Learned Cant* edifie the People into gross Idolatry! But well fare the plain dealing of S. *Thomas*, his *Friends* and *Followers*; who are neither *Fools*, nor *Few* among the Papists. And what say they? *That the same Honour is due to the Image and Person represented.* And so *Stocks* and *Stones* must have *Highest Divine Worship* given to them. And you need not fear, but their *Peoples Practice* will fully answer their *Teachers Doctrine*.

Quòd idem honor debeatur Imagini & Exemplari. Bell. de Imag. S. l. 2. c. 20. ubi laudantur DD. *maximi nominis*; minimùm, 9.

Whoever then the *Carver* or the *Painter* be, or whatever the *Tools* wherewith, or *Matter* whereof 'tis wrought, shall prove; let but the *Dedication* (or Consecration) *of the Image once be over*, and we have *An Artificial Holy-thing* to be adored, according to the *Romish Faith and Practice*.

Our God saith; *Thou shalt not make to thy self any Graven Image, nor the likeness of any thing in Heaven — or Earth*, &c. *thou shalt not bow down to them, nor serve them*, &c. *Their God*; *Nay, but thou shalt do* Both. Bold Impudence; to controule the Almighty! And what's their Shift to scape this Guilt? Meer *Doubling* of it. For their *Vulgar Catechisms* leave wholly out the *Second Commandement*, which forbiddeth their Idolatry; as *Words superfluous*, saith * Sir *Edwin Sandys*, or *at least-wise, as unfit and unnecessary for these times*. And herein he doth not speak by hear-say. Yea, for the Edification of English Catholicks, 'tis omitted likewise in that † *Jewel of Prayer-books*; The Hours of the Blessed Virgin: and in the Primmer or Office of the Blessed Virgin, *Latin* and *English*. Though still the *Ten Commandements* are pretended to be kept, and there translated into English: Printed at *Antwerp*, 1599. in the Introduction. But how; when *One* is stollen; can the *Number* be compleat still? These *wicked Cheats*, of the *Tenth* make *Two*. But 'tis a *Slit Groat*. Our Countrey-man, ‖ *Alanus Copus*, hath the face to justifie it. But *Catharinus*, by * *Bellarmines* own report, *asserting that the*

Exod. 20. 4.

* *Europæ Specul. Title*: Of concealing Doctr. & Opin. in the Reform. near the end, *p.* 141. *Lond.* 1673.

† *Hor. B. Virg.* fol. 185.

‖ *Dialog.* 4. c. 21. per tot.

* De *Reliq.* SS. l. 2. c. 7.

Second Commandement was Positive and but for a time; that the New Testament might not be prejudic'd, wherein Images were to be allowed, methinks, makes their *Theft* a *Vertue*. But the Reporter rejects that whimzey; and shews the *Fathers* and St. *Thomas* doom it. Of this we are most sure, that God's *holy Apostle* chargeth Christians *not to have to do with Idols*, or *with Images*; all is one. For *Idol*, saith the Learned * *Stephanus*, *reacheth as far as Image*, or any *Representation doth*. And Cardinal *Cajetane* could not but acknowledge an *Idol* and an *Image* All one, though he displease † *Bellarmine* in it. *Whose* fond conceit, that there is as great a difference betwixt an *Idol* and an *Image*, as betwixt a *False* and *True Representation*; that is, the *representation* of what *really is not*, and *truely is*: (whence 'tis inferred, that their *Image-worship* is not forbid, and may be good; although *Idol-worship* be forbad, and is stark naught;) this fond conceit, I say, is perfectly baffled, and justly lashed too by the incomparable ‖ *Chamier*, to whom the Reader for his further satisfaction is referred. Onely this I will adde, that to my understanding, it must necessarily follow from the Popish fancy, * [*That an Idol is the Representation of what is not, and not of any reall thing,*] Either, That *the Heathens were no Idolaters*, (*whose* †*chief God Jove*, to let the rest alone, *was once a Man, more surely than their Saints*, Christopher, George, *and others, whose Images they adore*; and *as certainly as the rest, that have only* Humane *Story* to attest to their *existence*;) Or that *Themselves are so, as well as they*. The reason is plain, the *Foundations* or *Exemplars of their Images are of the same Nature:* And therefore, if the *Images* of the *One* be Idols, they must be of the *Other* also.

But fully to satisfie the Reader, in their *Faith* as well as *Veneration* of their Images, I shall give him two or three short Instances of their *Churches Prayers* at the *Consecration* of them, and one as brief a *Story* to the same purpose, and so fall upon a Second *Artificial Holy Thing*.

For the *Image* of the *Virgin Mary*, thus.

"O God

* Thes. Gr. *Tam latè patere, quàm Latin. Imago & Simulachrum.*

† De Rel. SS. l. 2. c. 7.

‖ De Imagin. l. 21. c. 9, 10, &c.

* *Joves tres—primum secundum Natos in Arcadiâ—Tertium Cretensem, Saturni filium.* Cicero de Naturâ Deorum, lib. 3. ipso medio.

Ex Pontificali Rom. ap Chemnit Exam. Par. 4. De Imagin. ad finem.

"O God, sanctifie this *Image of the Blessed Virgin*, that "it may bring power of *saving help* unto the Faithfull; "that harmfull Thunders and Lightnings that arise, may "soon be driven away; also Floods of Rain, or Commo- "tions of Civil Warres, or Devastations of Heathens, "may *at the presence thereof* be suppress'd, *&c.*

If this seem *short*, it wants but to be *sweet*, and then 'twere well enough. See next for *John* the *Baptist's*.

"Grant (*Lord*) that all who reverently look upon it, "and pour out their Prayers before it, may be heard for "*whatsoever Need they pray*. Let this Image be the *holy* "*Expulsion of Devils, Advocation of Angels, Protection* "*of the Faithfull*; and let *it's Intercession* powerfully pre- "vail in this place, *&c.*

Once more, for *Holy Cross*.

"We beseech thee, O Eternal God, that thou wouldst "please to bless this *Wood of the Cross*, that all who here "shall bow their Knees, and humbly pray unto thy Ma- "jesty, may have Compunction of Heart, and Remission "of their Sins.

If this be thought a very *modest* piece, you have ano- ther *bold* and *blind* enough.

"Vouchsafe to bless this *Wood of the Cross*, that it may "be a *saving Remedy* to Mankind; it may be *Soundness* "*of Faith*, *Encrease of good Works*, and *Redemption of* "*Souls*, and Defence against the cruel Darts of the Ene- "mies.

Now for the Story. "There was an *Hermite* as- "saulted by the *Spirit of Fornication*, even to his Old "Age. At last, being grievously vexed, he howled out, "and spake thus to the *Devil*. *How long will it be ere thou* "*let me alone? Now be gone from me, who hast grown old* "*with me.* The Devil answers him; *Swear to me, that* "*thou wilt tell no body, what I say, and I will assault thee*

William Wyer His Book

Juravit illi ſenex; *Per inhabitantem in altiſſimis nulli dicam quæ mihi dixeris. Pratum Spirit.* cap. 45. Tom. 7. Bibl. Patr. *Paris* 1610.

"*no more.* He did ſwear accordingly. Then ſaith the Devil; *Do not worſhip this Image* (which was the *Virgin's* "with *Chriſt* in her arms,) *and I will aſſault thee no more.* "The *Hermite* deſires time to think on't. But the next "day tells *Abbot Theodore* all the buſineſs. The Abbot "ſaith, *Indeed you were deluded in ſwearing to the Devil*; "*but you did well to reveal it: For you had better haunt* "*every* Whore-houſe in the City, *than to deny to Worſhip* "*God, Chriſt, and his Mother.*

The *Devil* comes again, and ſquabbles with him; but he could not chooſe, you may be ſure, but part Friends with ſuch a *Truſty Servant* as he was; for all the Learned Notes at the end of the Chapter, *If worſhipping Images were abominable, the Devil would not take it ſo ill as he doth.* Fond fools, as if he were Silly like them, and did not foreſee that his *quarrelling at them would more confirm them in Idolatry.*

Who can forbear to wonder now at *Popiſh Images*, and the *Worſhippers* of them? Since the Pſalmiſt's words are true of Both. *Their Idols are Silver and Gold,* (yea Wood and Stone too) *the work of mens hands; they have Mouths and ſpeak not, Eyes and ſee not, Ears and hear not, Noſes but ſmell not,* &c. *They that make them are like unto them, and ſo is every one that truſteth in them.*

Pſal. 115. 5, 6, 7.

2. *Holy Water.*

7. Well; let us ſee a Second: *Holy Water.* 'Tis a *choyce Medicine*; and of *ſovereign Vertue.* But the *Preparation* is all. And theſe *Chymiſts* are Maſters of their Craft: Onely remember there muſt be *Salt* in it. Now the *Romiſh Spagyrick*, or *ſpiritual Sorcerer* fixeth that to his purpoſe thus. And let not my Reader take a Fear, for the vertue of the *Spell* lyes not in *raiſing* but *laying* Devils.

* *Portiſor.* ſeu *Breviar. Sariſbur. Par. Æſtival. in princip.*

"*I conjuree thee, thou *Creature of* Salt, by the *Living* "✠ *God*, by the *True* ✠ *God*, by the *Holy* ✠ *God*; by "God, which by *Elijah* the Prophet commanded thee to "be caſt into the Water, that the Barrenneſs of the Water "might be healed; that thou may'ſt become a *Conjured*

"*Salt*

"*Salt* for the *ſalvation* of Believers, and mayſt be *health* "*of Soul and Body* to all that do receive thee: and from "that place wherein it ſhall be ſprinkled may flee away, "and be gone all *Imagination* and *Naughtineſs* or *crafti-* "*neſs* of *Deviliſh deceit*, and every *unclean Spirit* may "be charmed. By him that is to come, *and judge the quick* "*and dead, and the World by Fire.* Amen.

This now with one ſhort Prayer doth this buſineſs.

"Almighty and Eternal God, we humbly beſeech thine "Infinite Goodneſs, that thou wouldſt vouchſafe of thy "Godly Affection (*bene ✠ dicere & ſancti ✠ ficare*) to "bleſs and ſanctifie this Creature of Salt, which thou haſt "given for the uſe of Mankind: that unto all that take it, "it may be Salvation of Soul and Body, and whatſoever "is touch'd or ſprinkled by it, may be free from all "Uncleanneſs, and all aſſaults of Spiritual Wickedneſſe. "Through Jeſus Chriſt, *&c.*

And now here is a *Conjured* or *Bewitched Salt for the Salvation of the Faithfull!*

Oh; but the *whole Receipt!* This *Salt* by this time hath, I trow, a pretty *tangue* of *Holineſs* in it! And when the *Water* ſhall be *bleſſed*, and have this *Bleſſed Salt* mixt with it too, what a *Bleſſed Compoſition* ſhall we have! See how that is done.

"I conjure thee, thou *Creature of Water*, in the Name ✠ "of God the *Father* Almighty, and in the Name ✠ of *Jeſus* "*Chriſt* his Son our Lord, and in the Power ✠ of the *Holy* "*Ghoſt*, that thou become a *Conjured Water*, to drive away "all power of the *Enemy*; and that thou mayſt be able to "root up the *Enemy himſelf* with his *Apoſtate Angels*, by "the Power of the ſame our *Lord Jeſus Chriſt*, who ſhall "come to *judge the quick and dead, and the World by Fire.* "Amen.

The

The *Prayer* now!

"O God who madeſt all greateſt Sacraments in the "Subſtance of *Water* for the Salvation of Mankind, be gra- "cious to our Prayers, and infuſe the vertue of thy *Be-* "*ne* ✠ *diction* into this *Element*, prepared by many wayes "of *Purification*: that thy *Creature* ſerving thy *Myſte-* "*ries* may have the *Effect of Divine Grace*, to caſt off "*Devils*, and drive away *Diſeaſes*: that whatſoever this "Water ſhall ſprinkle in the Houſes or Places of the Faith- "ful, may be without any *Uncleanneſs*; may be freed from "*hurt*; no *peſtilent Spirit*, nor *hurtfull Aire* may ſtay "there: all the Snares of the *Lurking Enemy* may be gone: "and if there be *Any thing* that envyeth the ſafety or "quiet of the Inhabitants, with the *ſprinkling of this Wa-* "*ter* it may drive it away: that Soundneſs deſired by the "Invocation of thy Holy Name may be defended from all "Aſſaults. Through our Lord Jeſus Chriſt.

And ſo the *VVater*'s turn is ſerv'd to purpoſe. But *be ſure to keep to the Directions!*

Here let the Prieſt *throw the* Salt *into the* Water *after the manner of a* Croſs, *without making the Sign thereof. Let them be mixed together; In the Name of the Father, and Son, and Holy Spirit.* Amen. And then one Prayer more to bleſs them both together; and ſo *Vous Aves, A Spiritual Brine*, or *Pickle againſt the Devil*; but of *his own* Preſcription. For *God* ne're ſpake a word thereof, ſaving to *Damn* all ſuch Inventions, in his bleſſed Book.

3. *Holy Bread.* *Ibidem.*

But ſomething *ſolid* with the *Liquor* now. Yes: *Bread* and *VVater* do well together. Thus then for *Holy Bread*, with a great deal leſs adoe, and altogether to as good purpoſe as the other.

Let us Pray.

"O *Lord, Holy Father, Almighty, Eternal God*, vouch- "ſafe to ✠ *Bleſs* this *Bread* with thy Spiritual Benediction, "that

"that it may be *Health of Soul and Body* to all that take "it; and a Defence against all *Diseases*, and all *Snares* of "the Enemies. Through our *Lord Jesus Christ*, thy Son, "the *Bread* that came down from Heaven, and giveth Life "and Salvation to the World, and liveth and reigneth God "with thee, for Ever and Ever. *Amen.*

Or for more *dispatch*, you need not trouble your self to heat an *Oven*, but bake it on the *Hearth*.

"Bless, O Lord, this Creature of *Bread*, as thou blest-"sedst the *five Loaves* in the Wilderness; that all who taste "it may receive soundness of Body and Soul. In the Name "of the *Father*, *Son*, and *Holy Ghost*. Amen.

But do not forget *to sprinkle Holy Water on it.*

Yet hold a little. The *five Loaves in the Wilderness* fill'd more Bellies, than five times fifty of their *Conjured Ones* can doe. But here indeed the *Soul* is cared for too, as well as *Body!* And that of *All that taste it* too! Which maketh honest † Mr. *Becon*'s Scruple trouble me a little also. *What*, (saith he) *if Mag-pye, or Jack-daw, or Philip Sparrow should chance to eat of it, (as it may right well fortune; have it not been known, that the little God of the Altar have been eaten and devoured of Mother Mouse, and Will Worm?) should they through tasting thereof receive Health and Salvation both of Soul and Body?* A foul and great oversight! So he, many a Year agoe. But 'tis somewhat sawcy to challenge *Holy Mother* thus. For my Part, I have, I think, a shrewder *Exception* against that *Spell* than his. There is no *Sign* of the *Cross* from first to last: which makes me take it for a *false Cheat*, rather than a *true Charm*. For though *Bellarmine* (who justifies these mad Consecrations) *honestly* confesseth, That the * *Effects of these Holy things are not Infallible:* (as much to say, the Devil, whom they serve herein, doth often-times Reward them, according to his use, But with the *Flap of a Fox-tayl*;) yet he *confidently* affirms, that ‖ *Without the Sign of*

† Second Part *Monstrous Merchandise of Romish Bishop. Of Holy Bread.* fol. 209.

* *Non obtenant ex infallibiliter.* De Cult. SS. *l.* 3. *c.* 7. *Tertio ad fugandos Damones.*

† *Sine hoc signo nihil consecrari possit.* De Confirm. *lib.* 2. *c.* 13. *ad princip.*

of the Cross, no feats of this kind can be done. Wherefore, for all the *Salisbury Breviary's Great Authority*, the *Priest* were best to Look before he Leaps; unless the Ground were firmer than it is.

4. Agnus Dei *by the Pope himself.*

8. But now, methinks, 'tis fit the *Master-Conjurer* should give us one *Cast of his Office*: I mean the *Pope*. The *Rose*, and *Sword*, and *Banner*, and *Agnus Dei*, to be sure, must be *Bewitch'd* into an *Holiness* by his *Holiness Himself*, alone. Well, for the former *Three*, I will referre my Reader, that I may not be too tedious, to their *Book of Holy Ceremonies*; and give him thence a more particular account of the *Fourth*, and yet as briefly as an Affair of so grand concernment can allow of.

Sacrar. Cærem. Lib. 1. cap. 5, 6, 7. Sect. septim.

This *Agnus Dei* (or *Lamb of God*) useth to be *Consecrated* by the *Pope* in the first Year of his *Popeship*, and every *seventh Year* after, whilest he liveth. Which when they are presented to the *Pope* in Boxes, he, dress'd up in all his *Pontificalibus*, sets upon a most *Prophane*, and *Paganish*, and *Plain Conjurer's Baptisme* of the same: they call it *Consecration.*

Ibidem. c. 8.

And first the Water in some great Vessel there prepared, is Charmed thus:

V. *Our help is in the Name of the Lord.*
R. *Who made Heaven and Earth.*
V. *The Lord be with you.*
R. *And with thy Spirit.*

Let us pray.

"O Lord God Father Almighty, Appointer of all *Ele-*
"*ments*, and Preserver of *Mankind*, and Giver of spiri-
"tual *Grace*, and Restorer of Eternal *Life*, who com-
"mandedst Waters springing out of the Fountain of Para-
"dise to water all the Earth, whereon thine onely begot-
"ten *Son* walked dry shod, and wherein he vouchsafed to
"be baptized, which together with Blood flowed out of his
"most Holy Side, and commanded his Disciples to Baptize

"all

"all Nations therein, be thou favourably and mercifully "present, and let us, who remember thy wonderful Works, "obtain, that *Those things* which we have purposed to "*pour* into and *dip* in this Vessel of Waters, to the Glory "of thy Name, *Thou* mayst ✠ *Bless*, and being blessed "✠ *Sanctifie*: So as by the *honouring* and *worshipping* of "them, we thy Servants may have our *Crimes wash'd* off, "the Spots of our *Sins wip'd away*, *Pardons* may be pro-"cured, Graces bestowed, that at last together with thy "Saints and Elect, we may *merit* to receive Eternal Life: "By the same *Christ our Lord.* Amen.

Here you see *Pieces of Wax* preparing to do the work of the *precious Blood of Christ*! And the wretch proceedeth in his worst of Sorceries, pouring *Balsom* Cross wise into the Water: but not without another *Spell.*

"Vouchsafe, O Lord, to *consecrate* and *sanctifie* these "Waters by this Unction of *Balsome*, and our Benedicti-"on: In the Name of the ✠ *Father*, and of the ✠ *Son*, and "of the ✠ *Holy Ghost.* Amen.

And *such another just* (mutatis mutandis) *with three Crosses, for the Chrisme poured into the Water Cross-wise, as the Balsome was.*

And the *Water* being charmed enough by this time, the *Pope* turns him to the *Boxes*, off goes his *Mitre*, and to Conjuring again falls he.

V. *The Lord be with you.*
R. *And with thy Spirit.*

Let us pray.

"*O God*, the Master Lord of all Sanctifications, whose "godly Affection is felt without end, who would'st have "*Abraham* the Father of our Faith, when he was about to "sacrifice his Son *Isaac* at thy Command, for a Figure of "our Redemption, to consummate his Sacrifice by a *Ram* *Deus omnium sanctificationum Dominator Dominus*, &c.

"*catch'd in the Thorns*, and who commandedſt thy Ser-
"vant *Moſes* the Law-giver, that a continual *Burnt-Of-*
"*fering* ſhould be made with *Lambs without blemiſh*, we
"humbly beſeech thee that, being prevailed with by the
"Service of our Speech, thou wouldſt Bleſs ✠ the *Waxen-*
"*Shapes* that have the *Image* of the moſt *Innocent Lamb*
"upon them, and by the Invocation of thy Holy Name
"vouchſafe to ſanctifie them, that by the *touch* and *ſight*
"thereof, the Faithfull may be invited unto Praiſes, the
"Noyſe of *Hail*, the ruffling of *Whirle-windes*, the vio-
"lence of *Tempeſts*, the raging of *Winds*, miſchievous
"*Thunders* may be layd; malignant *Spirits* may fly and
"tremble before the Banner of *Holy Croſs* imprinted there-
"on, *&c.*

And leſt this ſhould not do the feat, there is a *Second Charm* with three Croſſes, but too long to be tranſcribed hither; and a *Third* with as many, according to the true *Rule of Witchery*.

Virgil. Eclog. 8. *Numero Deus impare gaudet:*
A Number Odd
Doth pleaſe our God.

Then the *Pope* Baptizeth them, the *Prelates* take them out, put them in Baſons of Silver, and carry them to the Tables to be dryed with clean Towels. And after two pretty long *Spells* more, with *five Croſſes* in them, to enable them againſt *All Miſchiefs of Men and Devils*, and to help *Women in Travel*, and a-many other *fine Jobbs*, out comes an *ELIXIR SALUTIS* of the *Maſter-Conjurers* own Preparation, and with the *Devil's* Acclamation thereunto; *Probatum eſt.*

To convince a very *Infidel* hereof, hear the Verſes that *Pope Urbane* 5th ſent with *Three of theſe Amulets* to the Emperour of *Greece*, and which conclude the *Chapter* and *Section* in the Book referred to for the whole.

The *Sence* is all: no matter for the *Verſe* or *Latine*.

Balſamus

Balſamus & munda *Cera*, *cum Chriſmatis* unda
Conficiunt Agnum, *quod munus do tibi* magnum;
Fonte velut natum *per Myſtica ſanctificatum.*
Fulgura deſurſum depellit; *omne malig*num
Peccatum frangit, UT CHRISTI SANGUIS, & angit.
Pragnans ſervatur, *ſimul & partus liberatur.*
Dona defert dignis, *virtutem deſtruit* ignis.
Portatus mundè *de fluctibus eripit* undæ.

Pure Wax by Exor*ciſm* of Water, Balſom, *Chriſm*,
Makes *Agnus*; which my *Friend*, a great gift I thee *ſend*;
Born at the Font as *'twere*, and ſanctified *there*.
It Lightning drives *away*; All Curſe 't Sin kills and ſlay,
Juſt as CHRISTS HOLY *BLOOD*, ſhed for poor Sinners *good*.
'Twill *Childing women ſave*, their *birth* too from the *grave*.
Gives Bleſſings to the *meet*, and treads Fire under *feet*.
Carry'd neat up and *down*, 'twill never let you *drown*.

Thus are the wretched Papiſts B*aptiz'd*, *Immers'd* o're *head* and *ears* in vileſt B*laſphemy* and *Idolatry!* Theſe are a *Popes* own words, recorded in the Book foremention'd by an Elect *Archbiſhop*, and dedicated to *Leo* the 10th, Pope of *Rome* but in *Luther*'s time.

But enough of Conſcience of their *Moſt VVicked Holy Things*, both *Natural* and *Artificial* alſo. 'Tis high time to attend their *Holineſs*.

CHAP. X.

Their Miraculous Holiness, *Extraordinary, and Ordinary: in their Faith, Charity, Unity, Fidelity, Chastity, and Contentation.*

2. *Miraculous Holiness.*

THeir *Holiness* is no less Marvellous than their *Holy Things*. Less did I say? It must be More, according to the Maxime, *That which maketh such is more so it self*. But 'tis an unbelieving Age, and we must go to more particular proofes. Their *Holiness* then is twofold: *Extraordinary* and *Ordinary*.

1 *Extraordinary.*

1. *Extraordinary.* An Holiness not commonly found in the world; indeed with themselves alone, and not with *all* neither, only with a few, whereof there are two sorts. Such for the *Kind*, and such for the *Degree*. But *that* shall be postpon'd.

For the Degree.

Extraordinary for the Degree, is an exact fulfilling of the Law of God. For what if *Paul* and *Peter*, *James* and *John* could never reach this stature of Grace? What though *they* tell us 'tis impossible to be attained in this state of sin and frailty (although a Christians utmost endeavour by *their Doctrine* must be laid out for perfection) which they teach as plain as mouth can speak it? *Not as though* Phil. 3. 12, 14. *I were already perfect, but I press forward.* And *we know but in part, and Prophesie but in part; but* when *that which is* 1 Cor. 13. 10. *perfect is come, &c.* which therefore was not *then*. So, *Grow in Grace*; which cannot stand with an arrival at the 2 Pet. 3. ult. highest pitch thereof by any means. *In many things we* Cap. 3. 2. *offend all*, was *James* his confession. And *to offend in One* Cap. 2. 10. *point is to be guilty in all*, by him. And *John* brands the highest Saint in the world for *Cheat* and *Liar*, suppose 1 John 1. 8. him to say, *That he had no sin*. But *these men* say much more

more to this same purpose; but 'twas a *great while since*, and they were no *Roman Catholicks* neither! You shall find the *present Romanists*, that are so long *after* them, gotten far *afore* them. For * *Bellarmine* tells us plainly, *They are not afraid to assert that a man justified by the Grace of God, may by the help of the same grace*, Both fullfil the *Law*, and by that *fulfilling* merit Eternal Life. And * elsewhere he maketh no small stir to prove it *possible to fullfil the Law*. Yet this good man granteth in the former place, that we are sinners, and sin daily too: yet saith, those sins are not so much *Against* as *Besides* the Law. And then they are *not sins*; because sin is the *trangression* of the Law, 1 *John* 3.4. So are the *wise taken in their own craft*; and such silly *contradictions* are they guilty of who contradict the truth.

* *De Rom. P. lib.* 3. c. 23. ad Chyr. Antith. 6

* *De Justif. lib.* 4 c. 11. 12.

Nec tam contra, quàm preter Legem Dei sunt.

However he seems to owe this Doctrine to the *Council of Trent*. Whereat if the Reader be not wrapt up into a Wonder, the next will do it.

Sess. 6. cap. 11.

Extraordinary Holiness for the kind. They *can do more*, they say, *than Gods Commands exact from them.* Their story runs precisely thus. God hath not only laid *Commands* upon us; but also given *Counsels* to us. Now in obeying *those*, men do their *Duty*, in observing *these something more.* Not keeping the *Commands* is sin, and will be punished, and *keeping* hath *reward*. But *Counsels* not to *keep*, is not so; nor hath it *punishment*; and their *keeping* hath *greater reward*. Why should they not speak out, and say, *To keep the Commands*, is *payment of our Debt, and so an Act of Justice*: but *keeping Counsels, Giveing God an Almes*, and so *an Act of Charity*? They make it plainly an Act of *Bounty* and *Munificence* towards him. Quite beyond what *He expecteth*, or *we need to doe*. *Rare Supererogation!* Now an *honest Christian* thinks, that to *love the Lord with all the heart, &c.* and *Neighbour as himself*, (which *Gods commands*, and in his *Gospel* too) is more than the best of men can *truly* say, *They alwayes did and do*: and for himself, he hath learned of his Master to confess, that, *when he hath done all* (and alas how little is that still

For the kind

Vid. *Bellarm.* de monach. l. 2. c. 7.

Luk. 17. 10. ſtill!) *he is an unprofitable ſervant*; 'twas but his Duty, that; had it gone exactly of his hand. But hear their language that ſerve the Pope. *Bellarmine* ſaith, *There is a certain Perfection neceſſary to ſalvation which conſiſteth in the full obſervation of the Commands*; and *there is a Greater perfection, not ſimply neceſſary to ſalvation*; *but to an higher degree of Glory in the kingdom of heaven: and this conſiſteth in obſerving Counſels, the chief whereof*, ſaith the ſame *Author*, *are the Vows of* Continency, Obedience, and Poverty; which he elſewhere ſtileth *Vertues*. And then what Droves of *Monks* and *Nuns* endued with this *Extraordinary Holineſs* is Popery ſtored with?

Ibidem c. 9.

Ibid. c. 8.

Ibid c. 2. S. Nota Tertio.

But how *any thing* can be a *Vertue*, and ſo highly *Pleaſing* and *Obliging* unto *God*, which he *never commanded*, *who commands all Good*, as well as forbids all *Evil*: more; how men ſhould be *more holy*, and *more perfect* than he commandeth, who commandeth the *higheſt holineſs and perfection*, and they themſelves confeſs themſelves, and truly too, *Unholy* and imperfect, and this daily, in ſaying *forgive us our treſpaſſes*, is, to an *ordinary underſtanding*, ſuch a *Riddle* as *Oedipus* himſelf could never ſolve; and muſt by me be pronounced an *Extraordinary Holineſs*, made up of wicked *Folly* and *Falſhood*, in the very *Quinteſſences* of them. And ſo is fit for the Readers *Scorn*, and *wonder* both!

2. *Ordinary.*

2. Now for their *Ordinary Holineſs*. I do not mean it in the *waggiſh ſenſe*, though it be *truly ſuch*: but what they claim in *common* with other men. Thoſe *Vertues*, or *Graces*, which elſewhere are like *Candles*, ſhine in *them* like the glorious Sun. See the proof but in one *half dozen*; which may well ſuffice with thoſe that are not troubled with the *Canine Appetite*. And 'twill be ſaid, *They are all miraculous Graces*.

1 *Popiſh Faith.*

1. Their *Faith is very wonderful*. Oh the *Romiſh Faith!* What, a *Faith of miracles*? Leave that, yet a while. Moſt ſurely *A miraculous Faith*! But hold: I do not mean the *Faith of Gods Elect*, which yieldeth *firm aſſent to Scriptur-*

ture-Revelations, receiveth Christ, and works by Love. No, no. The *Angel* healeth at the *Pool* alone: and *Precious Faith* is onely wrought by the *VVord of God.* And this is *imprison'd* with them; you may say truely, *banish'd* from them: *lock'd up*, to be sure, *in an Unknown Tongue.* Their Marvellous *Faith* is *Christned* by the name *Implicite.* 'Tis *a believing what Holy Church believeth*, though you do not know *what Points* those are, and much less the *Grounds and Reasons* of them. Here's the *Miraculous Popish Faith* we speak of! Now that it should be thus with *Papists*, he is very *ignorant* that doth not know; and a very *Heretick* that dares deny. But the *Story* of the *Collier* makes all plain. This *good man*, being at the point of *death*, and tempted by the *Devil* about his *Faith*, answers, *I believe and dye in the Faith of Christs Church.* The Tempter asks, *VVhat the Faith of Christs Church was? That Faith that I believe*; quoth he. Well done *Collier.* Stand thy ground, Old *Harry!* Ay: so he doth. He *believes as the Church believes*, and *the Church believes as he believes.* And could the Devil get within this *Circle* think you? No: But being baffled, packs away, like a *silly Sneak* as he was. And the *Believing Collier* whirles right to Heaven in a *VVheel-barrow*, you must think! In sadness, what *serious Person* but must be filled with amazement to consider that such *sottish Ignorance* should be applauded by the *Papists* for *saving Faith?* And this very *pitifull Example* of the *Collier* should be proposed for *Peoples Imitation?* And yet not onely the *Apostate* * *Staphylus* reports it to this end; but those *Great Pillars* of the Papal Church (*a*) *Pighius*, and *Cardinal* (*b*) *Hosius*, besides all others, do the same, with some little variation of some Circumstances. I take the (*c*) *Rhemists* counsel as near of kin hereto, as two *Chickens* hatch'd of the same *Egge* are, when they encourage a *Catholique* as giving insufficient account of his *Faith* in saying, *That he is a Catholick, and will live and dye in that Faith which the Catholick Church throughout all Christian Countreys hath and doth teach*; and that this Church *can give them a reason*

* *Of the right understanding Holy Script.* p. 53.

(*a*) *Hierarch.* l. 1. c. 5. paulò ante finem.

(*b*) *Contra Prolegom. Brent.* l. 3. mox ab initio.

For which they all seem to be beholden to S. Antonin. Sum. Par. 1. tit. 5. c. 2. sect. 1. *Though he indeed layes the Tale on a sick Doctor.*

(*c*) In Luke 12. 11.

ſon of all the things they demand of him. Do but ſuppoſe it added; But indeed Himſelf cannot, in any other but that laudable and effectual way the *Believing Collier* did; and then they above, and theſe here, according to our pleaſant Proverb, *Are like to like, as the Devil ſaid unto the Collier.* Nay, in mine Opinion the * *great Bellarmine* is all as *Orthodox* as any I have named. For he, having told us at the beginning of his Chapter, that *Calvine* inſulteth over the *Catholicks* for ſaying, *They reverently believe whatſoever the Church teacheth*, although they do not underſtand the things taught and believed; (which the *good man* by no means will deny;) at the end of the ſame determines flatly, That *Faith is better defin'd by Ignorance than by Knowledge.* Which is, like loving and dear Friends, to ſhake hands all together. And ſo, *welcome, Marvellous Popiſh Faith!*

* *De Juſtif.* l. 1. c. 7. *Quod dicant ſe reverenter credere quicquid Eccleſia docet, eſſi minùs ea intelligant.*

Melius per ignorantiam quam per notitiam definitur.

But hold. How paſt all ſhame is this, to goe againſt the *Decretal of S.* Peter; Prince of the *Apoſtles*, and firſt Pope of *Rome*, they uſe to tell us? For he bids *Chriſtians* be *alwayes ready to give an anſwer to every one that asks them a Reaſon of the Hope that is in them.* Mark it: to give a Reaſon, and do this themſelves. And that is ſurely a great deal more than the *Colliers Creed* contains; or the *Jeſuites Definition* can allow of. But the *Samaritans worſhip'd they knew not what:* and ſo the *Papiſts muſt believe.* Nor need they, as you ſee, be concerned further. But as the *People periſh for lack of Knowledge*; ſo the *Prieſt for rejecting Knowledge, is by God rejected alſo.*

1 Pet. 3. 15.

John 4. 22.

Hoſ. 4. 6.

Some other perhaps would adde, They had beſt look to it, how they will anſwer to the *Bleſſed Virgin*, for whom they ſeem to have ſuch *Veneration* (as both you heard before, and *Bellarmine* proves by ſubſcribing his Controverſies with, *Laus Deo Virginiq; Matri Mariæ*) in making *Madam Ignorance*, at leaſt ſit check by joule with *Lady Mary. This* is with them indeed The *Mother of Mercy*, but *That*, The *Mother of Devotion*; as the learned, wiſe, and godly Dr. *Cole* (according to Mr. * *Harding*) once

* *Jewel* Art. 27.

once solemnly spake in a great Assembly. And truely whether be the *Higher Title*, is above my *Heraldry* to determine. But enough of Conscience of their *Miraculous Faith*!

3. Their *Charity* is as like it, as any *Daughter* to her own *Mother*. That which is truely *Christian*, makes us *meek* and *gentle*, *kind* and *mercifull*; indeed to *love our Neighbour as our self*, although he be our Enemy. Now see the Admirable proofs of such a *Charity* among the *Papists*. 1. To their *Brethren*. 2. To *Heretick*s. 3. To the *Heathen*.

2. *Popish Charity.*

1. To their *Brethren*; *Catholicks*, as they must be called. O! 'tis the *Alpha* and *Omega* of their *Religion*; is it not? Truly they are *Abomination kind*: and by their *very Principles*. That the *Doctrine* of the *Jesuits* (*Fac-totum's* with *Holy Mother*) doth tend as naturally to cherish *Amity* and *Dearest kindness*, as pouring water on our *common Fires* doth to increase the *Flames* thereof, is manifested by their *Learned Author* of the *Jesuits Morals*, from so many Testimonies of the most *Approved Fathers* of that *Society*, that no room is left for any *scruple* about it, much less *contradiction* to it. For by the very words of *Lessius Molina*, *Escobar*, and * many others, he shews abundantly, that the fifth, sixth, seventh, eighth and ninth Commandements are totally subverted by them. And what a *special Lift* this gives to the *exalting Charity*! But 'tis, utterly out of the world. Particularly *Bauny* teacheth, *That it is no mortal Sin to have such an hatred against one's Neighbour, as not to be willing to keep company with him; to have such and so violent an aversion from him, as upon no terms or occasion to be willing to speak with him, nor help him in his business, nor at all to forgive him, when he acknowledgeth his faults and offers satisfaction.* And this is *Jesuitical loving One's Neighbour as himself*. If Particular Instances be accounted necessary, I shall give a very few, and those short ones too, out of † *Les Provinciales*, or *The Mystery of Jesuitisme*. *'Tis lawfull to kill him that takes away our Goods, if they be of value, though he run to avoyd it.*

1. *To their Brethren.*

Tom. 2. Book 2. cap. 2. Art. 3, 4, 5, 6, &c.

* *Tamburin, Amicus, Dicastillus, Filliutius, Vasquez, Sanchez, Bauny, Layman, Tolet, Sa*, &c.

Ibidem. numb. 22650.

† Additionals. Propos. 15. the first Ser. 7. 12. 14. 6. 8.

it. Yea, *him that robs one of ones Honour by Reproaches. A false Accuser, and his Witnesses*; nay, *and the Judge too*; when *they cannot otherwise be diverted from oppressing the Innocent.* Ay, *and him that gives the Lye*; *or any way reviles us.* Nay, *to prevent a Box on the Ear*, or *Blow of a Stick*: or *threatning to calumniate*: with multitudes of *Authors* quoted for these Doctrines, and many other as bad, throughout that Book. Particularly for *killing* to prevent a *Box on the Ear*, or *Blow with a Stick*; *Azorius*, *Filliutius*, *Lessius*, *Escobar*, and *Becanus*. Which last Author hath these very words; *Licitum est etiam viro honorato occidere invasorem, qui fustem vel alapam nititur impingere, ut ignominiam inferat*; *si aliter hac ignominia vitari non potest.* *'Tis lawfull also for a Person of reputation to kill an Assailer, who to disgrace him would strike him with a stick, or box him on the Ear*; *if he cannot otherwise avoyd the disgrace.* And he cites *Sotus*, *Navar*, *Lopez*, *Gomez*, and *Clarus*; of this Judgement with himself. But I shall onely trouble my Reader but with one Instance more of this kind of *Doctrine*, and another suitable one of their *Practice*, and pass to what remains. Their Great man *Crusius* thus accosts one of the *Jesuits Novices.*

De Homicid. Qu. 64. q. 8. conclus. 2.

Epistol. Jesuit. epist. 2. n. 8.

"Why carest thou for thy *Parents?* Hear *Christ* and *Ignatius. This man* adviseth to convert our *Natural* or "*carnal* Father into our *Spiritual*: that is, to transfuse our "*Whole Natural Affection* into the Fathers of the Society. "But *He* saith, *He that hateth not his Father and his Mo-* "*ther, is not worthy of me*: that is, If thou wilt live in the "*Society*, of necessity thou must hate and eschew thy *Pa-* "*rents* as *mortal Enemies*, if they would draw thee off, *&c.* And a little after: "What hast thou to do with thy *Fa-* "*ther?* Behold, for a *Father of this World* thou hast some "*thousand spiritual Fathers.* What with thy *Mother?* "Behold, the *Church of Rome* and the *Blessed Virgin Ma-* "*ry* is thy *Mother*. What with thy *Brethren?* For one "or two *Carnal*, thou hast as many *Spiritual Brethren* "as there are *Jesuits*. What with *Sisters?* Thou hast as "many *Sisters* as there be *Virgins* in the *Roman Church*, &c.

"There-

"Therefore, hear not the Devil saying, Go back unto "thy Friends. This is now according to the Rule of entring their Order, *To put off all Natural Affection towards Kindred, and turn it into Spiritual.* Which indeed the *Practice* following there makes excellent proof of; and so we have done. "A *Jesuitical Novice* walking in the "fields for recreation sake with some of his Fellowes, meets "his *Father*, a *very Old man*, who had not seen his Son "for a Year before, and was desirous to salute and speak "with him. The *Son* turns away his face, as if he had "met a *Monster*; and mends his pace to get out of the "reach of his *Fathers* speech. The *Father* calls out upon "his *Son: Is this the requital of my Breeding of thee up?* "On makes the *Son*; both *Deaf* and *Dumb*. The *Father* "justly provoked to anger, saith, *God grant thou mayst* "*so goe away, as never to return again.* And the other "*Jesuits* being silent; *This is the Piety*, quoth he, *which* "*the Jesuits teach their Disciples. Are ye Jesuits? Not* "*Jesus's Brethren, but Satan's Sons; who teach Sons* "*such vile Impiety towards their Parents:* with more un- "to that purpose. When they came home, the *Gover-* "*nour* hearing it, highly *commends* him, and *confirms* him "by *Hieroms* words, *Go on to Christ by treading on thy* "*Father.* Let but the Reader compare this *Transcript* with its *Original*, Mark 7. 10, 11, 12, 13. about the *Pharisees Corban*; and he must say, *They have wonderfull Charity with them!* *Ibidem.* n. 7.

And yet I have said nothing of *Holy Fathers* keeping the Onely Means to Life Eternal, *viz.* The *Holy Scriptures*, from his *Children*; nor his forbidding even the † *Preachers*, being acquainted with the *Truth* in reading *Protestant Books*; nor his *picking of their Purses* (out of Charity) for *Pardons*, *Masses*, *Dirges*, &c. when he could save their *Cost*, and work their *Cure* notwithstanding, if he pleased. Yet as his *Præcursor*, so himself too is for, *Quid dabitis?* But for a *full* and *final* Proof of Wonderfull Popish Charity among themselves, let but the Reader be acquainted with * *Theodorick a Niem*, the Popes own Secretary, and after

† *Concil. Colon.* Tom. 4 p. 838. *ap. Sur.* Edit. Colon. *Ann.* 1567.

* *De Schism.* lib. 1, 2, 3.

after a Bishop; and he shall find such Monstrous Perfect *Hatred, Quarrels, Rapines, Depopulations, Murders* and *Massacres* to have rag'd amongst them, that he will pronounce, *No doubt but Hell was broken loose above ground.*

2. *To Heretick's.*

4. And what is it towards *Hereticks* then, do you think? For *thus* they begin their Kindness, by a *false* and *spightful* dealing with the true Professors of the Gospel, in their *Words*: but improve it unto purpose in their *Deeds*. Their tender Mercies have been ever Cruel towards *these*, *Alive*, and *Dead*.

As for the *Living*, I must not stay upon their Usage of *particular Persons*. The Number is infinite of them that have, *Judicially* and *Extrajudicially*, been *robbed, banished*, and *imprison'd, stab'd, strangled* and *starv'd*; *hang'd, drown'd*, and *burnt*, for none other fault than the *pure Profession of the Faith of Christ*. That *Book* alone, (to pass by others) The *Acts and Monuments of the Church*, composed by that *Eminent Servant of God, Mr.* Fox, will give you but too many *Examples, forreign* and *domestique* also. But to deal a little more particularly; yet in the Bulk still, and without going far. What slaughter did *Popish Charity* make among the *Poor Waldenses*, as without any *provocation* on their part, so any *humanity* on their own? *Sleidan* assures us, that the *Pope* and *Devil* by *Minerius* shewed no respect to *Age* or *Sex*, no not to *Women with Child*. And that no fewer than 800 *Innocents* were cruelly butcher'd by the Papists in one Town, *Cabriers*; besides the many slaughtered elsewhere. "Nay, to see "their *Feral Savageness*. About forty Women were shut "up into a *Barn* that was full of Hay and Straw, and set "on fire; and when the poor Souls pluck'd off their *cloaths*, "to keep down the flames therewith in vain, and after "gat unto a *Pitch-hole* to throw themselves out thereat to "scape the Fire, those *charitable Hell-hounds* with *Pikes* "and other *Weapons* compelled them to keep in and to be "burnt to ashes. And all this, when the Town Gate had "been open'd to them, upon assurance given them by the "Papists

Waldenses.

Commentar. lib. 16.

"Papists of Indemnity. But what is Faith to *Turk* and *Pope!*

And what indeed is this low Instance to the *Massacre* at *Paris?* That proves, that the most *Sacred Tyes of God and Nature* hold *Hell* as fast, as they can do *Rome.* "There was a Marriage to be celebrated betwixt two "Great Families, and the most Noble of the *Protestants* "were invited to the Wedding. But that *merry Day* was "closed up with one of the most *dismal Nights* the Ears of "Man e're heard of. For in the *Dead time* thereof, the *Ac-* "*cursed Popish Cut-throats*, against all Laws of *Charity*, "*Justice*; nay *Ingennity* and *Humanity* it self, according "to the Plot they laid before, *unexpectedly*, *unfaithfully*; "yea *Barbarously* and *Devillishly* Butcher first the *Unde-* "*serving*, yea the *Obliging Guests*; and then with *Feral* "*Cruelty* proceed in *Blood*, untill they had dispatch'd "some *Threescore Thousand Harmless Souls* into another "world.

Paris *Massacre.*

Thuan. Hist. lib. 52.

And could the world unto that time afford One Instance of Prodigious Villany, that in *all Circumstances* is fit to be a Match for this? And yet upon the welcom tydings hereof unto *Rome*, His Holiness, His *Hellishness* rather, together with their *Puny Devilships*, the *Cardinals* there, gave solemn Thanks to God for *such a Blessing* to the *Roman See*, and *Christian World.* All this we are beholding to their own Historian for, *Thuanus*; quoted in the Margent. And for the *Roman Triumph* then, ‖ *Muretus* doth sufficiently claw Pope *Gregory* the thirteenth to his face about it. But * Dr. *Matthias* out of *Onuphrius* tells us, that the *French King* in his Letter to the *Pope* I mention'd, glories of *Seventy Thousand Heretick*s destroyed. And out of *Reusnerus*, and *Prisbachus*, he gives us an account of no fewer than *One Hundred Thousand* in one Months space throughout all *France* thus slaughtered.

‖ Vol. 1. Oration. 22. pag. antepen. *O diem illum plenum lætitiæ & hilaritatis, quo tu, Beatiss. Pater, hoc ad te nuncio allato, Deo immortali & Divo Ludovico, cujus hæc in ipso pervigilio evenerant, gratias acturus, indictas à te supplicationes pedes obiisti.*

* *Theat. Histor.* Maximil. 2. Imperat. 47. p. 789.

But since that time the *Romish Turk* hath quite outdone himself, and at being *drunk with Blood*; and is become the very *Master of his Craft.* Elder *Assassinations* are but *Whips*, unto his *Scorpions* used in *Ireland.* Perhaps

Irish *Rebellion.*

haps the Conversion of the *Indies* may somewhat vie therewith. But let the Reader judge of that anon. * Sir *John Temple*, *Master of the Rolls* and *Privy Counsellor* there in the time of that most *Monstrous Rebellion*, telleth us, That in less than two years the *Papists* had *expelled* out of their Habitations, *murdered* and *destroyed Three hundred thousand Brittish Protestants*, by the best Computation that could be made. But their inhumane Cruelties unto *Maydens*, *Infants*, *Women with Child*, whosoever came within their reach, are so above *all Parallel*, that it gives us reason to admire the *Wit*, as well as *Spite of Hell* for the Invention of the *Torments*. "'Twould be too tedious "to recite Particulars, as knocking *Men* on the head with "a *Butchers Axe*; burying them *alive*; fastning their "*Guts* unto a *tree*, and making them go round it, to see "the Length thereof; driving *Women* stark naked with "the *Child half-born* to drowning; *ripping* up their *bellies* "that the *Child* might be *seen crawling* in the Womb; "dashing *Childrens brains* out upon the *Stones*; hanging "them on *Tenter-hooks*; cutting them in *Quarters* and "*Gobbets*; to pass by Ravishments, and other Villanies; which all were but the Sport and Recreation of the *Unnatural*, *Hellish Papists*. One *special* Passage I cannot omit, 'tis such a Demonstration of that *Charity* Peculiar *to the Romanists*; Namely, that when by fear of *Death* and *Torments* they had prevailed with some *weak* Protestants to profess and practise Popery, *straitwayes they cut their Throats, and lovingly sent them into another World whilest they were in this good Mood, lest, if they lived longer, they might chance to change their minds.* Behold the *Men!* The *Brutes!* The *Devils!*

* *Irish Rebell.* pag. 6.

Irish Reb. pag. 109.

And should not we in *England* have tasted of the *same Sawce* from his *Holiness*'s *Kitchin*, and before 'twas served up in *Ireland* too, (I mean the *Powder-Plot*) had not the *Almighty* to our just *amazement* and their *confusion* disappointed it. And though *Lay-Papists* were to *kindle* the *Fire*, *Jesuits*, *Priests* and *Fryers* may be truely said to make it; but the *Pope* and *Devil* found the Fuel.

So

So much of their *Charity* unto *Living* Hereticks. Touching the *Dead*, you heard thereof sufficiently already. And do but onely remember that they do *yearly*, and very *solemnly curse* all such *Creatures* unto *Hell*, you must confess, their *Charity* to them is *Miraculous*. *Hic* Cap. 6. Num. 4.

3. *To Heathens.*

5. And 'tis the same to *Heathens* also. The *Jesuits* brag excessively *what service* they have done unto our *Saviour*, and *how great love* they have shewed to those *Sinners*, in effecting their Conversion at the furthest distance of the Earth. Their *Predecessors*, I remember, *compass'd Sea and Land to make a Proselyte*; and when 'twas done, *he was* (poor Soul!) *a two-fold child of Hell more than before.* And who can doubt, but these *apt Scholars* will outdoe their *Copy*? Nay, by their Leave, their own Author *Franciscus A Victoria*, will make others besides Hereticks suspect those great *Cracks* of theirs to be *Pot-guns* onely. "For, (saith he,) *It doth not appear to me sufficiently, whether the Christian Faith hath been so proposed and preached hitherto to those Barbarous People, that they should be bound to believe it under the Pain of New Sin. This I say, because, (as it is manifest from the second Proposition) they are not bound to believe, unless the Faith be proposed with probable Perswasion. But Miracles and Signs I hear of none, nor Examples of Life so Religious: Nay, on the contrary, Many Scandals, or Villanies; and Many Impieties.* And to come closer to our Purpose, let us hear * *Metellus Sequanus.* That Author doth assure us, that the *cruel Charity* of the *Papists* entring upon *Hispaniola*, reduced *two Millions* of those Natives unto *five Hundred* at the utmost. So *throughly* a *Conversion* made they of these Heathens, by turning them quite out of the World with most *bloody Barbarism*, that a man might travel seven hundred Miles and not see one Inhabitant hardly. But let us hear a few Passages out of very many which † Dr. *John White* hath transcribed from *Bartholomeus Casas*, a Bishop that lived in that Countrey, and they will amaze us. "That Countrey, saith the Bishop, "at

Bellarm. de Not. Eccles. l. 4. c. 12. *In novo orbe multa millia Gentilium converterunt.*

Relection. 5. *De Indis Propos.* 5.

* Præfat. ante Osorium de Gest. Emanuel.

Per 700 *millia vix ulli postmodum Incolæ.*

† Pag. 17. ap. D. *White*, Way, sect. 49. 5. *Way to the true Church.* sect. 49. numb. 6, 7, 8, 9, 10.

"at the *Spaniards* first coming, swarmed as an *Emmet-*
Spanish Colony, "*hill* with *Emmets:* and they were so Innocent as to de-
P. 1. 12. "serve no punishment by *Humane Law.* Yet these *Cha-*
"*ritable Papists* as soon as the Nation was discovered,
P. 2. "like *Wolves,* and *Lyons,* and *Tygers* long famished, en-
"tred, and did nothing but tear them in pieces, and mur-
"der, and torment them with *cruelties,* never *read* or
"*heard* of before. Their Acts, he saith, were neither deeds
P. 55. "of *Christians,* nor of *Men*; but *Devils.* Nay, they had
"better have fallen into the Devils hands (he thinks)
P. 92. "than theirs. They spared neither *Young* nor *Old,* nor *Wo-*
"*men with child,* nor *lying in Childbed*; but would rip up
P. 6. "their *bellies,* and *chop* them in *pieces,* as if they had been
P. 17. "*butchering Lambs.* And he protesteth, there is no *tongue,*
"*skill, knowledge,* or *Industry* of Man able to recount the
"dreadfull Doings of these *Enemies of Mankind.* They
P. 48. "trained up *Mastiffe-Dogs* on purpose, to rend in pieces
"and devour the People; and fed them with *Mans flesh*
"for that end; having a great number of *Indians* fettered
"in *chains,* whom they murder'd like *Swine,* as their
"*Dogs* needed, to feed them. And one wanting Dogs-
"meat on a time, took a *Child* from its *Mother,* chopt
"it in pieces, and fed his *Dogs* therewith. With innume-
rable other *Devillismes,* not fit to be repeated. But one
peculiar *Villany* is not to be omitted, whereby their ad-
ding *Blasphemy* to their *Cruelty,* laboureth to fill up the
P. 6. measure of their *Iniquity* quickly: *They set up low Gib-*
bets, and in the Honour of Christ and his Twelve Apostles,
hang Thirteen Persons upon every Gibbet, and burn them
with Fire. Well; *Popish Charity* is so Marvellous, that
in the space of Forty years it barbarously rid the World
P. 4. of *Seven and Twenty Millions* of *Poor Heathens,* saith the
same Authour.

Have not now these *Gentlemen* a deal of Reason to fill the World with Clamours of their *service* done to *Christ,* and *love* they shewed to *poor Sinners,* in the *Conversion,* as they phrase it, of the *Gentiles*; but indeed the *Utter and most Devilish Extirpation of them?* But all words fail, fully to express

the

the thing! I ſhall detain the Reader but with one Story more, and ſend him for all the reſt unto the Author himſelf, if he can get the Book; or at the leaſt unto the *Reverend* and *Pious Tranſcriber* mention'd above, who may be had with greater Eaſe. "There was a *Prince* in the *Iſle of* "*Cuba*, who calling his People together, ſhewed them a "*Casket* full of *Gold and Jewels*, and told them it was the "*Spaniards Gold*. And after they had danc'd a while about "it, he threw it into a *River*: Becauſe, ſaith he, if they "once get it from us, they will kill us. He was afterwards "*taken*, and being at the *ſtake* to be burnt alive, a *Fryer* "telleth him of *God*, and the Matters of *Faith*, which if "he would believe, he might go to *Heaven*; if not, he "muſt to *Hell*, to be tormented for ever. The *Prince* "after a little pauſe asks the Fryer, *If the Spaniards went* "*to Heaven*, or no? Who anſwering, *Yea they did*: The "*Prince* makes reply without any deliberation, Then he "would *none of Heaven, but go to Hell, that he might be* "*freed of that Cruel Nation*. Behold now *Popiſh Charity* unto their *Brethren*, *Heretick*s, and *Heathens!* And forbear to ſtand amazed, if you can. Are not *They*, the Wicked ones, *whoſe tender Mercies are cruel?* Who but muſt ſay, *Inſtruments of Cruelty are in their habitations. O my Soul come not thou into their ſecret; unto their Aſſembly, mine Honour, be not thou united.* P. 15. Prov. 12. 10. Geneſ. 49. 5, 6.

6. Such alſo is their *Unity*. Proteſtants are twitted by them on every turn with the Diſſentions that are amongſt them. But they! O they, *Flock all together like Birds of a Feather!* Are ſo unanimous *Waking*; that you may do well to think they have the *ſelf-ſame Dreams*! Their *Great Jeſuit* makes this One of his *Fifteen Notes* of the *True Church*. And thence inferres, *The Whore of Babylon to be the Spouſe of Chriſt*: or, which is all one, *The Romiſh Synagogue of Satan to be the Catholick Church of God*. But this is *reckoning* without his *Hoſt*: for *Papiſts hang together* but *like a Rope of Sand*. Which will ſoon appear by the great *Diſcords* and Mortal *Feuds*, *firſt* between Par- 3. *Popiſh Unity.* Bell de N.t. Eccleſ. l. 1. c. 10.

ticular *Members*, *then* Publick *Bodies*, *lastly* the *Heads* themselves.

1. *Particular Members.*

(1.) For *Particular Members*; yet not the *Feet* (much less, any *less considerable Parts*,) let's look no further than at Home, we shall find enough and spare ro serve our turn. Our *Two Metropolitans*, *Canterbury* and *York*, have given ample Proof of the sweet Popish Harmony; and that many a time; and upon a *Poynt wherein alone* the Romish *Bishop* (for ought I know) may be said to follow the *Apostles*, that is, *Who should be the greatest?* Mr. *Fox* gives us at once a Bundle of *eight Examples* of this dear Concord, with an *&c.* to boot. And then shews, that the *Infallible Judge* before whom the matter came (and whose *existence* with them *Bellarmine* in the place last quoted, makes a *cock-sure ground* of Unity among them,) could not, or would not, (for he did not) determine it. But there is one pleasant passage of their *Scuffles*, which 'twere great pity the Reader should not be remembred of: and thus it was.

Act. and Mon. Will. Conq. lib. 4. Begin.

"The Popes *Legate*, a Cardinal, being come hither upon "the *Old Errand of Pocket-picking* here, a Council of the "Clergy is call'd at *Westminster*. *York* coming sooner "than ordinary, sits him down at the *Legate's* right hand; "which when *Canterbury*, that came after him, espyes; "he refuseth to take the second place. Well; *One* would "not rise up, nor the *Other* sit down: and thence ariseth "no small Busle. From *words* it comes to *blowes*. And "though *York* was stronger at the *tongue*, *Canterbury* "out-did him at the *hand*. Whose side so manfully quits "it self, that *York* tumbles down *unto* the *Cardinals*, but "*under* *Canterbury's feet*, and scapeth narrowly with his "*life*; his *Holy Vestments* being maimed horribly. The "mighty *Cardinal*, whatever by the *Pope's* Commission "his Power was in *Purgatory*, could do just nothing here "on *Earth*. To verifie the Proverb therefore, that *One* "*payr of Legs is worth two of Hands*, away packs he, and "*Abscondit se à facie illorum*, hides himself from the sight "of them; as *Fox* out of *Hoveden* hath it. He that would be better stored, may load himself with *Instances* of this kind

Act. and Mon. K. Hen. 2. Ann. 1177.

kind at rates cheap enough in the * *Magdeburgenses*. And touching their sweet Concord in point of Doctrine, we shall hear sufficiently in the next Particular: although the while he that will acquaint himself with Dr. *Willet*, may find three hundred Instances of their *mutual Contradictions*, with some little *Vantage* also, gather'd to his hands. And the very truth is, he that diligently readeth *Bellarmines Controversies*, shall find him almost every where contradicting some or other of his *Catholick Doctors*. *One while* violently *wresting*, *another while* flatly *denying*, and frequently absolutely condemning their Opinions. Dear Unity in plain Civil Wars there is!

* *Præsert. Cent.* 12. c. 8. *de Schism.*

Fourth Pillar of Papistry; at the end of Synops. Papismi.

2. *Publique Bodies.*

(2) But *Publick Bodies* or *Societies* agree *like Dogs and Cats* too, as we speak proverbially. Is it not *pretty Harmony* for so many several *Orders* of *Monks* and *Fryers* among them, to keep to their own particular *Rules* and *Rites*, and never to communicate either with their *Parish Churches*, or other *Monasteries*; (because the Crow still thinks her own Bird fairest;) and to be called by *several* and *distinct Names*, as of S. *Austin*, or S. *Francis*, or S. *Dominick*, or S. *Bennet*, or some other Founder? The *Corinthians* that were some of *Paul*, some of *Apollos*, and some of *Cephas*, and did the while communicate together, could not be judg'd by the *great Apostle* to be at *Unity*; but are justly charged for *Contentious*, for lesser cause than theirs forenamed. But this is but a trifle to the *hostile*, and *implacable* Feuds of so long standing betwixt the *Thomists* and the *Scotists* (or the *Dominicans* and *Franciscans*;) the *Jansenists* and the *Jesuits*; the *Seculars* and the *Regulars*, to go no further. These make a Demonstration, that though the *Romanists* are Unanimous enough against *Christ's servants*, they cannot the while be so among themselves. *'Tis plainly*, Manasseh *tearing* Ephraim, *and* Ephraim *rending* Manasseh; *but both devouring* Judah. *Johannes de Rada*, saith * Dr. *Potter*, hath filled *two gross Volumns* with the Contentions of the *Thomists* and *Scotists*. And their learned ‖ *Vives* tells us, the *Dominicans* after *Thomas*, and *Franciscans* after *Scotus* managed their quarrels

1 Cor. 1. 11, 12

Esa. 9. 21.

* Ans. to Charity mistaken. Sect. 6.

‖ In *August. De Civit. D.* l. 20. c. 26.

to such an height that they were just running mad, had not the *Pope* (not *decided the Controversie*,) but *commanded silence* to both Parties. Bravely done for a *Soveraign* and *Infallible Judge!* But, *good man*, the Sides were *great*, and their heat *greater*. And many an honest person that stept in but to part a *Fray*, gat nothing but a broken Pate for his pains. So that about the *Virgin's Immaculate Conception*, they may even try it out by the teeth, if they will, for all his Holiness. For the *Jansenists* and *Jesuites* (or *Molinists*, if you please) their *Difference* is so wide about *Efficacious Grace*, and the *Rage* so great on the stronger side, the *Molinists*, that they have gotten *Bulls* from the Pope, and rais'd a bitter Persecution against the *Jansenists*, and turned them out of all their *Preferments*; excepting onely such *Politicians* as can conform on basest terms. And this rigour against them hath been renewed by the *Popes Authority* little more than ten years since. Whereof we have an exact account but lately given us by the *Ingenious Author* of the *True Idea of Jansenisme*; a Treatise of little Bulk but singular *Worth*. As likewise are those other Excellent Pieces, which serve this purpose too effectually, I mean, *The Morals of the Jesuites*, and *The Mystery of Jesuitisme*. And all three worth their weight in Gold. Touching the *Seculars* and *Regulars* (that is, the *Bishop* and *Parish-Priests* on one part, and *Monks* and *Fryers* on the other): the *Civil Wars* that have been between them about the Exemption of the *Regulars* from *Episcopal Jurisdiction*; and the encroachments they have made upon the *Seculars*, besides all other poynts, are so notorious, in *England* specially and in *France*, that 'tis utterly needless to insist upon them. You may spare the pains of going so far as M. *Paris*, or *Petrus de Vineis*, or any other Elder and Remoter Author, * *Erasmus* and our Countreyman † *Watson* make proof hereof, enough to convince an Infidel.

Part. 1. Sect. 15, 16, &c. 21, &c.

* *Coll. Funus.*

† *Quodlibets of Relig. & State.*

And how easily reconcileable *these Folks* Quarrels use to be, judge by the Lamentation that a *Pope* himself did make thereof. For *Bennet* 9th, speaking of what his *Predecessor*

deceſſor Boniface 8th had done for quieting theſe kind of Differences, cryes out; "For *Peace* intended, *Trouble* "aroſe; for *Concord*, *Diſcords* ſprang up; and inſtead "of *Tranquillity*, *Diſturbances* were ever budding: ſo "that when he ſeemed to take away the Occaſion thereof, "he tyed the knot the faſter; and one *Hydra*'s head being "cut off, ſeven others came up in the room. Thus "he diſcovers what a *Loving Drove* they are, and what *ſweet Unity* betwixt the *Seculars* and the *Regulars*. *Extr. Com.* lib. 5. tit. 7. c. 1. *Inter cunctas.*

3. *Heads themſelves.*

(3.) But where the *Fountain* is bitter, how ſhould the *Streams* be ſweet? The *Heads* themſelves have at an horrible rate *made head* againſt one another. What could you look for elſe, ſuppoſe *two Kings* ſhould exerciſe a diſtinct Sovereign Power in one and the ſame Kingdom, but *bloody* and *malignant* Oppoſition? That *Monſter* which they call the *Catholick Church of Rome*, hath frequently had *two Heads* at once, and ſometimes *more* upon its *Body*; and at defiance to one another. And large Volumns may be filled with the Stories of *Complaints* and *Curſes*, *Baniſhments*, *Impriſonments*, and *Slaughters*, practiſed by *Fraud* and *Force*, with *Spite* inſpired from Hell, during the time of thoſe *Civil Wars*, which they are pleaſed to call by the ſofter Name of *Schiſmes*. Read but *Theodorick a Niem*, and † *Johannes Marius Belga*, (both their own, and bound up together) and you have enough. Nay their dear * *Onuphrius*, and one of the Principal Writers of the Lives of Popes, frankly acknowledgeth no fewer than *Thirty of theſe Schiſmes* to have been in the *Romiſh* Church. Whereof *One*, though many other were of long continuance alſo, *laſted no leſs a time than full Fifty years*. And was not here a *Bleſſed Unity* all this while! For who can doubt but that the *Influence* of theſe *Heads* would reach to all the *Members*; as low as the very *Feet* and *Toes*? Nay, if the Reader can ſpare me but a little patience, I will give a brief account of the cruel Pranks *theſe Popes* have played with one another, I mean *Succeſſors* with their *Predeceſſors*, when there was no *open Schiſme* among them: and

In Practice.

De Schiſm. † *De Schiſm. & Concil.* **Pontific. Rom. Chronicon.*

and this too, from as current an Author as any is among them.

Platina in Vit. Form. Bonif. 6. and Steph. 6. *Stephen* the 6. so hates his Name, as to abrogate all the "Decrees of *Formosus*, the Pope, but one moneth before "him. Nay he was so mad as to call a *Synod*, takes up his "buryed *body*, disrobes it of the *Pontifical Habit*, puts on "a *Secular*, and buryes it with the *Laity*, having first cut off "the *Two Fingers* they use in the Consecration, which he "cast into the *River Tyber*. *Romanus* his next Successor, "payes him in his own coyn; for he Nulls all *Stephens Acts* *In vit. Rom.* "instantly, saith the same *Authour*. *Theodorus* 2d. keeps "up the trade, and restores *Formosus*'s Acts. So doth Idem vit. Th. "*John* 10th. that comes next. *Bennet* 4th. nor meddles nor "makes with their quarrel; as neither *Leo* 5th. that came "next to him; who was dismounted by *Christopher* at "forty dayes end, and was served himself with the same Id. vit. Serg. 3. "sawce within seven monthes time. Nay *Sergius* 3d, that "now got the Chair, takes him out of the Monastery where "he was, and claps him up in a Jayle, where he had less "minde to be. And then have at *Formosus* afresh. His "Acts are so *rescinded*, that they must be *Reordained*, who "had taken Orders from him: Up comes his *Carcase* "once again: off goes his *Head*, and his Body is cast "into *Tiber* as unworthy of humane buryall. *Thus*, saith In vit. Serg. 3. "this Authour, *those Popes despising Gods Worship, ex-* "*ercised their spite as the most bloody Tyrants use to doe*, "*with expectation of enjoying their pleasures more securely*, "*when there are none left that can curb their wickedness.* And for a Demonstration of the Unity among these *Heads* observe his words in another place; *'Twas in a manner the* *In vit. Stephan. 6.* *custome ever after, that those who followed would Infringe or utterly null the Acts of former* Popes.

In Doctrine. You see enough of Conscience for their *Harmonious Practices*; and to say nothing of their *Doctrine*, would be to make *this Account* too much like *That*; greatly *Incoherent*. But I shall only pick up *gleanings* of this *Harvest*.

(a) *Caus.* 35. q. 2, 3. c. 7. *Nullam.* Pope (a) *Julius* teacheth, *no kindred may marry, on the husband or wifes side to the seventh generation. But they may*

in

in the fifth, saith Pope (*b*) *Fabian*; and *let them not be divorced in the fourth, if it happen*: but *beware of the third.*

(*b*) *Ibid.* c. 3. *De propinquis.*

There is no binding or losing the Dead; so saith Pope (*c*) *Gelasius*. But in a (*d*) Chapter shortly following, the very Title is, *Heretick are to be excommunicated after their death.* And the Text hath, besides much other *Authority*, that of the *Church* and *Pope of Rome.*

(*c*) *Caus.* 24. q. 2. c. 2. *Legatur.* (*d*) C. 6. *Sanè.*

Tis Gospel with Pope (*e*) *Pelagius*, That *there must be Thrice dipping at Baptisme.* Yet (*f*) *Gregory* there saith, *Once serveth*; and *that sheweth the Unity of the Godhead, as the other doth the Trinity of Persons.*

(*e*) *De Consecrat.* Dist. 4. c. 28. *Multi sunt.* (*f*) C. 80. *De trina.*

Pope (*g*) *Nicholas*'s Doctrine was, that *Whether men were baptized in the Name of the Trinity, or of Christ onely, 'twas all one, and well enough.* But (*h*) *Pelagius*'s is, *to have them baptiz'd again, that were onely baptiz'd in the Name of Christ.*

(*g*) *Ibid.* c. 24. *A quodam.* (*h*) *Ibid.* c. 32. *Si revera.*

(*i*) *Gregory* 2^d^ wills those *that were baptized by Pagans to be re-baptized in the Name of the Trinity.* Yet (*k*) *Nicholas* (as before) *allows such Baptism good.* And the next Chapter before, tells us the same thing. Nay * *Bellarmine* saith, *'twas both defined in the* Florentine *Council, and Reason pleadeth for it.*

(*i*) *Ibid.* c. 52. *Quos à Paganis.* (*k*) *Ibid.* c. 24. c. 23. Roman. Pontif. * *De Baptism.* l. 1. c. 7.

(*l*) *Nicholas* 3^d^ pronounceth, that *Christ taught the disclaiming all Propriety, and confirmed it by his Example.* But (*m*) *John* 22^d^ declareth, that *Opinion Erroneous and Heretical*; *and the pertinacious Maintainers of it too.*

(*l*) *Sext. Decret.* l. 5. tit. 12. c. 3. *Exiit qui.* (*m*) *John* 22. *Extrav.* tit. 14. c. 4. *Cum inter.*

(*n*) *Urbanus* holds it lawfull that *Sons and Daughters of Godfathers and Godmothers born before or after such their Godfather or Godmothership* should marry. But (*o*) *Paschal* in the very next Chapter flatly denyeth it, to such as were born after *such Gossipship* was contracted. And * *Alexander* 3^d^ ingenuously confesseth this Quarrel betwixt the Canons.

(*n*) *Caus.* 30. q. 3. c. 4. *Super quibus.* (*o*) *Ibid.* c. 5. * *Decret. Greg.* l. 4. tit. 11. c. 1. *Utrum.* Canones contrarii inveniuntur.

That the Pope is above all Men, even Kings, and the Emperour himself too, is, and hath been for some hundred years the Doctrine of the *Roman Bishop*; as we heard before,

Chap. 2. above, & B. 1. c. 7.

before, with their proofs thereof. Yet *Ancient Biſhops there* did gladly acknowledge themſelves the *Emperours Subjects*. I mean not onely in the time of *Conſtantine*, when Pope *Silveſter* payd him loweſt Homage, which was little more than 300 years after Chriſt: but about the ſeven hundredth year of Grace, Pope *Hadrian* 1. and about the Thouſandth, *Leo* 8th, yielded the power of *Creating Popes themſelves* unto the Emperour; and that's Subjection to the purpoſe. This the Popes own Law acquaints us with; yea and that *Both of them* did it with their *Councils* too, and paſs'd the Sentence of *Excommunication* on *Gainſayers*. Nay another ‖ *Leo* ſubmits his Cauſe to the *Emperours cognizance*. And, to paſs by all other *Inſtances*, in the next Chapter, the Pope begs the Emperour to ſend men to hear and determine Matters againſt himſelf, promiſing amendment of what faults he ſhould be found guilty of. But this is an Old Almanack now. Such Doctrine is at this day *Hereſie*, or *Blaſphemy*, or whatever you can think of worſe than either.

Decr. Grat. Diſt. 63. c. 22. *Hadrianus.* & 23. *In Synodo.* ‖ *Cauſ.* 2. q. 7. c. 40. *Petrus.* 2 pars.

Ibidem. c. 41. *Nos ſi.*

But one Example more; and let the Reader at his own diſcretion apply it unto their *Practice* or their *Doctrine*; or to them both; I am contented. But this is it. Pope *Sixtus* 5th, and *Clement* 8th, within two years time, publiſh their *Authentique Latine* Bibles, with Infinite *Varieties*, *Contrarieties*, and *Contradictions* unto one another; yet *Both* required to be received under pain of Excommunication. Which gave our Learned and Laborious Dr. *James* abundant reaſon to pronounce it, *A Warre between the Popes*.

Dr. *James Bellum Papale.* and *Apology.*

Let *Papiſts* crack now, till they are hoarſe again, of their ſweet *Unity*; we ſee the Concord, *even betwixt their Popes*, is but like that of *Thieves*, who *fight*, and *wound* and *kill* one another at *parting* of their *Spoyl*, whatever *Friends* they prove in *robbing True men* of their *Goods*. And ſo much of their *Wonderfull Unity*.

4. *Popiſh Fidelity.*

7. Now let us view the *Fidelity* with them. Their *Truth* and *Faithfulneſs* will match the former Vertue to an

an hair. And this (by a quick dispatch to make amends for our longer stay upon the last) consists in *Words* and *Deeds*. Now *Romists* have a *Marvellous Stroak* at both.

(1) In *Words*. We must not slip their *Current*, but most *Cursed Doctrine*, Fides non servanda Hæreticis: *No Faith is to be kept with Hereticks.* Hear *Summa Angelica* in the Case. "*Hereticks Vassals*, and whoever stand in any "obligation to them, as *Servants*, *Free-men*, and *the like*, "are *ipso facto discharged*. Furthermore, if any man *hath* "*passed his Word* or *Oath* for a payment at a certain day, *he* "*is not bound*. So he. But their *General Council of Constance* perswaded the Emperour of the truth of this Doctrine, and notwithstanding *Faith and safe Conduct granted John Husse*, Martyr'd him, *to their Eternal Infamy*, at the Stake. I know of late some of them are ashamed of this Principle; and would fain induce us to believe 'tis *None of theirs*: but 'tis meerly, that by our *fond confidence of their Kindness they might have the Opportunity to kill us*, as Poor *Hus* was cheated by them. For, *Quid verba audiam cum facta videam?* Nay, *their words* speak plain enough, if Mouth can utter them, or pen can write them so, to assure the Hereticks they must expect such *Deeds* from Popery. Hear their *General Council* speak, and let the Reader think they are calumniated, if he can. "The *Holy Synod* de- "clareth, that *Safe Conduct* granted by the *Emperour*, "*Kings*, or *Princes* unto *Hereticks*, or those *defam'd of* "*Heresie*, by *whatsoever Obligation* They have *bound* "themselves unto them, *may* not nor *ought* not *prejudice* "the *Catholick Faith*, or *Ecclesiastical Jurisdiction*; or "hinder but that, *notwithstanding such Safe Conduct*, a "competent Judge may enquire of such Persons *Errors*, "and otherwise *duely proceed* against them, and *punish* them "according to Justice, if they will not Recant; *although* "*they came to the place of Judgement in confidence of their* "Safe Conduct, and *otherwise would never have come*. Nay, the *Compiler* of the Councils, and that Popish Bigott, *Surius*, hath this Marginal Note upon the place, *That*

1. *In Words.*

Hæretic. num. 15.

Sleid. Com. l. 3. Anno 1521.

Concil. Constant. Sess. 19. Titul. *Quod non obstantib. salvis conductibus Imperatoris, regum, &c. possit per judicem competentem de hæreticâ pravitate inquiri.* Surius. Tom. 3.

Hæreticis suas hæreses pertinaciter defendentibus Salvum Conductum *non patrocinari.*

Safe Conduct cannot defend Hereticks who pertinaciously maintain their Heresies. As therefore this must *stab* their *truth* and *faithfulness* to the *heart*, so their impudent clamours, that *Protestants* do bely them in this Imputation, must of necessity kill it *outright*. And so long as the Acts of the *Council of Constance* shall stand upon Record, *Popery for Perfidiousness will match with, if not bear away the Bell from Turcism.* No wonder now that *Irish Papists*, after solemn Promises to the *Protestants* of fair Quarter, on surrender of their Garrisons, did so often forthwith murder them! 'Tis *Romish Catholicisme*! Or that the poor *Waldenses* were, *before*, served at the same rate! 'Tis *being true to Holy Mother's Principles*! Nay, *Luther* himself scap'd it narrowly. For there were those that would have had the *Emperour* to have trod in the steps of the *Council of Constance*, and not have kept his Faith to Him, as *Sleidan* and *Adamus* report, and * *themselves* confess. Our State is so well aware that Perfidiousness is grown Natural unto *Popery*, especially their *leading Clergy*, that in all *Securities of Loyalty and Allegiance* which they expect from those kind of People, they alwayes expressely caution against *Equivocations* and *Mental Reservations.* But who can hold the *Changeling Proteus?* Verily, all *Parliamentary Circumspection* can no more entangle a *Jesuits Conscience*, than green Withs could bind the hands of *Samson*, or the *Spiders Web* the *bigger Flies*, whose very weight snaps all asunder. Full proof of this from the *greatest Names* among them, is collected to the Readers hand by their *Ingenious and learned Author of the Jesuits Morals.* The summe whereof amounts to this, as He expresseth it; *To banish Sincerity from mens Words, and Fidelity from their Promises; that they may say what they will without Lying; and promise all things without being Obliged.* And the Knack for doing it is but this; *Do not Intend to swear, or promise; and swear or promise what you will, no hurt is done, be you never so false.* This is the *Doctrine* of the *Romish Janizaries:* And if Hell it self can outdoe them, let it even take them for its pains. And how fit *Earth* is

Sir J. Temple, *Irish Rebell.* p. 91, 93, 117, &c.

Sleid. Com. l. 16. Ann. 1545. *Comment.* l. 3. An. 1521. sic & *M. Adam. in vit. Lutheri.*

* *Molan.* l. 1. c. 2. ap. *Becon.*

Book. 1. c. 1. A. 6. P. 2. S. 1. per totum.

to

to bear such *Creatures*, who would bereave the same of its Inhabitants, by the utter extirpation of *Faith*, and *Truth*, and *common Honesty*, the onely Cements of all Society, let the Reader judge. But to be sure, no Protestant State, or Kingdom, can ever trust the Authors of such Principles, with just security to its own Being.

(2) In *Deeds*. Their Abominable *Principles* of Deceit and Fraud (whereof that Excellent Piece last quoted, and so worthy of the Readers purchase, gives a full account) have suitable *Practices*, never doubt on't. How they have handled the *Sacred Word of God*, some thing hath already lately been glanced on; and abundantly more, under the next and last *Payr*, unto better Purpose will be discovered. In this place therefore, I shall onely, and with brevity too, poynt at their Usage of the *Ancient Fathers of the Church*. And first, about their *Forging Treatises that are false*; and secondly, *Corrupting those that are* True; and so proceed. 2. *In Deeds.*

1. They *forge false Treatises*; and lay their *own Bastards* at the *Fathers* doors, as if they were the *Natural Parents* of them. When God knowes, they are *Sons of Whoredom* begotten by *themselves*, and *born* some *hundreds of years*, *likely*, after *the Fathers* were dead and rotten. Dr. *James*, sometimes *Publique Library keeper* in our famous University of *Oxford*, by his worthy *Learning* and unwearied *Industry* hath convicted them of this kind of *Unfaithfulness*, so far beyond a possibility of *Defence*, that no *Excuse* can be made for them. The Reader will find with him, the *Fathers that are thus abused*, no fewer than *Thirty One*, the *Bastards* layd at their Doors, 187: and the *Errors* they were design'd to patronize, above *one hundred*. Here are men of Trust! And whom, hand over head, you may confide in! *They forge false Treatises.* Of the Corruption of Scripr. Counc. & Fathers, *Part.* 1.

2. They are as lucky at *corrupting True Ones*. The same *Excellent Author*, though he pass by *many Centuries*, as he tells us, for brevity's sake, hath yet made sufficient proof in *Fifty Instances* of their *Treachery* and *Perfidiousness* of this kind, towards more than *Twenty* of the *They corrupt True Ones.* *Part.* 2. ibid.

Ancient Fathers, Councils, Cannons, &c. And in particular, S. *Augustin, Chrysostom, Hierom, Ignatius, Gregory, Bede,* &c. are thus abused by them. So that they are *Guilty* both of putting the *Royal Stamp on baser Metall,* and *debasing the Kings* Coyn *too:* either of which deserveth *Tyburn* justly. But so far are *Modern Romanists* from blushing at their *Predecessors Naughtiness,* that they tread their *very steps,* with the advantage (as they reckon) of greater *speed,* and surer *footing* also. Witness the *Indices Expurgatorii* of *Rome, Spain, Portugal,* and *Antwerp.* Whereby they have, not onely *forbidden* all the best *Books* in the World, (a small fault with them!) as *Luther*'s, *Calvin*'s, &c. which detect their Wickedness; and such other as themselves allowed formerly, if they have tendency that way: but *expunged,* and *blotted out,* both of the *Fathers* and *Modern Authors,* although *their own, whatsoever Passage is not favourable unto their Abominations.* Thus do they villanously force those *Great Men* to *speak* what they *never thought*; nay *contrary* to their own *mature* and *settled* Judgement, and which they had *declared* plainly. And wherefore this? A pious end no doubt! *That in no Language or Faculty there might be any* Book, *Sentence, Word, Syllable, or Letter impugning the Doctrine of the Court of* Rome, *or Council of* Trent, *uncorrected, unamended.* So the *most worthy Author* mention'd. To extort by *Tortures,* from the *Living,* a Confession against *Truth* and *Conscience,* how *Barbarous* is it? But to *Rack* the Ashes of the *Dead,* and violate so their *Memories,* as to make them *Perjur'd* or *Perfidious* at the least; in eating their own words, and giving themselves the Lye; *saying, unsaying,* and *gainsaying* too as the Tormentor pleaseth to extort it from them, what shall we say thereof? S. *Paul* telleth us, that *a Mans Testament being confirmed, no man disannulleth or addeth thereunto.* But we see *Popery* is so far from *Christian,* that it will not be *Humane!* I shall leave the Reader to his wonder, having once acquainted him that this their *Work of Darkness* was designed never to have seen the Light, (according to the Rule, *He that doth evil hateth light,*

Ibid. Part 4. *Mystery of Indic. Expurgat.*

Gal. 3. 15.

light, &c. Joh. 3. 20.) but the *Indices* must have lurked onely with the *Inquisition*. No man, saith the aforesaid Doctor, not of that *Office*, being fit to be trusted with such a *Secrecy*, though *Batchelor*, *Licenciate*, or *Doctor of Divinity*. But the *wise are taken in their craftiness*, by Gods Miraculous and Merciful Providence. Their shame is manifest, and the Books extant in the *Publique Library at Oxford*. *Idem ubi supr.*

But enough of *Romish* Fidelity both in Words and Deeds!

5 *Popish Chastity.*

8. Next then of *Their Chastity*! You must remember the *Popish Clergy* hit *Protestant Ministers* in the teeth at every turn with their *Wives and Children*: and would make the world believe (but that the ill luck is, *All people have not lost their senses yet*) that they *forsooth*, being *single persons*, are a *Peerless breed*, that is for *Continency*. Though *all the Earth* should be defiled; why *They*, you must suppose, *would be as spotless as the sucking Babes*. Once I remember a *bold Adventurer* was rebuked with *What meaneth then the bleating of the sheep and oxen in mine ears?* And why not *these* with, *What meaneth then the bawling of so many Bastards abroad, and in your houses too?* Was it not amongst the many *Complaints of Germany*, That, *Priests who kept their Whores or kept them not* (all's one for that) *must have a License for it*; at *least pay their money*; and *then take their course*. Now, who can doubt but such a Patent will make common *Whoredom* current *Chastity*? And that *their Priests being by the Canons forbidden lawful wives, did night and day attempt the Chastity of Matrones and Virgins, that is of Laymens Wives, Daughters, and Sisters*. The Popes *Legate*, Cardinal *Campegius* confesseth the *Bishops were to blame that gave such Licenses*; and saith *he knew that for money this was their Trade notwithstanding*. You see then what a *Continent Breed* are found in Popery. But * *Theodorick of Niem*, sometime "a *Secretary to the Pope*, and after made a Bishop, telleth "us that in *Norway*, *Ireland*, *Gascony*, *Spain*, and *Portugal* "*Bishops* as well as *Priests* kept their whores openly. And "when

Quâ solutâ licere ut vel cœlibes permaneant vel concubinas alant. Gravam Germ. Cent. Num. 91. *Ibidem.* Num. 31. *Se scire hunc esse morem ut accepta pecuniâ scortationem suis permittant* Sleidan. Com. 4 1524.

* Libyrinth. *Tract.* 6. *c.* 35.

"when the *Bishop* went upon their visitations, their "*Whores* would go together with them; partly to feast "with the visited *Priests*, and see their *Misses*, and receive "their Presents, and (for tis good to be sure) lest the "Bishop finding the *Priests Concubine* handsomer than *his* "*own* should fall in love with *her*, and his own poor wretch "should *wear* the *Willow*. Nay if it so fell out that any of "the *visited* had not a *Concubine*, he as a transgressor of "the *Traditions of the Fathers*, must *pay double Procurations to the* Visiter. Whence more *Bastards* in a manner "being born than *Legitimate* children in all those parts, "more of *those* are preferred to Ecclesiastical Titles than "of the *other*." So he. And *Johannes Marius Belga* reporteth the most sad complaint of *Alanus Chartierus* (both their own *Authors*) about the Abominations of *Popish Cælibacy*. *The very Ministers of the Church*, saith he, *leaving the use of Matrimony, follow wild dissolute and unlawfull lusts, that I may not speak the worst.* And, *what is the fruit of Cælibacy* (he adds) but *that the lawfull Conjunction of Man and Wife is turned into whoredom, and the honest cohabitation of one women is taken away by various lusts?* These are his words. And is it difficult now to make a judgement on the Chastity of the *Romish* Priesthood, think you? However let us hear somewhat of that which * Bishop *Holderick* wrote unto *Pope Nicholas*. He complaining to the Pope of his indiscreet and ungodly Imposition of *Cælibacy* on the Clergy, shews that both the *Old* and *New* Testament allowed Ministers their wives; and that *Gainsayers, whatsoever their pretense of Continency was, were horribly guilty the while of whoredom, Sodomy and Beastiality*, many of them. Nay he hath these words, *Et quod fiendo cernimus, Omnes in supradictis sæviant sceleribus: we behold with weeping, All raging in the foresaid villanies.* And whereas, saith he, *some urge S. Gregory for their side:* I laugh at their *rashness*, and grieve for their *ignorance*. *For when S. Gregory drawing his fishpond, found more than* 6000 *Infants heads, deeply repenting he groaned at the Decree of Continence, and confessed it the cause*

De Schism. & Concil. Schism 14. *Relicto usu matrimonii, vagas, dissolutas, & illegitimas libidines sectantur, ne quid asperius dicam. Ut legitimæ maris & feminæ conjunctio in adulterium convertatur, & honesta fœminæ unius cohabitatio variis libidinibus tollatur.*

* Epist. Divi Hulder. Augustens. Episc. *adversus constitut. de Cleri Cælib.* At the end of Antilogia Papæ *Addens ex suâ parte, melius est nubere quàm mortis occasionem præbere.*

cause of so great slaughter, & condemning that Decree of his, he commended the Apostles Counsel, 'Tis better to marry than to burn: adding of his own, *'Tis better to marry than to give occasion of death.* Thus that *Good Man*, and *Bishop of Ausperg* in *Germany*. Those that have not the Original, and specially meer *English* Readers, may to their great contentment find this Epistle Translated by *Mr. Fox* into the English Tongue. And now I trow we have a further Commendation of the *Romish Chastity*! Yet, *Nicolaus de Clemangiis*, one of their *Doctors of* Paris, and *Arch-deacon* of *Baion*, gives a further *lift* for exaltation of this *Vertue* with them; Who besides involving most expressely *Cardinals*, *Bishops*, *Priests* and *Monks*, in the horrible guilt of whoredom to an high degree, pronounceth touching *Nunneries* in this amazing manner: What are I pray you the present *Monasteries of young Women*, other than, I say not *Sanctuaries of God*, but *cursed Stewes of Venus*, but *Receptacles of lascivious young whoremasters*, for the fulfilling of their lusts? So that, at this day to put a *Maiden into a Nunnery* is just the same with *entring of her into a publick whorehouse*. This was his language a little upwards of 200 years ago. *Still clearer evidence of Romes uncleanness!*

Act. & Mon. *Book* 3. *King Ethelwulfe, near the beginning.*

De Corrupto Statu Eccles. c. 23. *Quid obsecro aliud sunt hoc tempore puellarum monasteria nisi quædam, non dico Dei sanctuaria, sed Veneris exsecranda prostibula; sed lascivorum & impudicorum quædam ad libidines explendas receptacula? Ut idem sit hodie puellam velare quod publicè ad scortandum exponere.*

But *Popish England*, were the whole world struck silent in this case besides, would send up the cry of this Iniquity of theirs unto Heaven it self. *King Henry* 8 h. before the dissolution of the Abbyes here, caused a Visitation of them to be made by several Worshipful and Worthy Persons: who found therein so great a Number, saith my *Learned*, *Pious*, and *Persecuted* * *Authour*, of whoremasters and Sodomites (all Votaries and unmarried notwithstanding) that *you would think, in every Monastery were a New* GOMORRAH: The Book those Visiters publish'd is called *Breviarium compertorum in Monasteriis, conventibus, Collegiis, &c.* And from this Book saith he, I will shew a place or two for an *unsavory taste*, and to be taken *as a sample*.

* Balæus in Act. Pontif. Rom. *ad lectorem.*

"In *Battle Abby*, in the Diocess of *Chichester*, *Sodomites* "the *Abbot* himself, and 14 *others* (whose names the Author "hath

"hath expressed;) *whoremasters* with more than one Harlot, "Two: the persons also named by him; and an &c. at "conclusion.

"At *Canterbury*, with the *Benedictines*, *Sodomites* 9, "*whoremasters* 2, One whereof us'd three marryed women, "the other one single person. In *Austins Monastery* the *Ab-*"*bot* and 11 *whoremasters*; and one *Sodomite*.

"At *Bath*, besides many others; *One Monk* had 7 *whores*, "3 marryed and 4 single, and was a *Sodomite* to boot; "Another had 11, and several kinds of *Sodomy*.

"At *Monkfarly*, the *Prior* had 9 whores, and the Covent "many more.

"At *Mayden Bradly*, The *Prior* 5 whores, and 6 Ba-"*stards*.

"At *Bristol*, The *Abbot* 4 whores; 3 single and 1 married.

"At *Abington*, The *Abbot* 3 whores, and 2 *children by* "*his own sister*.

"At *Shalbred*, The *Prior* had 7 *whores*, One Monk 7, "another 5, another 2; besides others.

"At *Bermondsey*, The *Prior* had *Twenty whores*.

"In the *Colledge of Winsor*, the *subchanter* many "whores; 3 other, 5 a peece; several but one; and others "many; and one 6.

"In *Chichester*, *Cathedral*, the *Prebendary of Wal-*"*tham* 2; Another 13; many others had one, or more, "and two were *Sodomites*.

"All these out of the foresaid Book, saith Ba'e. And "withall, that in all other *Colledges and Covents* like wick-"ednesses were committed and discovered; too long and a "very shame to make rehearsal of, saith he. Yet there "were 400 Monasteries of Monks and Nuns, besides al-"most 200 Nests of Mendicants. To whom that distich "is as fit as ever shooe was to the foot.

Non malè sunt Monachis grata indita nomina patrum,
Cum numerant Natos hic & ubique suos,

Well may we call Monks Fathers: for their Breed,
Is stock enough to people Earth for need.

Thus

Thus far that *Excellent Authour*, in a rich display of that *Matchless Chastity* which is naturally bred of the *Roman Cælibacy*! Have they not cause to brag aloud of their own Priests and Friers Continency? And is there any need to stop their mouths with their own * *Cassanders* charge, so *late*, so *full*, and so *unanswerable*? "The world is come unto that pass "at this day, *are his words*, that you shall hardly find *One man* "amongst an *Hundred*, that can be pronounced *Guiltless* "here. Nay, that by pressing Continency, *he saith*, most "grievous & abominable scandals are found in the Church. "So far, *he adds*, 's *Chastity* from being established thereby, "that a window is open to *all kind of lust and Villany*. "And towards his conclusion he telleth us, that the *honester* "*Clergy* with them, though they dare not *Publiquely*, yet "(*for all their vow*) they *privately marry*. The business "being brought to that necessity in a manner *quoth he*, that "either we must have a *Married* or a *Whoring* Clergy. "Witness that piece of * *Hugo Cardinalis*'s Sermon at "breaking up the Council at *Lyons*, where speaking to the "City, he tells them when *they* came, they found but three "or four whorehouses, but now at parting they left onely "one; but that reached from the East Gate to the West.

Do we not see now upon what Vantage-Ground the *Popish Priesthood* standeth, when it upbraids poor *Protestant-Ministers* with their *Holy wedlock*, which themselves have turned into *ungodly Whoredom*?

But alas the *Fathers* of their Church (I mean the *Popes*) have trod this path; and is it not fit the *Sons*, *how many soever* they have of their own, should prove *themselves no Bastards*, notwithstanding, by treading in their Parents steps? I will not further meddle in this place with the charge insinuated against the Popes: that being referred, as I think more properly, for the *Next* and *last Payr*. Where I cannot but hope to find the Reader ready to confess, I pay him Interest for his little stay. Mean while, to pass by a thousand Instances that might be offer'd of the *vile Uncleanness wedded to the Romish Cælibacy*, I shall make an end with that notable Story about *Cardinal Cremensis*, and the

* Consult. Artic. 23 *ò res jam rediit ut vix* Centesimum *invenias, qui a omni commercio feminarum abstineat. Ibidem.*

Eò necessitatis propemodùm res redacta, ut aut Conjugatus, *aut* Concubinarius *Sacerdos sit admittendus.*

* *Amici, magnam fecimus postquam in hanc urbem venimus* Utilitatem *&* Eleemosynam. *Quando enim primò huc venimus* tria *vel* quatuor *prostibula invenimus. Sed nunc recedentes* unum *solum reliquimus. Verùm ipsum durat continuatum ab* Orientali *Portâ civitatis usque ad* Occidentalem. M. Paris Anno 1251.

Mat. Paris Hen. 2. *An.* 1125. *Res notissima, negari non potuit, dum magnum decus in summum dedecus mutavit*: saith he. *Quòd sacerdotes fiant Marti multò esse gravius peccatum, quàm si plurimas domi meretrices alant.* Sleid. Com. ubi *supr.*

the Popes Legate into *England*: who speaking severely at a Synod in *London* against Priests Concubines (so they commonly and with sufficient spight nicknamed lawfull Wives) by day, was in the night following taken himself with a whore. Observing only thus much further, that you need not fear this *Practice* will decay, when the *Doctrine* that begets it is so brisk and lively 400 years after it, though but 150 years ago. For that other *Cardinal*, and *Legate* into *Germany*, spoken of in the beginning of this Section, declares it *a lesser fault to keep many whores than one married wife.* And so farewell to *Popish Chastity*.

6. Popish Contentation.

* 9. The last *Miraculous Vertue* that I shall take notice of among the Papists is their *Contentation*. Gods *holy Law* saith plainly, *Thou shalt not covet any thing that is thy neighbours.* And his *blessed Gospel* Eccho's thereunto, let *your conversation be without Covetousness*, and be *content with such things as you have*, condemning the *love of money as the root of all evil*; and as that *which maketh shipwrack of Faith, and drowns men in perdition and destruction.* But for the *Court*, and *Church* of *Rome*: if ever there were a People that *counted Gain, Godliness*; *there* they be. Had *Solomon* known them, he would have remembred a *fifth Thing* that sayes not, *'Tis enough*: and That had been, undoubtedly, *Rome*. Where the *Heads judge for reward, Priests teach for hire*, and *Prophets divine for money*, as was once spoken of *Literal Zion*; but, taken from its context, is aptly understood of this *Mystical Babylon*. A Great Casuist of theirs, * *Escobar* by name, telleth you expressely. *'Tis no mortal sin to preach principally for vain Glory, or for money*; Nor doubt, but they believe themselves. An *Elder Poet* of theirs gives you the sense of Heathen *Rome*:

Mica 3. 11. * Additionals to the Mystery of Jesuit. p. 96. prop. 29.

Horace. Ep. l. 1 Ep.

——*Quærenda pecunia primum*
Virtus post nummos.——

'Tis *Money* in the first place must be sought:
Then, at your leisure, *Vertue* take to thought.

And

And you shall see, *she* is no Changeling still (*herein* I mean) by a *Modern* One. That Principle she hath not quitted, but improved.

—— *Heu* Romæ! *nunc* sola Pecunia *regnat*; Mantuan Eclog. 3.
Exilium Virtus *patitur*. ——

Alas, now *Money* reigns *Alone* at *Rome*,
Vertue's thence banish'd with an *Exile*'s Doom.

Why, if you ask the Question, *What made, and keepeth Purgatory?* 'Tis to be answered, *Money*. If you go on; What *Confessions*, and *Absolutions? Money*. What *Masses*, *Dirge's*, *Pilgrimages*, and *Pardons? Money*. What *Nuns* and *Fryers*, *Priests* and *Bishops*, *Cardinals* and *Popes? Money*. What, *Popery it self*; the *life* and *soul* thereof; the *limbs*, the *body*, and very *Head* and all? Why, *Money*. This is the *Diana* of these *Ephesians!* And she is Great! You heard above their Poet sing, and Orator bearing part with him, to the Tune of *Money is All at Rome*. What, with the *Inferiour* and *Middle Clergy* onely? 'Tis so *there* * Notoriously. But that's too small a game *now* to be played. The *Head is sick*, and horribly too, of the same Disease. The *Pope* and *Court* of *Rome* hath long and sorely laboured under an incurable *Money-Boulimy*. Here's the Emphatical *Harpy*; the *Moloch*, *Bell* and *Dragon*; True *Abaddon* and *Apollyon*. Whose *Throat* nothing but devoureth; devoureth *all*: but is never *satisfied*; ever *empty*. Let us hear a few of their own Authors on this point. *Matthew Paris* Monk of S. *Albans* is almost infinite in this Matter. ‖ *The most Gracious See* (saith he) *rejecteth none where* White *or* Red (*Silver* or *Gold*) *makes Intercession*. But this is very modest. Elsewhere he telleth us, * *A Grecian Bishop came to Rome for his Confirmation in his Bishoprick, but could not be heard, unless he would promise An Infinite Sum of Gold. Which he detested, and at his return reporting the vile Avarice of that Court, all* Greece *revolted* thereupon from the *Roman See*. And for our selves in *England*, *Prelates were*, he tells us, *suspended from bestowing Benefices, till they had*

B. 2. c. 8. numb. 4.

* *Avaritiæ studium Ecclesiasticis ita corrupit ipsorum intellectum, ut eorum damnatio inde evidenter apparet*, &c. J. Marius Belga. de Schism. & Concil. part 3. c. 15. ad fin.

‖ *Sedes clementissima quæ nullis deesse consuevit, dummodo aliquid Albi vel Rubri intercederent.* Anno 1103.

* Anno 1238. ad anni initium. Anno 1248.

had first satisfied the Roman Avarice. Nay, *that the Popes Court and* Italian *Creatures had more Revenue in* England *than the King himself. By a particular Enquiry His Majesty caused to be made throughout the several Counties of the Kingdom, the matter was made manifest.* And *Papal Letters* (he addes) *came daily over to drein our Pockets.* But let us hear the *Popes* own *Secretary.* "The *Popes* "*Exchequer* is like the Sea, whereinto all Rivers run, but "it runs not over. Many Pounds of Gold are daily car- "ryed hither from several parts of the World, yet it is "not filled. Wherein there is a *Generation* that change "their *Swords* for *Teeth*, to eat up the Poor; and many "*Horse-leeches*, saying, *Bring, Bring.* The *Officers* here "are called *Gentiles*, and indeed truely. For *Gentiles* are "*Barbarous Nations*, who have *Rites* and *Manners* forreign "to those of *Men of Law and Reason.* O righteous *Gen-* "*tiles*, or rather Infernal *Furyes*, *Harpyes*, and *Tantalus*'s, "that are never satisfied! With more unto like purpose.

Anno 1245. ab anni initio. p. 6.

Ibidem.

Theodor a Niem. Labyr. Cap. 37.

The *German Grievances* begin with plain discovery, that *Popish Religion* is meerly calculated for getting Moneys. For this *sole End* (and a *dear one* 'tis to them,) *they dispense with Fasting-Times, and Barrs of Marriage*; Pish! *with Whoredom, Incest, Perjury, Theft, Murder*, &c. And so let Hell break loose above ground. Or, if you will, in ‖ *Matthew Paris*'s words, that *All things may be plung'd into the Hell of Roman Avarice.* Aptly so called indeed, if we will believe the *Parliament* of *England*, who in their Letter to the *Pope*, tell him to his face, that, * *His Exaction of Money was Importable, and Impossible to be payd.* But to stay a little longer in *Germany* before we come home. The *States of the Empire*, in their aforesaid *Grievances* complain, That the *Pope*, *Bishops*, and other *Pillars* of their Church, reserve Cases to themselves meerly for *squeezing Money from the People. Which if it be ready down, old Scores are so wip'd off, that you may tick afresh for the vilest Wickedness, as Perjury, Murder, Whoredom,* and the like; *and sin afore-hand without fear or wit,* as they say. They *excommunicate Men onely for the love of Money*

Gravam. Germ. N. 1, 2, 3, 4, &c.

‖ *Ut in Barathrum Romanæ Avaritiæ omnia demergantur.* Anno 1216. ipso limine.

* *Importabile est quod mandatur, & impossibile propter rerum defectus.* Anno 1247.

Gravam. N. 5, 6. *In futurum impunè transgredi liceat.*

Num. 34, 35, 36.

Money and base Gain; and *make the Innocent buy their Absolution. They used to punish Sin by the Purse*; and against *the Canons made Money stand in Repentance's room*; *nor would they ever release any out of Court, how unjustly soever drawn in thither, without Money. The poorest Tradesmen, such as Ostlers, Bakers, and the like, must pay a Weekly Fee.* And to make an end, though I pass over multitudes, *No Penny, no Pater-noster*; *Priests would refuse the Sacraments to them that were not able to give them Money.* These and many other Rapines, which the Reader may observe at leisure in those *Grievances*, were the *Romish Vertues*. N. 67, 68. N. 78. N. 82. 86.

Let us call a little at *France*, as we are making homeward. In a Book that the *Parliament* of *Paris* offer'd to *Lewis* the 11th. their King, 'tis said; "That if the Decrees of the *Pragmatical Sanction* were not maintained, "there would yearly be transported unto *Rome* above a "*Thousand Thousand Crowns*. And that the *Pope* had, in "three years last past, for *Arch-bishopricks*, and *Bishopricks*, an *hundred thousand* Crowns. For *Abbies*, an "*hundred and twenty thousand* Crowns. For other *Dignities*, an *hundred thousand Crowns*. For *Benefices*, *five* "*and twenty hundred thousand Crowns*. For divers things "there mention'd, above *two hundred thousand Crowns*. "Whereby the Goldsmiths Shops were drawn so dry, that "None but such as made *Puppets* and *Childrens Toyes*, "dwelt in them. And these were sure *fine Pittances* that *Holy Mother* from those *Babes* had. *Pro Libertat. Eccl. Gallic. adverſ. Rom. Aul. Defenſ. Pariſ. Cur. Num.* 67. Ap. D. White, Defenſ. of Way, Ch. 5. Sect. 2.

And now for *England*. Here that *Great Beast of Prey*, the Court of *Rome*, hath *ravenized* so, as to tear the *flesh* and break the *bones* together. Let's hear our *Churches Jewel*, the incomparable *Bishop of Salisbury*. "The *Arch-* "*bishop of Canterbury* payd unto the *Pope* for *Annates* or "*First-fruits*, *ten thousand Florens*; besides other *five* "*thousand* for his *Pall*. He of *York*, *ten thousand*; and "'tis thought *as much* for his Pall. Of *Ely*, *seven thousand*. "*London*, *three thousand*. *Winchester*, *twelve thousand*. "*Exceter*, *six thousand*. *Lincoln*, *five thousand*. *Lich-* "*field* and *Coventry*, *three thousand*. *Hereford*, *one thou-* "*sand* *Defenſ. of Apol.* at the end.

"*sand eight hundred. Salisbury, four thousand five hun-*
"*dred.* And so the rest; each according to his rate: where
"you must note, that a *Florens* is Four shillings and Six
"pence *sterling.* But these are noted onely for Example;
"by which few, the Exactions from other Bishops may easi-
"ly be ghessed at. I leave out (saith the *Bishop*) the yearly
"*Perquisites* made by the *Pope*, of his *Elections*, *Preventi-*
"*ons*, *Dispensations*, *Pluralities*, *Trialities*, *Tot-quots*, *To-*
"*lerations*; for his *Bulls*, *Seals*, *Signatures*; for Eating
"*Flesh*, *Egges*, *White-meat*, *Priests Concubines*; and other
"*Merchandise*, I know not what. The sum whereof not-
"withstanding amounteth to more than *nine hundred thou-*
"*sand Florens.* Yet *Smoak-farthings* and *Peter-pence*, of
"no contemptible value, are left out in the reckoning.
"Which made *Matt. Paris* say, *The Pope being diseased*
"*with a spiritual Dropsie, shook out all the Priests Purses,*
"*and spoyled the Abbies of all their treasure.* Again; *That*
"*'twas decreed at Rome, that All Bishops and Priests Goods*
"*and Moneys, here deceasing, should be taken to the Popes*
"*use.* Once more; *that his Holiness commanded the Bishops,*
"*that all Parsons and Vicars Resident, should pay yearly the*
"*Thirds of their Benefices for three years, and Non-Resi-*
"*dents, Half.* Which the Bishop casteth up to *An hundred*
"*threescore and ten thousand pounds.* Many other like *Ex-*
tortions may be read in that *Reverend Father*, which I omit
for brevity's sake: and because indeed enough is said already
to shew the *Harpyisme* of that *Unholy See.* I shall conclude
this Section then with the said Bishops words; *The State of*
Ibidem. *the Roman Popedom sprung first of* Money, *encreased by* Mo-
ney, *and standeth now neither by Truth of Doctrine, nor Se-*
verity of Discipline, nor by Prayer, nor by Holiness, nor by
ought else, but onely by MONEY.

Thus we have seen this *Popish Vertue* like the rest: and
All very *Wonderfull*! Whence we may well conclude,
their *Holiness* is fitly match'd with their *Holy Things*: Both
being Strange, or Monstrous to a Miracle! And so we pass
to the *last* Payr of their Lying Wonders; *Miraculous Rule*,
and *Miraculous Church* with them.

CHAP.

CHAP. XI.

The Sixth and Laſt Payr: Miraculous Rule, *and* Miraculous Church. *Of the former here. Their* Golden *and* Leaden Rule: Tradition *and Vulgar* Latin Bible. *Which latter is ſhewed to be both* Antigrammatical, *for* Barbariſms *and* Soloeciſms; *and* Antitheological, *for* Additions *to*, Subtractions *from*, *and other* Alterations *of the Word of God.*

The Sixth & laſt payr.

I. *Miraculous Rule.*

WE are at laſt arrived at the *laſt Payr:* and here, muſt deal with the *former* of the twain: The *Miraculous Rule* that Papiſts walk by. And this is *truely Wonderfull.* Your *Artificers* Work can never be exact without their *Square* and *Level.* No *Ship* can ſayl with ſafety and ſucceſs, without a *Card* and *Compaſs*; Nor any *Traveller* journey in an unknown dangerous Road, without good *Conduct.* Nay all *Societies* greater or leſs, and ſingle *Perſons*, will ſtray, without the help of *Righteous Lawes.* Now *Holy Mother* hath Proviſion of this kind above all the world beſide. Such too, as, though both Vulgar Perſons and the Learned alſo; and they Philoſophers and Divines; and theſe in Provincial, National and General Councils, *may*, and *have erred* notoriouſly; keep her ſo *tight* that ſhe cannot *ſtep awry*, or *ſwag aſide.* She is *Infallible*, ſaith the *Oracle.* †*Not onely the Pope cannot erre in the Faith*; *but neither the Particular Church of Rome.* And whence I pray is this? Juſt as the man that hath two Strings to his Bow, when one ſhall break, the other will hold; ſo the *Roman* Church hath a *double Rule* to

† *Non ſolùm Pont. Rom. non poteſt errare in fide, ſed neque Rom. particu-lari Eccleſia.* Bellarm. de R. P. l. 4. c. 4.

and if one ſhould miſs, you need not doubt but t'other would hitt, to keep her right. The Reader may, an't pleaſe him, know them by the Names of their *Golden* and their *Leaden Rule*.

1. Tradition.

2. Their *Golden Rule* is otherwiſe call'd *Tradition*; the *Unwritten Word* they ſometimes ſtyle it. I muſt needs confeſs their *Trent Council* ſeem mighty modeſt when they ſay, *The Holy Council with the ſame pious affection and reverence doth receive and venerate All the Books of the Old and New Teſtament* (Apocrypha and a'l) *and the* Traditions *themſelves, that reſpect either Faith or Manners.* And in concluſion beſtowes the *ſame Curſe* upon the *Contemners of them*, it doth on thoſe that *deſpiſe the Scriptures*. And now a man would think by this, that *Scriptures* and *Traditions* fairly parted Stakes, and equally ſhared the *Ruleſhip* in the *Popiſh World* betwixt them. Yet in very truth 'tis *evident* by their *greateſt Authors*, and *conſtant Practice*, that *Holy Writt* muſt be content with *Cæſars* part (and glad on't too,) whileſt *Traditions* ſit in the room of *Jove*. For proof hereof, I need do nothing elſe but ſend my Reader back to *Pighius*, and his fellows * quoted above; whoſe bold and blaſphemous Sentence 'tis, That *Tradition is the very Rule of Truth and Piety; and whereby the Scriptures muſt themſelves be examin'd.* But yet I will give him Over-meaſure in the Concurrence of their *great Apollo*. He († *Bellarmine* I intend) hath the face to ſay, *Scriptures without* Traditions *are neither ſimply neceſſary, nor ſufficient.* And ſhortly * after this daring *Rabſhekah* brags, That *he hath Demonſtrated that the Scriptures are not neceſſary at all; nor ſufficient, without* Traditions. And then a blind man may ſee, that *Gods Word* muſt ſtand down *lower*, whileſt *Traditions* ſit in a *Throne of State*. And theſe *Traditions* what do we think they are? Juſt as * *Chemnitius* well obſerveth, *Abuſes which beſides and contrary to the Rule of Scripture have crept into the Church.* And *if they ſpread far, and laſt a pretty while, they get not onely the Title of Eccleſiaſtical Cuſtom, but which*

Seſſ. 4. Decret. De Can. Script.

*Chap. 1. S. 10.

† *De Verb. D. non ſcript.* l. 4. c. 4. initio.

* Ibid. Cap. 5. *Demonſtravimus Scripturas ſine Traditionibus nec omnino neceſſarias, nec ſufficientes fuiſſe.*

* *Exam Conc Trid.* P. 1. De Tradit.

which is more, Apoſtolical Tradition. Though in plain Engliſh, *What the Romiſh Church holds*, ſay the Holy Scriptures Ay or No, or what the *Pope commands* (for *Church* and *Pope* are meerly *John* and *Nokes*; two Names of one thing) is an *Unerring Rule*; call it *Tradition*, or by what other Name you pleaſe. The preference whereof to the *VVord of God* is legible enough (to ſay no more) in their *Holy Book of Heraldry*, † the *Decrees* I mean. There we read, that the *Doctrine of the Chriſtian Religion is rather taken from the Pope's mouth, than from the Scriptures and* Traditions *of the Fathers. His* Ay, *and* No, *is onely ſought for, that men may ſlack or ſtrein their Converſation at his direction.* And afterwards, *Next after God the words of bleſſed* Job *may be applyed fitly to the Church of Rome*, If he break down there is none to build, and if he ſhut up a man, there is none to open to him, *&c. Job* 12. 14, &c. *And reaſon good, for She in* Peter *holds the Reins of Heaven and Earth. VVho* now, or *VVhat* deſerves to be, and is, *Their Golden Rule?* The *Churches Propoſition*, that is, the *Popes Determination*, ſay *Reaſon* or *Religion* what they will, and howſoever the *Holy Scriptures* ſtand affected thereunto, is the * *Pole-ſtar* whereby *Papiſts* ſteer their courſe. 'Tis his *Holineſs*, not Gods *Holy VVord* is the *Judge of Controverſies*; and an *Infallible One*, ‖ ſaith *Bellarmine*. Though the *Prophets*, or *Apoſtles*, or our *Bleſſed Saviour* himſelf hath ſpoken to the contrary of what the *Pope* concludeth; *His Concluſion muſt ſtand.* No wonder for thoſe vile Reproaches caſt upon the *Book of God*, whereof you heard † before; when the mean while *Tranſubſtantiation*, *Purgatory*, *VVorſhipping Images*, *Invocation of Saints* and *Angels*, *Indulgences*, and other *Excrements of Hell*, muſt paſs for *ſavoury Doctrine*, though the *Scriptures curſe* them; onely forſooth becauſe *Tradition*, the *Church*, the * *Pope* commend them. Are not *Popelings* true *Gold-finders*, when a very *Jakes* thus leadeth by the Noſe, as if the while they walked by a *Golden Rule?* Or in *ſober ſadneſs*, do not theſe People clear their Pedigree, not from the *Prophets* and *Apoſtles*, but the *Heatheniſh*

† *Decret. Gratian.* Diſtinct. 40. c. 6. Si Papa, in Annotat. *Illius velle, illius nolle tantùm explorant; ut ad ejus arbitrium ſuam converſationem remittant aut intrudant.* Edir. Colon. 1631.

* *Nulli fas eſt vel velle, vel poſſe tranigredi Apoſtolicæ ſedis præcepta.* Decr. Grat. D. 19. c. 5. *Nulli.* Et, *Quòd Papa approbat, vel reprobat, & nos approbare vel reprobare debemus.* Ib. Si Roman. in Gloſſ.

‖ *De Rom. P.* l. 4 c. 12, 3.

† *Chap.* 1 Sect. 10. *hic.*

* Bellarm. de Rom. P. l. 4. c. [illegible] fin.

If the Pope ſhould erre in commanding Vices, or forbidding Vertues, the Church were bound to believe Vices good, and Vertues bad, unleſs ſhe would ſin againſt Conſcience.

thenish Idolaters and *Apostate Samaritans?* The *former* call us *to the Law and Testimony, to search the Scriptures, to get God's Word dwell richly in us, because 'twill throughly furnish to every good work, and make us wise unto salvation; therefore unto it that we should take heed, as unto a Light that shineth in a dark place, trying the Spirits thereby,* and *not following a Multitude to do evil; much less to pin our Faith upon the sleeve of* a sorry, sinfull mortal; a Corrupt Apostate, an Enemy unto Christ; the *very Man of Sin,* and *Antichrist.* But the latter plead *Tradition* of their Fathers, and despise the *Scriptures*; 'twas new Doctrine unto them, and the Discourse thereof meer babling.

John 4. 20.

Act. 17. 18, 19.

But so much of their *first Rule,* of *Marvellous Gold*; or *Meer Dirt* be sure on't.

2. *Vulg. Lat. Bible.*

3. They have a *Leaden One* also. What is this? The *Word of God! God forbid.* But yet the *Romanists* make it *nothing better than so.* Not onely by *Postponing* it unto *Traditions, Church,* or *Pope,* as you saw just now: but also by *Imprisoning* it in that *Dungeon* of the *Vulgar Latine. The Holy Synod* (saith their *Trent Junto*) *ordaineth and declareth, that the Old and Vulgar Edition, which by the Use of so many Ages hath been approved in the Church it self, should in* Publick Lectures, Disputations, Sermons, and Expositions *be taken for* Authentick; *and none upon any pretense whatsoever to dare or presume to reject the same.*

Sess. 4. Decret. de Edit. & Usu S. Libr.

Here now they cunningly kill *two Birds* with *one stone.* the *common People* are kept still in *Ignorance*; no *Translation* into Vulgar Languages being allowed: and the *Learned* in *Bondage*; who must not quote the *Originals,* if they should chance to read them. Yet 'tis notorious, that the *Old Testament* was written in the *Jews Countrey-speech*; and the *New Testament,* because the *Gentiles* were then to be adopted into *God's Family,* in a Language that had gone current throughout the World more than *three hundred years before.* And how often and with what seriousness

Helvic. Theat. Hist. A. M. 3610.

ſeriouſneſs we are charged *therein*, to be well acquainted *therewith*, hath been heard already, and is needleſs to be again repeated. But the *Pope* would not be *Antichriſt*, if he did not *controul Chriſt*; nor exalt *himſelf* above *God*, without giving *check* unto *God*. Therefore you hear the *Vulgar Latine* muſt be the *Onely Authentique Bible* (that is, which alone hath * *juſt and ſure Authority*) *nor may any man dare upon any pretenſe* whatſoever *to reject it, as we heard.* And whether ſo *dull*, ſo *groſs*, ſo *coarſe* and *foul* a Piece as that *Tranſlation* is, doth not at leaſt deſerve the Name of *Leaden Rule*, I will leave unto the Readers Judgement, when he hath conſider'd how Guilty 'tis of *Great Ignorance* in poynt of *Grammar*, and of *Greater Impiety* in the matter of *Religion*. For he will find it *Antigrammatical* and *Antitheological* to an high and heinous pitch.

* *Bud. Com. Gr. L. & Steph. Append. ad Theſaur.*

4. 'Tis heinouſly *Antigrammatical*, in the firſt place; having heaps as well of *Solœciſms*, as of *Barbariſms* in it. And methinks *One ſcore* of Inſtances of either Kind may give a reaſonable Perſon ſatisfaction in the Caſe: Specially being offer'd as a *Sample* onely. Well then, to begin with *Barbariſms*, out of that Copy extant *Apud Petrum Santandreanum*, *Anno* M. DC. XIV. and commended in the *Title-page* for the *Beſt*, and *Trueſt* ever till then printed.

1. *Antigrammatical.*

Majori quam antehac unquam Doctorum Studio, ad veritatem Hebraicam, & probatiſſimarum exemplarium fidem emendata.

In *Pſalm.* 76. *verſ.* 6. after their reckoning, which is falſe; for they joyn the 9th and 10th *Pſalm* together, and make but one thereof, contrary to the Hebrew (as my Book confeſſeth plainly, but continueth foully in the fault) and ſo over-reckon till they come to the 147th (in the Hebrew reckoning) which they divide into two, that they may not want the full tale of 150. in the whole. (A pretty feat, and another of their Wonders!) But in that *Pſalm* and *Verſe*, They read

1. *Barbariſms.*

Scopebam ſpiritum meum, *My ſoul made diligent ſearch.* 1.

But where is the Verb *Scopo* in a Claſſique Author?

Vianti is another. 1 *Sam.* 24. 4. (our *Verſ.* 3.) Venit 2.

ad caulas Ovium quæ ſe offerebant *Viami*: He came to the Sheep-coats *by the way.*

3. *Odite* is a third. *Pſal.* 96. 11. Qui diligitis Dominum *Odite* malum. *Hate* evil.

4 *Odivi* Eccleſiam Malignantium. *Pſal.* 25. 5. is of the ſame breed. And ſo is

5. *Appropiant* ſuper me nocentes. *Pſal.* 26. 3. The wicked *came upon me.* As *Appropiate, James* 4. 8. So *Non*.

6. *Dimidiabunt* dies ſuos: Not *live out half* their dayes. With *Pſal.* 37. 17. *Nequando*

7. *Supergaudeant* inimici me: Leſt otherwiſe *rejoyce over*, &c. And its fellow

8. *Superſperavi* in judiciis tuis, *Pſal.* 118. 43. *I have hoped*, &c. So *verſ.* 74. 81. 113. 146. Adde

9. *Superſubſtantialem* panem noſtrum: *Daily* bread. *Matt.* 6. 11. And *Chapt.* 22. 30. Neq; Nubent, neq;

10. *Nubentur.* Neither marry, nor *are given in marriage.* So *Luke* 21. *ult.*

11. *Manicabat* ad eum: *came early in the morning* to him, *John* 4. 9.

12. *Coutuntur* Samaritanis: *have no dealing with*, &c. *Acts* 3. 19.

13. Pœnitemini igitur: *Repent* therefore, *Act.* 10. 22.

14. *Accerciſiri* te in domum ſuam: to *ſend* for thee into his houſe. *Chapt.* 17. 18.

15. *Seminiverbius* hic: this *Babler.* 1 *Cor.* 9. 13. Qui

16. *Altario* deſerviunt cum *Altario* participant. Wait at the *Altar*, &c. 2 *Cor.* 8. 15. Qui modicum, non

17. *Minoravit*: He that gathered little, *had no lack*, *Rom.* 12. 9.

18. *Odientes* malum: *abhor* that which is evil, 2 *Cor.* 4. 8. Non

19. *Anguſtiamur*: yet not *diſtreſſed. James* 2. 13.

20. *Superexaltat* miſericordia judicio: Mercy *rejoyceth againſt* Judgement.

I might give vantage in *Memorari, Luk.* 7. 72. *Mediante*, John 7. 14. *Adinvicem*, Act. 2. 12. *Auditui*, Rom. 10. 16. *Aporiamur*, 2 Cor. 4. 8. *Promeretur*, Heb. 13. 16. a *paſſive*;

a *paſſive*; and ſix hundred others. But the Reader muſt be contented with an *handfull* for a *barnfull*. Which yet ſufficeth to give us juſt cauſe of Wonder at the *Barbarous* Papiſts that obtrude upon the World a *Verſion* ſo full of *Barbariſms*, for the onely *Authentick Bible*.

5. Nor is it better in the *Solœciſms* thereof. For here true *Tinker-like*, inſtead of mending *one hole*, they make *two*. See it in the full tale, at leaſt. To begin then with *Pſal.* 2. 7. Dixit *ad me*, for *mihi*: One. *Pſal.* 4. 1. Dilatâſti *mihi*, for *me*: Two. *Pſal.* 9. 2ª Part. *v.* 12. Dominatus fuerit *pauperum* for *pauperibus*, or *in pauperes*, or *in pauperibus*, &c. (3) *Ibidem*, verſ. 21. Judicare *pupillo* & *humili*, for *pupillum*, &c: (4) *Pſ.* 33. 1. Benedicam *Dominum*, for *Domino*: (5) *Pſ.* 77. 76. *De poſt fœtantes* accepit eum, for *à tergo fœtarum*, &c. (6) *Pſ.* 118. 65. *Bonitatem feciſti cum ſervo*. Unheard of! For *Benefeciſti ſervo*, or *Bono affeciſti ſervum*, &c. (7) *Matt.* 6. 26. *Magis pluris* eſtis illis for *pluris* alone, or *multò præſtatis*, &c. (8) *Ibid.* 8. 29. Quid *nobis & tibi?* for *quid nobis tecum?* (9) *Ibid.* 17. 19. Ejicere *illum* for *illud: ſc.* Dæmonium. (10) *Ibid.* 22. 10. Impletæ ſunt nuptiæ *diſcumbentium*, for *diſcumbentibus*. (11) *Ibid.* 20. 25. Dominantur *eorum*, for *eis*. (12) *Luke* 19. 23. Exegiſſem *illud*, for *illam*; *ſc.* pecuniam. (13) *John* 14. 12. Majora *horum*, for *his*. (14) *Ibid.* 15. 2. *Fructum* plus, for *fructûs*. (15) *Act.* 16. 13. *Foras* portam, for *è portâ*. (16) *Ibid.* 20. 35. *Beatius eſt magis* dare, for *Beatius* eſt dare. (17) *Ibid.* 26. 3. *Omnia* conſuetudines & quæſtiones, for *Omnes*. (18) *Rom.* 2. 15. *Cogitationum* accuſantium aut defendentium, for *Cogitationibus* accuſantibus, *&c.* (19) *Ibid.* 13. 1. A Deo *ordinata ſunt*, for *ordinatæ*; *ſc.* poteſtates. (20).

2. *Solœciſms.*
1.
2.
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I paſs by *Domos* Spirituales, for *domus* Spiritualis, 1 *Pet.* 2. 5. *Rationabiles* lac, for *rationabile*, v. 2. *mortificatos* carne, & *vivificatos*, for *mortificatus*, *vivificatus*, v. 18. cap. 3. *ibid.* Exhiberet *ipſe*, for *ipſam*, *Eph.* 5. 27. *Virtutem* corroborari, for *virtute*, ver. 16. cap. 3. *ibid.* *Subjectioni*, for *ſubjectione*, *Gal.* 2. 5. *Examinatur*, for *examinantur*,

1 *Cor.* 2.14. *In Chriſto* peccatis, for in *Chriſtum*, ver. 12. *cap.* 8. *ibidem. Spiritus* loquitur, for *Spiritu*, *ver.* 2. *cap.* 14. *ibidem.* In *profundum maris fui*, for *profundo*, 2 *Cor.* 11. 25. *Litera* ſed *Spiritu*, for *literæ Spiritus*, *ver.* 6. *cap.* 3. *ibidem.* Majorem *ſui*, for *ſe*, *Heb.*6.16. *Pollicitationes* hæredibus, for *pollicitationis*, *ibid. ver.* 17. *Accedens*, for *accedentes*, *ver.* 25. *cap.* 7. *ibidem. Foras fieri*, for *exire*, *Act.* 5.34. *Alia duo*, for *alios duos*; ſc. mille paſsûs, *Mat.* 5.41. Factum eſt *per ter*, for *ter*, *Acts* 10.16. *Qui* potens eſt, for *quod*; ſc. verbum gratiæ, *ver.* 32. *cap.* 20. *ibidem*, and a full *Legion* beſide; whereas one *File*, or leſs, of ſuch *Solæciſms* in a *School-boyes exerciſe* would ſave him the labour (ſuppoſe him a *Roman Catholique*) of a *voluntary Penance*.

And yet this *Leper of a Tranſlation* muſt with the *Romaniſts* be the only *Authentique Bible*.

2 *Antitheological.*

6. Nay, though it be as *Antitheological*, as 'tis *Antigrammaticall. Impious* we ſhall find it againſt *God himſelf*: becauſe expreſs againſt the mind and meaning of his *Sacred Word*, and *only Revelation* of his Will and Pleaſure concerning us. For one while, *This Verſion addeth* to the *Holy Scriptures*; other whiles it *Subtracteth from* them; and very often, almoſt innumerably, ſo *alters* and *changeth* the words thereof that the *Senſe* becometh quite *different from*, or *contrary* to Their ſenſe; or verily is not Senſe at all, but *pure and perfect nonſenſe*. For making good this charge I ſhall produce one *full Jury of Inſtances* unto each Particular: with this Caution though, That they are not the *Tyth* of what may be made uſe of in the Caſe.

In

1. *Additions to Scripture.*

Many are the *Additions* that this *Authentique Bible* maketh to the *Word of God.* As, *Pſal.* 12.6. (with them, but in the *Hebrew*, and *with us* 13.6.) *Et pſallam nomini Domini altiſſimi*, is meerly of its own. The very next *Pſal.* hath betwixt the 3*d.* & 4*th.* verſes (as we reckon,) the *whole* 13, 14, 15, 16, 17, and 18. verſes of the third *Chapter to the Romans inſerted*. There 16. *Pſal.* and third verſe, adds *Igne* to me examinaſti, which is not in the *Text*. But to

1.

2.

3.

Prov.

Prov. 4. *two verſes*, viz. 28, and 29 are patch'd on in theſe words: *Vias enim quæ a dextris ſunt, novit Dominus: perverſæ verò ſunt, quæ a ſiniſtris ſunt. Ipſe autem rectos faciet curſus tuos, itinera autem tua in pace producet.* So is, *Ipſe intrabit in regnum cælorum*, to the end of the 21 verſe of *Mat.* 7. And, *Et dixit, Puella, ſurge* to the middle of ver. 25. of *Chap.* 9 there. Alſo, *Et diem retributionis* to *Luke* 4. 19. As, *Non ſolum coram Deo, ſed etiam*, is to *Rom.* 12. 17. And, *Neque fortitudo* to the beginning of *Chap.* 8. 39. there likewiſe *Cujus confirmatum eſt*, 1 *Tim.* 2. 6. With *Spei noſtræ*, *Heb.* 4. 14. And laſtly, *Ut per bona opera*, in 2 *Pet.* 1. 10. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Now theſe are fair for a taſte, I reckon, which yet together with thoſe vaſt numbers of others that may be eaſily noted, will All make but one little *Molehill* to the huge *Mountain* of *Apocryphal Books*, *Judith*, *Tobit*, *Maccabees*, *&c.* which are *Added* to the *Holy Scriptures*, and made *Canonical* by the *Trent-Council!* And this, notwithſtanding they were not written by the *Prophets*, nor in the *Hebrew Language*, nor received by the *Jewiſh Church*; yea contain *falſehoods*, and are rejected by *Councils*, and *Fathers* not a few. But they are *Canon* ſtill with *Romaniſts*. Who therein ſhew themſelves like *Fleſhflyes* notwithſtanding; a leſs welcom gueſt unto the *Butcher* than the filching *waſp*. And yet the *Papiſts* act *this part* ſufficiently alſo. Vid. Whitak. Contr. 1. Q. 1. De Lib. Canon

7. For the *Subtractions* in this *Authentique* peece are likewiſe numerous. But I will keep unto my ſtint. And paſſing by an *Army* in the *Old Teſtament* ſhall only deal with a little *Party* in the *New*. *Matth.* 9. 13. is robb'd of *To repentance*, againſt all Greek Copies. But *chap.* 6. 13. *For thine is the kingdom, the power, and the glory for ever*, is utterly loſt. So is *Mark* 6. 11. *Verily I ſay unto you it ſhall be more tollerable for Sodom and Gomorrah in the day of judgement than for that City.* As likewiſe in *Luke* 11. 2. *Our*, and *which art in heaven* are gone too. And *ſought to ſlay him*, in *John* 5. 16. with *I muſt by all means keep this feaſt which cometh in Hieruſalem*, but *Acts* 18. 21. Beſides, 2. *Subtractions.*

But

But after the Spirit, Rom. 8. 1. And, *But if it be of works, then it is no more grace, otherwise work is no more work*, Chap. 11. 6. and *He that regardeth not a day, to the Lord he regardeth it not*, Chap. 14. 6. *And in your Spirit, which are Gods*, 1 *Cor.* 6. 20. *Boasting*, 2 *Cor.* 9. 4. *of God by Christ.* Gal. 4. 7. *By Jesus Christ*, Eph. 3. 9.

But I give vantage to this Specimen already. Nothing therefore shall be observed in the 17 Books remaining, since those ten first have readily cast in their several shots: although there are but few amongst them which are not able to make up the Reckoning of themselves.

3. *Alterations.*

Calvin Antidot. Syn. Trident. Sess. 4.

8. But the *Alterations* outdoe both the former; and I verily think are past my Arithmetique to cast them up. That great man spake not rashly, when he said, *Every page in this Translation is so far from being exactly done, that there are hardly three verses together without some notable fault.* This I can safely say, that in the 20 first *Psalms* only, I have computed almost 200 such, How many thousands then are likely to be found in the whole Bible after that proportion? But to come to Instances of 1. *A quite different sense*, 2. *Plain contrary sense*; 3. and then *Flat Nonsense*; still keeping within our last Limits.

1. *To a quite Different Sense.*

1. For *a quite different Sense*: tis but opening that Bible at all adventures, and you fall amongst a *shoal* of such Examples.

In the fourth *Psalm* I find the Number of those faults at least equal with the number of the verses in it, which are *ten*. To specify three or four of the most considerable, verse 3. *Usque quo gravi corde?* How long with a grievous heart? So there. Horribly far from, *How long my glory into shame:* i. will ye turn? verse 4. *Mirificavit sanctum tuum*, hath made marvellous his holy one. Far wide from *Hath set apart him that is godly for himself*, ver. 5. *Compungimini*, be under compunction. Nothing of kin to, *And be still.* Once more, *ver.* 7. *Signatum est super nos lumen vultus tui*, the light of thy countenance is marked upon us, Utterly unlike; *Lift up, O Lord, the Light of thy*

כבודי לכלמה
Gloriam meam in ignominiam.

הפלה חסיד לו
Segregavit pium sibi.

ודמו
Et tacete.

נסה עלינו
Eleva super nos.

thy countenance, &c. In *Psal.* 2. 12. *Apprehendite disciplinam*, apprehend discipline. Remote enough from, *Kiss the Son.* *Psal.* 3. 7. Percussisti omnes adversantes mihi sine causâ, Thou hast smitten all my adversaries without cause. Quite aliene to, *Thou hast smitten ----on the cheekbone.* Let s see the New Testament, John 12.35. *Adhuc modicum lumen in vobis est*, yet there is a little light in you. For, *Yet a little while and the light is with you.* Rom. 7.25. *Gratiam Dei per Jesum Christum*, the grace of God by Jesus Christ. For, *I thank God, &c.* 1 *Cor.* 3. 5. *Ministri ejus cui credidistis*, his Ministers whom ye believed. For, *Ministers by whom ye believed.* Chap. 11. 24. *Quod pro vobis tradetur*, which shall be delivered for you. For, *which is broken for you.* Hebr. 12. 8. *Adulteri estis & non filii*, Ye are Adulterers and not Sons. For, ye are *Bastards*, and *not sons.* 1 Pet. 5. 13. *Ecclesia quæ est in Babylone collecta*, the Church gathered together in Babylon. For *Elected together with you.* Difference enough in all.

נשקו־בר
Osculamini filium.
לחי
Maxilla.
Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι.
Ἐυχαριστῶ τῷ Θεῷ.
Δι' ὧν ἐπιστεύσατε
Τὸ ὑπὲρ ὑμῶν κλωμενον.
Νόθοι ἐστε καὶ οὐχ υἱοί.
Ἡ ἐν Βαβυλῶνι συνεκλεκτή.

9. So *a plain contrary sense.* Gen. 3. 15. *Ipsa conteret*, &c. *She, the Virgin Mary*; blasphemously, for *Christ her seed*; shall bruise thy head; the Devils that is: contrary to this *Text* it self, and the *whole Scripture.* Chap. 19. 18. *Quæso, Domine mi*, I pray thee let it be so, my Lord. For, *Let it not be so.* Chapt. 49. 24. *Dissoluta sunt vincula brachiorum & manuum illius*, the ligaments of his arms and hands were made weak. For, *The arms of his hands were made strong.* Psal. 5. 9. *Dirige in conspectu tuo viam meam*, make streight My way before *Thy* face. For *Make streight* Thy *way before* My *face.* Psal. 7. 12. *Nunquid irascitur per singulos dies?* Is he angry every day? That is, No: he is not. For, *He is angry--every day.* Psal. 68. 22. but their 67. 24. *Convertam in profundum maris*, I will turn into the depth of the Sea. For, *I will bring from the depth of the Sea.* Luk. 10. 1. *Alios Septuaginta duos*, Other Seventy two. But the Text saith they were but *Other Seventy*: and not *two* more. John 5. 2. *Hebraicè Bethsaida*, In the Hebrew

2 *Plain contrary.*
הוא
Ipse; *not.* Ipsa.
אל־נא
Ne nunc.
ויפזו
Et roboraverunt se: vel roborata sunt.
לפני דרכך
Viam tuam coram me.
ועם בכל יום
Irascitur omni die.
אשיב
ממצלות ים
Faciam redire de profundis maris.
Ἑτέρους ἑβδομήκοντα.

Tongue Bethsaida. No saith the Text, *In the Hebrew Bethesda.* 1 Cor. 9. 22. *Ut omnes facerem salvos*, that I might save all men. For, *That I might save some by all means.* Chap. 15. 51. Twice together! *Omnes resurgemus*, we shall all rise again. But it should be, *we shall not all sleep*; that is, *not all dye*; so, *not all rise again.* And *Non omnes immutabimur*, we shall not all be changed. For, *we shall all be changed.* And to conclude, *James* 1. 13. *Deus intentator malorum est*, God is the Tempter of Evil: Things or men. *Blasphemously* contrary to *Truth*; which saith, *God cannot be tempted with evil*: *Ridiculously* contradictory to *It self*; whose next words are, *Ipse autem neminem tentat*, He tempteth no man.

Εβραϊστὶ Βηθεσδά. πάντως τινὰς σώσω Πάντες μὲν οὐ κοιμηθησόμεθα Πάντες δὲ ἀλλαγησόμεθα. Ἀπείρατος κακῶν.

3. *Flat Nonsense.*

10. But there are *Mountains of Flat Nonsense.* I will pick up the gleanings only.

1. *Psal.* 4. 9. *In pace in id ipsum, dormiam & requiescam.* Here's a compleat sentence. The best English wherunto, that I can give, is this, *In peace into that thing, I will sleep and rest.* When a *Chappel* is made to *New Bedlam*, let this be the first Text; and a *Frier* preach upon it, with all my heart.

Ours Psal. 22. 2. latter part.

2. *Psal* 21. 2. (with them) & *Nocte* [clamabo,] *& non ad insipientiam mihi. And in the night will I cry, and not to foolishness to me.* Let a *Jesuit* handle this in the *said Place* in the afternoon.

Ours Ps. 32. 4.

3. *Psal.* 31 4. *Conversus sum in æruminâ mea, dum confrigitur spina.* I am converted, or turned, in my misery, whilst a thorne is thrust in, or fastned together. This is for a *Penitentiary* to meditate on.

Ours Ps. 38. 7.

4. *Psal.* 37. 7. *Lumbi mei impleti sunt illusionibus:* My Loynes are filled with illusions. This smells rankly of a *Cloyster*; where *Brains* and *Loynes* are sick of the same disease.

Ours Ps. 68. 13, 14.

5. But *Psal.* 67. 13, 14. *Rex virtutum dilecti dilecti: & speciei domus dividere spolia. Si dormiatis inter medios cleros, pennæ columbæ deargentata, & posteriora dorsi ejus in pallore auri*, is certainly worthy of a *Schoolman.* To edifie

edifie our Countreymen thus: The king of vertues of the beloved, of the beloved, and to divide the ſpoiles of the beauty of the houſe. If ye ſleep in the middle of the Clergy, the wings of a Pigeon gilt with ſilver, and the poſteriors of his back in the paleneſs of gold. *Read my riadle, what's this?*

6. Yet *Pſal.* 89. 10, 11, 12. vies with that. *Anni noſtri ſicut aranea meditabuntur: dies annorum noſtrorum in ipſis, Septuaginta anni. Si autem in potentatibus, octoginta anni: & amplius eorum labor & dolor. Quoniam ſupervenit manſuetudo, & corripiemur.* Our years ſhall meditate as the Spider (*note by the way* That's *a ſtudious, as well as ingenious* Inſect; *witneſs his anger at the fly, not only for* breaking *his web with its* feet, *but* diſturbing *his thoughts with its noyſe:*) the dayes of our years *in themſelves*, Seventy years. (*To dye younger or older, no matter how much or how little, is meerly by accident!* (But if in Dominions, eighty years: (*whence I obſerve, that Authority is a ſpecial receipt to prolong life!*) and hereafter labour and grief of them. (*Now for a Joſeph's cup!*) Becauſe meekneſs comes unexpectedly, and we ſhall be ſuddenly taken. (Some cunning Man, or Tom-a-Bedlam rather to pick ſenſe out of this, *Conjuring*, or *Canting* ſhall I call it?) Ours Pſal. 90. 9, 10. &c.

7. *Acts* 20. 24. is but a *Molehill* to theſe laſt, *Nec facio animam meam pretioſiorem quam me*, nor count I my ſoul more precious than my ſelf. But 'tis of the family notwithſtanding.

8. Such another is *Rom.* 10. 16. *Quis credidit auditui noſtro?* Who hath believed our hearing? A meer younger brother!

9. As *Chap.* 14. 5. *Alius judicat diem inter diem:* One man judgeth a day between a day. This ſpeaks ſomewhat plainer!

10. But 2 *Cor.* 1. 11. is fully grown up: *Ut ex multarum perſonis facierum, ejus quæ in nobis eſt donationis per multos gratiæ agantur pro nobis*: That by the perſons of many faces, the thanks of that *Donation* which is in us

may be given by many for us. A *Romane Oedipus* is wanting here!

11. So for *Hebr.* 3. 3. *Quanto ampliorem honorem habet domus, qui fabricavit illam:* By how much the house hath greater honour, who hath built it. Or if *house* be the *Genitive Case*, the matter is but poorly mended.

12. Put *Chap.* 13. 2. to the rest; *Per hanc enim quidam latuerunt* (some Copies read *placuerunt,*) *Angelis hospitio exceptis:* For hereby (*viz.* by Hospitality) some have layn hid, (or have pleased,) Angels being entertain'd. All Fruit of the same tree: but so far from being desireable to make one wise, that they have no relish to a sober mind.

But enough of Conscience of the Popish *Authentique Bible:* Though I am nothing doubtfull, Reader, but if all the Corruptions of one kind and another in that Book were written out, it might well be question'd whether my Transcribing or thy Reading would give greater trouble. Whoever will be at the pains to make a little short comparison betwixt it and the Original, will soon arrive at full satisfaction in the Premises, * Doctor *Whitaker* tells us, that *Isidorus Clarius Brixianus* reports, no fewer than Eight thousand Faults that he had observed and corrected therein: And their late Learned † Dr. *Lindanus* makes sad complaint, both of the manifold Faultiness thereof, and likewise of the wofull Negligence of the Bishops in not reforming it.

* *Contr.* 1. q. 2. c. 2. ad fin.

† *De optim. Gen. Interp. Script.* l. 3. c. 1, 3, 4, &c.

Well therefore may I call it a *Leaden Rule*, being so abominably corrupted in it self, and by the *Romanists* so basely made to truckle to *Tradition*. And now there is no doubt but *Papists have a Wonderfull Rule!*

CHAP.

CHAP. XII.

The Miraculous Popiſh Church; both Head and Members of the ſame.

2. *Miraculous Church.*

THe *Roman* Church muſt neceſſarily be *Miraculous* alſo, that walketh by none other Rule than what is made up of Wonders! And truely 'tis to be admired at. Not for the *Piety* and *Vertue*, which made it ſometimes famous through the World: but for its ſad *Degeneracy* and *Corruption*, that like a *Leproſie* hath overſpread it wholly. Their Cracks are loud, of *Antiquity*, *Unity*, *Verity*, *Purity*; and who knowes how many other *Excellencies*? No; no: the Woman won't cry *Stinking Fiſh*. And Romiſh *Geeſe* ſhall be made *Swans*, be ſure on't, by the common *Huckſters*. Yet *Bernard* is a credible Witneſs certainly; who was a *Popiſh Monk*, and *canonized* for a Saint too by the *Pope*. And this man notwithſtanding, makes frequent loud Complaints of an *Univerſal Depravation* throughout the *Popedom*. Hear him but once at preſent, and he will fill your ears with wonder and amazement. "Now they perſecute *Chriſt* (ſaith he) who are "from him call'd *Chriſtians*. Thy Friends, *O God*, and "Neighbours have drawn near, and ſtood againſt thee. "*The whole Univerſe of Chriſtian People* from the leaſt "even to the greateſt ſeem to have conſpir'd againſt thee. "*From the ſoal of the foot to the crown of the head, there* "*is no part whole*. So he; and a great deal more unto like purpoſe. *In Converſ. S. Paul. Serm. 1. ſub init.*

2. But I intend to be particular in my Obſervations on the *Head* and *Members* of this Church.

1. The

1. *The Head of Roman Church.*

1. The *Head* is the *Pope*. Great *Matters* are reported of him; and glorious *Titles* they aſcribe unto him: any of them (much more all) abundantly able to create us Wonder. Nay a plain honeſt Chriſtian is amaz'd at *this very Name* it ſelf; marvelling how a *Mortal man* can be worthy of it! The *Holy Scriptures*, he is ſure, beſtowed it onely on our *Bleſſed Lord*. None of his *greateſt Diſciples*; no not *Peter* himſelf is there vouchſafed it. Nor is the *Church* any where called the *Body* (and *Head* and *Body* are Relatives) to any other than the ſame *Jeſus Chriſt*. If *Chriſt* then be the *Churches Head*, and the *Church* his *Body*; how the Pope can be her *Head* too, without making the Church a *Two headed*, or perhaps a *three*, or *four-headed Monſter* (when two or three Popes have been up together, which hath fallen out) he underſtands not. Their talk of a *Principal* and *Miniſterial Head*, and *this* ſubordinate unto *that*, is but as *waſhing of a Blackmoor*, to ſave the Church from being *Monſtrous*. For the ſimilitude being taken from an Humane body, let one of the *heads* be never ſo much *bigger*, *higher*, or any how *ſuperior* to the other, the Body will be *Monſtrous* ſtill, if there be *two* or *more Heads* upon it. And that the *Church* ſhould be S. *Peters* Body, the *Scripture* is abhorrent from the Phraſe, and *common Sence* abominates that it ſhould be the *Popes*.

3. But this onely ſerves to raiſe Attention: the *Properties* of this *Head*, the *Biſhop of Rome*, will wrap us into an *Extaſie*. There are but four of thoſe that I ſhall deal with here; and calling onely on the three firſt, make ſome longer ſtay upon the laſt.

1. *Univerſal.*

1. *Univerſal.* That is, the *Pope* is *Head* not onely of the *Church of Rome*; that is, the Chriſtians (*call'd ſo*) of that City, and its Territories: but of *All Chriſtian men*, *women* and *children*, in *Italy*, *Germany*, *France*, and *Spain*; tuſh, throughout whole *Europe*, *Aſia*, *Africa*, and *America*. This is his *Holineſs*'s claim; and leſs than this will never ſerve his turn. *Bellarmine* would prove his Primacy, by this Title of *Univerſal Biſhop*. The *Reaſon* of which fancy, that

De Rom. P. l. 2. c. 31.

that God ſhould place ſuch a *General Head at Rome*, is juſt the ſame as to imagine ſome *great Merchant* ſhould trade in all parts of the World by one *General Factor ſettled at Conſtantinople*. And its *Religion* is unknown to the Word of God, as we heard but now, and * formerly. Nay a *Pope* himſelf, and *Sainted* by them, and ſtill of great reputation for *Learning* and *Religion* with them, I mean † S. *Gregory*, ſpeaks bloodily againſt this Title. "The Style of *Univerſal Biſhop*, ſaith he, is *New*, *Erro-* "*neous*, *Perverſe*, *Raſh*, *Fooliſh*, *Proud*, *Prophane*, *Hei-* "*nous*, *Curſed*, *Blaſphemous*, and ſhewing that *Antichriſt* "*is at hand*. And * elſewhere the ſame *Pope* pronounceth thus: "I ſpeak it boldly, that whoſoever calleth himſelf "*Univerſal Prieſt*, or deſireth to be called ſo; He is in "his Exaltation the *Forerunner of Antichriſt*: becauſe by "waxing proud, he preferreth himſelf above others. Yea, he calls it a *New Name*, againſt the *Laws of the Goſpel*, againſt the *Decrees of Canons*. And all this, with a great deal more that's like it, becauſe the *Biſhop of Conſtantinople* had aſſum'd *that Title*. Which paſſages of his although they gall profoundly; I cannot find an *Index Expurgatorius* notwithſtanding paſs'd upon them.

But to ſay truth, the *Univerſal Advocate* of this *Univerſal Headſhip* finds it ſit very uneaſie on him; and he wincheth ſhrewdly to throw it off. †For firſt, he pretends (againſt his Conſcience, 'tis to be feared) that *Gregory* means by an *Univerſal Biſhop*, an *Onely Biſhop*; ſuch an One as *graſpeth the whole Office into his own Clutches, and makes all other Biſhops nothing in the world but his Vicars*. When 'tis apparent, that *Gregory* condemns ſuch an *Univerſal Biſhop* as *John* of *Conſtantinople* uſurped the Title of; which was not of the *Onely*, but the *Chief Biſhop* of all other. For *John* allowed *Patriarchs*, *Archbiſhops* and *Biſhops*; yea wrote men by thoſe very Titles. Onely he *aimed* to be above them, and all other Chriſtians whatſoever; which his *Roman Holineſs* hath ſince *effected*. And ſecondly, the great *Jeſuit*, fearing, though he had brib'd his own *Conſcience* to be a little quiet, that he

* *Supr.* C. 1. Sect. 7.

† Ep. lib. 4. Ep. 38 *Novum, Erroris Nomen, Perverſum, Temerarium, Stultum, Superbum, Prophanum, Nefandum, Auſus Nefarius, Nomen Blaſphemiæ*, &c.

* *Fidenter dico, quia quiſquis ſe Univerſalem Sacerdotem vocat, vel vocari deſiderat, in elatione ſuâ Antichriſtum præcurrit; quia ſuperbiendo ſe cæteris præponit.* lib. 6. ep. 30. *Contra Statuta Evangelica, contra Canonum Decreta novum Nomen.* Lib. 4. Ep. 32.

† Bell. ubi ſupr.

he could not ſo ſtill the *Heretick's* Clamours, durſt not truſt this Anſwer, but invents another as ingenious as the former; indeed a very *Twin*. The Name (ſaith he) of *Univerſal Biſhop* is Prophane and Sacrilegious, *Nimirum quatenus tribuitur Epiſcopo Conſtantinopolitano*, as 'twas applyed to the Biſhop of *Conſtantinople*. For the queſtion was not (ſo he ſpeaks juſt before) Whether it might be given the *Pope of Rome*, or no. Mighty pretty! Do we not ſee, That One man may ſteal a Horſe, better than another look over the Hedge! Well; if any body will prove *Bellarmine* to have been an Engliſh man, I'l undertake it that he knew the Lawyer *Plowdens* Story marvellouſly well; nay, that he had this Anſwer thence. I'm ſure it looks as if twere ſpit out of his mouth.

Depopulatur agros; Teneatur carcere; Porcus.
Eſt Ploudene tuus. Caſus at alter erit.

Hogs ſpill the Corn. Why pound them, honeſt men.
They'r yours, Sir. Nay, the Caſe is alter'd then.

But the miſchief ſtill is, Pope *Gregory* ſaith, *Whoſoever* calls himſelf *Univerſal Prieſt* (whether Biſhop of *Conſtantinople*, *Rome*, or any other place, it makes no matter) he is *Forerunner of Antichriſt*. Nay, he once and again ſaith, That the *Council* of *Chalcedon* offer'd the Title of *Univerſal* to the Biſhop of *Rome*; ‖ but none of them e're took *ſo prophane a Style*. And ſo *Exit Hieronimo:* The *Univerſal Biſhop* is turn'd a grazing by S. *Gregory*, and all that were before him for the *firſt Six hundred years*. And indeed he ſpeeds but little better by the *Holy Canons* ſince, if we may give credit to the † *Decrees of Gratian*: For there we find, Univerſalis *autem nec etiam Romanus Pontifex appelletur:* Let not the Pope himſelf be called *Univerſal*. *Bellarmines* ſad ſhift is, *That theſe are Gratian's words*, and *want Authority*. To which I anſwer, Then the Pope can give none. For *Gregory* 13th commends the whole, and forbids *addition*, *alteration* or *diminution* of

‖ Lib. 4. Ep. 76. & 80. & 82. *Nullus unquam tam prophano vocabulo uti conſenſit.*

† Diſt. 99. c. 3. Primæ Sedis. *De Rom. P.* l. 2. c. 31. ad fin.

of it, in his * *Bull* at the beginning of the *Decrees*. And the old *Gloſſe* hath this note: This is the third part of the Diſtinction; wherein 'tis ſaid, *The Pope ought not to be called Univerſal.* So that the *Jeſuits* words are ſick of that diſeaſe, he ſaith *Gratian*'s labour under. Nay, doth not the † *African Council* forbid the Pope to be called *Prince of Prieſts*, or *Chief Prieſt, or any thing like it*? But enough of this *Univerſal Head.*

* *Jubemus ut omnia retineantur, nihil addatur, mutetur, aut immutatur.*

† *Primæ Sedis Epiſcopus non appelletur Princeps Sacerdotum, vel Summus Sacerdos, aut aliquid hujuſmodi.* Diſt. 99. c. 3. ſupr.

2. * *Uncontroulable.*

* Chap. 6, 7, 8.

* 4. *Uncontroulable*, is the Second Marvellous Title of this Head. The General Crye goes thus; No *Prince*, nor *King*, nor *Emperour*; no, not the *Univerſal Church*, or *World*, may lay a check upon him. How ſhould the *Pope be Antichriſt*, unleſs he did exalt himſelf above all that is called God, or worſhip'd in Heaven and Earth too; as we heard at large in the former * Book? *Nebuchadnezzars Pride* of Old, and the *Grand Segnior*'s Now, are very Dwarfs unto the inſufferable Inſolency of the Popes! How copiouſly do their own *Decrees* evince this? In the Second Part of thoſe collected by *Gratian*, and authorized by Pope *Gregory* 13, there are about twelve Chapters together that harp upon this very ſtring. As to give a few Inſtances. *The Church of Rome* (that is, the Pope) *by her Authority can judge of All; but none may judge of Her.* Pope *Nicholas* ſaith, ‖ *The Judgement of the Apoſtolical See (than whoſe Authority there is none greater) can be revers'd by none*, &c. Which words are confirm'd by *Pope Innocent* alſo, there. And the fourth *Pope* of this Name with open mouth proclaims: † *No man ſhall judge the firſt* See *in her ordering Juſtice. For neither by the* Emperour, *nor by* all the Clergy, *nor by* Kings, *nor by the* People, *ſhall the* Judge *be judged.* No, as Pope *Boniface* ſaid, (which we heard before too) *though he draw Cartloads to Hell with himſelf, there to ſuffer eternal Torments; none may preſume to ask him*, Why he doth ſo? *Not tax him for it.* For, as Pope *Symmachus* tells us, *God would have men judge other Folks cauſes, but the Popes he hath reſerved to his own Judgement.* But who can believe, they

Cauſ. 9. *Qu.* 3. a C. 9. ad fin.

‖ C. 10. pater.

† C. 13. *Nemo judicabit Primam Sedem juſtitiam temperare deſiderantem. Neque enim ab* Auguſto, *neque ab* omni Clero, *neque à* Regibus, *neque à* Populo Judex *judicabitur.* Diſt. 40. Cap. 6. Si Papa. *Cauſ.* 9. c. 14. Aliorum.

do believe themſelves? 'Tis Miraculous Charity to admitt, that *Popes believe a future Judgement!* Yet *Anterus*, or *Antherius*, another of thoſe Prelates, ſaith the ſame; *Subjects deeds are judged by us; but God judgeth ours*: that is, no man, or men in the world may; nor the whole world together neither. Wot you why? As the * *Gloſs* in the *Decretals* upon thoſe words of Pope *Innocent* 3d; [*The Pope is not in the room of a plain Man, but of the True God,*] inſtructeth you; becauſe, *He changeth the Nature of things*; can *make ſomething of nothing: for in what he hath a mind to, his* Will is Reaſon: *nor is there any that may ſay unto him*, Why doſt thou ſo? *For he can diſpenſe above* Right, or Law; *and make* Righteouſneſs *of* Unrighteouſneſs; *and hath the Fulneſs of Power in his hands.*

C. 15 Facta. ibidem.

* Lib. 1. Tit. 7. Cap. 3. *Naturam rerum immutat: de nullo poteſt aliquid facere: in his quæ vult ei eſt pro ratione voluntas: nec eſt qui dicat*, Cur ita facis? *Poteſt ſupra jus diſpenſare. De injuſtis à poteſt facere juſtitiam, &c.*

But if my Reader now be asking, Whence the Pope comes by ſo Great and *Uncontroulable a Power* as this is? though Hereticks anſwer, *Even as honeſtly as the Great Turk does by his vaſt Dominions*; I will give it him in *Pope Nicholas* his own words, and that will be Authentick: *No man* (ſaith he) *may judge of the Judgement of the Apoſtolical See, or retract its Sentence*: Viz. By reaſon of the *Primacy of the Roman Church, ſettled from Heaven by the Gift of Chriſt in the Bleſſed Apoſtle* Peter. And is not here a *Mathematical Demonſtration* of the thing! When, S. *Peter*, Good man, never *ſpake* of ſuch a *Boon* to be received; never *had* it; never *look'd* for it; was never *Biſhop* of *Rome*; in all probability *never there*; and moſt certainly never founded the *Succeſſion of the Popes*; and expreſſely forbad *Lording over God's Heritage*. Nay, 'tis notorious, that Ancient Popes of *Rome* were either Choſen or Confirmed alwayes by the Emperour; and profeſſed moſt ready Subjection to him. I will inſtance onely in *Gregory the Great*, who not onely owned the Emperours Supremacy, but obeyed his Commandements. *Vobis obedientiam præbere deſidero*; &, *Quantum ad me attinet, a Sereniſſimis Juſſionibus obedientiam præbeo: I deſire to yield Obedience to your* Majeſty: and, *For my part, I obey*

Caus. 17. Q. 4. c. 30. Nemini.

Vid. Chap. 1. ſupr.

1 Pet. 5. 2, 3.

Epiſt. l. 4. Ep. 32.

your

your Gracious Commands; are his words. And so farewell to *Uncontrolableness*.

5. *Infallible* is the Third. *The Pope — can't possibly Erre* (saith Cardinal *Bellarmine*) *in Instruction of the whole Church about matters of Faith:* as before was touch'd on also. But do we note the limitation? The Popes *Infallibility* is secured onely when he teacheth the *Whole* Church: let it be but *Part* onely, whether *greater* or *less*, say the 999 of a 1000, he is but as *other Men*. And how, I pray, is His *Infallibility* proved? Why several Texts of Scripture are called to witness it. As, *Thou art Peter, and on this Rock I will build my* Church. *Feed my Sheep. Aaron* had *Urim and Thummim* (*Rationale*, saith their Vulg. Latin,) *on his Breast-plate. Proofs* and *Poynt* as suitable, as *Chalk* and *Cheese*. But there is a *Pungent One* behind. *Christ pray'd for* Peter, *that his Faith might not fail*, Luk. 22. *Ergo* the Pope is Infallible. But as the *Pope* is nothing of kin to *Peter*; so neither was *Peter's Infallibility* concerned in this *Prayer* at all, much less secured hereby. If *Faith* and *Infallibility* be convertible, and the same; beware of making us as many *Popes* as there are *Papists*: Because *No Papist* but hath a *Faith*; though it be but an *Implicite One*. And was I trow, the * *Collier* that we heard of, a Pope too? Yet in that place of the *Collier*, we were told that *Bellarmine* sayes, *Faith is better defined by* Ignorance *than by* Knowledge. And I can hardly think that he would say the same by *Infallibility*; that *It* were better defined by *Ignorance* than by *Knowledge*. Sure he would not; and then as surely *this Text* is nothing to *Infallibility*. Besides, this *Prayer* might keep *Peter* from breaking of his Neck; but it kept him not from Falling; not from *denying his Master*, with heinous Circumstances; not from *teaching* the Gentiles to *Judaize*, for which he was rebuked to his face by *Paul*: to enter no further on the *Apostles Errors*. And who doubteth but our Saviour prayed as kindly for the † *other Apostles*, *as he did for* Peter, especially since his Promise of the *Spirit to guide them into*

3. *Infallible.*

De Rom. P. l. 4. c. 3. Summus Pontif. cum Totam Ecclesiam docet, in his quæ ad fidem pertinent, nullo casu errare potest.

* *Chap.* 10. Sect 2. *supr.*

† John 17. 9. 20.

all Truth, was made to all of them? Nay, for *all that ſhould believe on him through their Word*, in after-Ages, and other
Hebr. 7. 25. Parts; foraſmuch as he ever lives in Heaven to *make Interceſſion for them*; that among other Mercies this *chief One* may be obtained by them, that their *Faith may not fail?*
1 Pet. 1. 5. And accordingly, are not the *Saints* kept by the *Power of God through Faith unto Salvation?* And after all, *All the Saints* are not hereby become *Infallible*; much leſs that *Man of Sin*; by *Chriſt*'s Prayer for S. *Peter*, the other Apoſtles, and all Saints; which never meant their total Freedom from all Weakneſs, for then they would have been *glorifyed upon Earth*; but *the preſervation of their* Grace, *that it might grow up to Glory*. Touching the *Pope*, what clearer Argument can there be of his *Fallibility*, than the *Proclamation of himſelf Infallible?* What God *can* do, is not the Queſtion; nor how he *did* aſſiſt the *Pen-men* of the *Sacred Oracles* in that *Extraordinary Service*, which they ſo perfectly finiſh'd, as 'tis never more to be repeated, nor any Addition to be made unto it. But that any other *Perſon*, or *Succeſſion of Men*, ſhould be above *poſſibility of Miſtakes*, is ſuch a piece of *Folly* and *Falſhood*, that *Scripture* condemns it, *Senſe* and *Reaſon* cryes out ſhame upon
De R. *Pont.* l. 4. c. 2. *Pontif. ut Pontificem poſſe eſſe hæreticum, &c. de facto accidiſſe aliquando.* it. The *Cardinal* confeſſeth, Many *Great Doctors* of their own, as *Gerſon*, *Almain*, and *Alphonſus de Caſtro*, diſclaim it. And, (which is the *greateſt Wonder*) a Pope himſelf, *Adrian* 6th. Which ſtabs their Cauſe to the very heart, and makes the wound incurable utterly. Lo here, a *Pope hath greatly erred* (in their Opinion) *by denying the* Pope *exempt from Error*. Nay, their two late General Councils of *Conſtance* and *Baſil*, and which were confirmed by their Popes too, are ſo far from allowing the Pope to be *Infallible*, that they Declare him bound to obey the *Decrees of General Councils*, whatſoever he declare to the contrary.
‖ *Ap* Sur. Tom. 3. in fin. & Tom. 4. in princip. For *Infallible* Proof whereof, they took the boldneſs to *Unpope* four of their *Infallibilities*. All which is notorious by the Acts of thoſe Councils. And indeed, the * *Decrees* themſelves look aſquint upon *Infallibility*, whileſt *they allow the* Popes *Sanctions and Decretal Epiſtles onely on Condition*
* *Grat. Diſt* 19. c. 7. In Dominus.

dition there be nothing in them contrary to the Fathers and the Goſpel. Which, being ſuppoſed *Poſſible*, muſt needs leave them *Fallible*. But alas ſad experience gives the lye to this horrible Arrogance. Popes alone, and with their Cardinals, and with their Councils too *have and do maintain Damnable Errors.* The Bulk of their Religion being nothing elſe but a downright contradiction to the *Sacred Oracles*, which is ſufficiently proved already. And their *Goliah* himſelf doth acknowledge not fewer than *forty* of their *Popes* have been ere now accuſed of *Hereſie* or *Error*. Tis true he labours to acquit them; but to my ſeeming he doth not only therein *waſh a Blackmore*; but *ſtir a kennel*, that ſmells the worſe for moving. We will inſtance but in *five* or *ſix* of thoſe his *Clients*. Bell. de Rom. P. l. 4. c. 8. &c.

Pope Marcellinus ſacrificed to Idols. But ſaith *Bellarm. He taught nothing againſt the Faith: nor was an Heretick, or Infidel, ſave in the outward Act.* Look ye there now! But if *Examples* teach as well as *Doctrine*, then *Marcellinus* taught *Idolatry*; and if the *Tree be known by the Fruit*, he ſhew'd himſelf an *Infidel*. Which for the *Pope*, the Churches *Head* to do, ſo publickly too, is certainly a *flat fall* to *Infallibility*.

Liberius was an Arrian: teſtified by *Athanaſius*, *Hierome*, and *Hilary*; witneſſes above exception. The Jeſuit ſaith, *He neither taught Heriſie, nor was an Heretick; only ſin'd in the External Act*, as *Marcellinus*. Very fine! *Subſcription unto Hereſie, is no teaching of it; nor rendring the Subſcriber ſuch a Perſon.*

Gelaſius held there was true Bread in the Sacrament. The worſt of *Hereſies* in the *Popiſh* Opinion. *But he was not the Author of that Book*, ſaith the *Great Jeſuit*. But you muſt take his bare word for it (for he quotes no Author) againſt the vogue of the whole world. But note, Good Reader, when ſo long ago, a Pope declared againſt *Tranſubſtantiation*, 'twas neither *Lutheran* nor *Calviniſt* that did it!

Nicholas held that Baptiſm in the name of Chriſt only, without mentioning the other Perſons of the Trinity, *was valid*. But this *gallant Advocate* tells us, He *touch'd on't only*

all Truth, was made to all of them? Nay, for *all that should believe on him through their Word*, in after-Ages, and other Parts; forasmuch as he ever lives in Heaven to *make Intercession for them*; that among other Mercies this *chief One* may be obtained by them, that their *Faith may not fail?* And accordingly, are not the *Saints* kept by the *Power of God through Faith unto Salvation?* And after all, *All the Saints* are not hereby become *Infallible*; much less that *Man of Sin*; by *Christ*'s Prayer for S. *Peter*, the other Apostles, and all Saints; which never meant their total Freedom from all Weakness, for then they would have been *glorifyed upon Earth*; but *the preservation of their* Grace, *that it might grow up to Glory*. Touching the Pope, what clearer Argument can there be of his *Fallibility*, than the *Proclamation of himself Infallible?* What God *can* do, is not the Question; nor how he *did* assist the *Pen-men* of the *Sacred Oracles* in that *Extraordinary Service*, which they so perfectly finish'd, as 'tis never more to be repeated, nor any Addition to be made unto it. But that any other *Person*, or *Succession of Men*, should be above *possibility of Mistakes*, is such a piece of *Folly* and *Falshood*, that *Scripture* condemns it, *Sense* and *Reason* cryes out shame upon it. The *Cardinal* confesseth, Many *Great Doctors* of their own, as *Gerson*, *Almain*, and *Alphonsus de Castro*, disclaim it. And, (which is the *greatest Wonder*) a Pope himself, *Adrian* 6th. Which stabs their Cause to the very heart, and makes the wound incurable utterly. Lo here, a *Pope hath greatly erred* (in their Opinion) *by denying the* Pope *exempt from Error*. Nay, their two late General Councils of *Constance* and *Basil*, and which were confirmed by their Popes too, are so far from allowing the Pope to be *Infallible*, that they Declare him bound to obey the *Decrees of General Councils*, whatsoever he declare to the contrary. For *Infallible* Proof whereof, they took the boldness to *Unpope* four of their *Infallibilities*. All which is notorious by the Acts of those Councils. And indeed, the * *Decrees* themselves look asquint upon *Infallibility*, whilest *they allow the Popes Sanctions and Decretal Epistles onely on Condition*

Hebr. 7. 25.

1 Pet. 1. 5.

De R. Pont. l. 4. c. 2. *Pontif. ut Pontificem posse esse hæreticum, &c. de facto accidisse aliquando.*

‖ *Ap* Sur. Tom. 3. in fin. & Tom. 4. in princip.

* *Grat. Dist* 19. c. 7. In Dominus.

dition there be nothing in them contrary to the Fathers and the Goſpel. Which, being ſuppoſed *Poſſible*, muſt needs leave them *Fallible*. But alas ſad experience gives the lye to this horrible Arrogance. Popes alone, and with their Cardinals, and with their Councils too *have and do maintain Damnable Errors.* The Bulk of their Religion being nothing elſe but a downright contradiction to the *Sacred Oracles*, which is ſufficiently proved already. And their *Goliah* himſelf doth acknowledge not fewer than *forty* of their *Popes* have been ere now accuſed of *Hereſie* or *Error*. 'Tis true he labours to acquit them; but to my ſeeming he doth not only therein *waſh a Blackmore*; but *ſtir a kennel*, that ſmells the worſe for moving. We will inſtance but in *five* or *ſix* of thoſe his *Clients*. Bell. de Rom. P. l. 4. c. 8. &c.

Pope Marcellinus ſacrificed to Idols. But ſaith *Bellarm. He taught nothing againſt the Faith: nor was an Heretick, or Infidel, ſave in the outward Act.* Look ye there now! But if *Examples* teach as well as *Doctrine*, then *Marcellinus* taught *Idolatry*; and if the *Tree be known by the Fruit*, he ſhew'd himſelf an *Infidel*. Which for the *Pope*, the Churches *Head* to do, ſo publickly too, is certainly a *flat fall* to *Infallibility*.

Liberius was an Arrian: teſtified by *Athanaſius*, *Hierome*, and *Hilary*; witneſſes above exception. The Jeſuit ſaith, *He neither taught Heriſie, nor was an Heretick; only ſin'd in the External Act*, as *Marcellinus*. Very fine! *Subſcription unto Hereſie, is no teaching of it; nor rendring the Subſcriber ſuch a Perſon.*

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only by the by, as a particular Doctor: and 'twas an Errour in opinion, but no Hereſie, Pretty, as the reſt! For this *Particular Doctor* makes it a * *Publick Canon*: and though an *Hereſie* doth; yet it ſhould ſeem, an *Error* in a Pope deſtroyeth not his *Infallibility*.

* De Conſecrat Diſt. 4. c. 24. *A quodam Judæo.*

John 22. *Maintained that the ſouls of deceaſed Saints went not to heaven before the Reſurrection.* Mr. *Defender* ſaith, *The Church had not defin'd the contrary; and he retracted it before he dyed.* But here is pure *Infallibility* the while!

John 23 *was in the Council of Conſtance accuſed for denying the Reſurrection of the Body, and the Life to come.* His *Counſel* tells you, He *was not altogether the ſure and undoubted Pope; and then 'tis likely and almoſt certain, that he was accuſed falſely.* But to the *former part*; The *Council* was called by him, and *own'd him for Pope*, as every one knows, that hath but ſeen the * Acts thereof; yea, and he ſate almoſt *twenty years* ſaith † *Platina*. To the *latter*; As if not only *Popes*, but *Cardinals* too, might controul *General Councils*! Although in his, [*In all likelihood*, and *almoſt certainty of his being accuſed falſely*] the Gentlemans *Conſcience* made his *hand* to ſhake. For 'tis notorious, the ‖ *Council judg'd the Accuſation true*; and for that, and other villanies *Unpoped his Infallibility*.

In vitâ ejus.
* Ap. ſur. Tom. 3. *ad finem.*
† *In vitâ ejus.*
‖ Sæpe & ſæpius coram diverſis Prælatis, & aliis honeſtis & probis viris pertinaciter, Diabolo ſuadente, dixit, aſſeruit, dogmatizavit, & adſtruxit, *vitam æternam non eſſe, neque aliam poſt hanc. Dixitque mortuum ſemel, eſſe in noviſſimo die minimè reſurrecturum*, &c. Seſſ. 11 ad fin. Articulorum.

And ſo farewell that *fooliſh fancy*; and *Bellarmines* fond Defences of their *Fallible Popes*. Unleſs the curious Reader will conſult *himſelf* in his *Apologies* for all the reſt. At leaſt I dare to warrant him a *particular pleaſure* in obſerving his endeavours of reconciling thoſe two Popes, *Nicholaus* 4th. and *John* 22th. Touching whom, notwithſtanding all his diſtinctions, he is forced to ſay, * *Niſi ego vehementer fallor, in omnibus conciliari nequeunt; Unleſs I am horribly miſtaken, they can't in all points be reconciled.* Then *One muſt needs be* out; and ſo *the Popeſhip is fallible*; and *the Cardinal gives up his Cauſe*. And now we are at leiſure to attend the *laſt Title*.

* De Rom. Pol. 4 c. 14.

4. *Moſt Holy.*

6. *Moſt Holy.* Here is that, which exceedeth all the reſt

reſt. For 'tis no *common Sanctity* that's intended by this Title, you muſt know: but what excells the higheſt pitch befalling mortalls. And to aſſure us 'tis *Superlative*; *His Holineſs*, in the *Abſtract*, muſt be the *Popes Style*. Your *Worſhip*, and your *Honour*; your *Grace* and *Excellency*, your *Highneſs* and *Majeſty*, are due to *Civil Orders*, and paid familiarly; and of late, your *Eminency* to the *Roman Cardinals*. But your *Holineſs* is the *Popes Copy-hold*; and may not be touched, at utmoſt perill, by the *Higheſt mortal*. Nor, in plain truth, is it leſs than *Blaſphemy* to apply it unto Any other, than the *Immortal God*.

And how, I pray, comes the *Old Gentleman at Rome* to wear this Livery; that becometh him as handſomely, (according to our Proverb) as *A ſaddle doth a Cowes back*? Truly the *only Anſwer* to be given is; by the *Figure* call'd *Antiphraſis*. For Example, juſt as the Poet calleth *Curſed Covetouſneſs* by the Guilded Name of *Holy Hunger* after Gold: when no other *Vice* hath a womb more teeming of the *Vileſt Impieties* the Earth ever groaned under. E'ne ſo, *for all the world*, *Their Holineſſes*, of, and *moſt holy Fathers*, to the Popes; becauſe *No Breed of men the Sun e're ſhone upon hath hatch'd more Villanies*, and *more of kin to Hell it ſelf than they have done*. Theſe are not my firſt thoughts upon the buſineſs; and I can't but think the Reader, ſuppoſe him only *Rational*, though ne're ſo *Partial*, or a very *Infidel*, e're we part, will be made a *Proſelyte* to the ſame opinion. I well remember what *Charge* was by me drawn up before againſt theſe *Men*, or *Monſters* rather; which here ſhall be made good with ſuch advantage, that I am nothing doubtful but it will be granted me, *That ſuch Abominations are found familiarly among the Popes, as ſhould you rake Hell and Scum the Devil*, (as our Country ſpeakes) *they will hardly be outmatch'd*. I ſhall not in my Proofs purſue thoſe Particular Crimes in that Order wherein they were ſpecified above. For that would put me to a needleſs trouble, as well as offend the Readers patience, by the frequent repetition of the ſame Names. But I ſhall give abundant Inſtances of every One, by a true and ſhort account

B. 1. Ch. 4. S. 3.

count of the Behaviour of *much about the Tythe* of their most *Holy Fathers*, and these *Roman Antichrists*; and *almost wholly* out of their own *approved Authours*. Then he that hath the skill to measure *Hercules* by his foot, will

Revel. 18. 2. see it verifyed, That *Babylon is become the habitation of Devils, and the hold of every foul spirit, and a Cage of every unclean and hateful bird.*

Well then, to pass by *Victor* that Excommunicated and sent unto the Devil all the *Eastern Churches* for that horrible Crime, *forsooth*, of *not observing Easter on that very day that Romanists did*; and the Idolater *Marcellinus*; with the *Arrian Liberius*; with such other small offenders whilst the *Man* of Sin was but yet a *Child*; we will fasten on his *Manhood*, and begin with

(1.) Circa An. 607. 7. *Boniface* 3d. This was that *Luciferian* Pope, who by the help of the *Barbarous Tyrant and Usurper Phocas*, (that slew the *Emperour* his master, after he had destroyed his *Empress*, and her *five Sons* before his face, to make way through Innocent Blood unto the Crown) obtained by great industry, saith their Man *Platina*, to have the *Roman See* called, *The Head of all Churches*. With ardent *prayer*, but more prevailing *Bribery* he effected it, saith *Balæus*. To assure us that the *Founder of Papal Primacy was neither Christ nor Peter, but the Devil and Phocas*. This was the Pope that first made use of *Volumus & Jubemus*, *'Tis our Will and Pleasure.*

In vita ejus.

De Rom. P. Act. l. 3. vit. Bonif. 3.

(2.) Platin. & Balæ, in vita. Circ. An. 618. Which *Deus dedit* improved finely by Enacting, in Contraul to the Law of God which had allowed it, That *Gossips might not marry one another*. Forsooth they are spiritual kindred.

(3.) Idem An. 623. But *Boniface* 5th. raised it higher yet, in making *Churches Nurseries* for the *greatest Villanies*. *For whatever Rogue scap'd thither*, he *was in Sanctuary*. No *force must fetch him* thence.

(4.) Circ. An. 680. Helvic. Dist. 19 C. 2. *Sic omnes.* And *Agatho* screwed a Note above *Ela*, when he Decreed, as *Gratian* reports it, *That the Popes Decrees should be received as if S. Peters mouth had confirmed them.*

And

And in his time first the *Latin Mass* was read in *Greece* with great approbation, saith their *Platina*. But *paulo majora canamus*; for these are *petty Instances* still. In vit. Agath.

Constantine 1. the first of all Popes gives *his feet* to be *kiss'd* by the *Emperour Justinian*. And when his Successor *Philippicus* pull'd down Images, and forbad Religious worship to them, this Pope oppos'd him, branded him for an Heretick, (*because he would not be an Idolater*!) commands his *Name* out of *Publick* and *Private Writings*, in Brass, *Silver*, or *Lead*: nay ceaseth not until he had stirred up a *Villaine* to spoil him of his *Empire* and his *Eyes* together. (5.) Platin. in vita. Onuphr. in Annot. cum Balæo. Circ. An. 715.

Gregory 2. the next Pope, rais'd the Emperour *Leo Isaurus*'s Subjects in Rebellion against him on the same quarrel of *Idolatry* or *Image-worship*; takes away many of his *Countries*, *Excommunicates* him, and *Deprives* him of his *Empire*. (6.) Platin. & Bal. Circ. An. 731.

Gregory 3d. his next Successour, was no sooner warm in his chair, but he lets fly against the *Emperour Leo* also, to *Unchurch* and *Uncrown* him together. Such honour did these *Servants* pay unto their *Lords* and *Masters*! And in a *Roman Synod Decrees*, *Saints Images to be worshipped, under pain of Excommunication of those that violated that his Law*. (7.) Idem in Vit. Circ. An. 742.

Of *Stephanus* 6. and *Sergius* 3d. how they dealt with *Formosus* after he was dead, we * lately heard of; with other choice passages about the *Unity among the Popes*. But touching *Formosus* Oath of never coming more to *Rome*, or to his *Bishoprick*; of *Martin* the 2d's discharging him of that Oath, and restoring him to his former Dignity; of *his* getting the *Popeship* afterwards, not by *vertue* but by *Monies*; how ill *Stephanus* 6. requited him for bestowing a *Bishoprick* upon him: of *Leo* 5. his being tumbled down and clap'd in chains by *Christopher* in a trice, and poor man, so dying for grief, *that he should breed up a wolf in his own house to devour himself*; of *Christophers* being served of the same sawce by *Sergius* 3d. and of many other *Malignant*, *Savage*, and worse than *brutish* actions amongst (8.) * Ch. 10. Sect. 6. Numb. 3. Inter An. 880. & 920.

theſe *Monſtrous Popes*, 'tis worth the Readers while to conſult their Author *Platina*. And he will find juſt reaſon for their *own Son*'s giving ſuch *Hard Names* to his *Holy Fathers*, as he often doth; deſervedly calling them, *Lazy*, and *Uſeleſs Currs*; *Portents*, that by *Ambition* and *Bribery* rather *ſeize*, than *lawfully poſſeſs* S. *Peters Seat*; *Certain Monſters*; *Contemners of Gods worſhip*, *Moſt cruel Tyrants*; and, which he ſpeaketh of three Popes together, namely *Benedict* 9. *Sylveſter* 3. and *Gregory* 6. * *Three the moſt ſtinking monſters* in the world. But you ſhall yet ſee viler things than theſe.

In vitis illorum. *Ignavi canes, & inutiles: Portenta à quibus ambitione Petri & largitione ſedes occupata, potiùs quàm poſſeſſa: Monſtra quædam; Poſthabito divino cultu: ſæviſſimi Tyranni.* Platin. in vit. Roman. 1. Bened. 4 Chriſt. & Serg. 3. * *Tria teterrima Monſtra.* In Vit. Greg. 6. * Libr. Sexto.

(9.) *John* 13. was a fellow from his youth polluted with *all baſeneſs and filthineſs* (ſaith *Platina*) more given to *hunting*, what ſpare time he had from baſer luſts, than to *prayer*. He cuts off one Cardinals *hand*, and anothers *Noſe*. Was of all that ever had been Popes before him (mark, he ſaith not, after him) the *Moſt Pernicious and Flagitious Rogue*. And there are that write (he tells us) that this *Notorious Villaine*, or *Monſter* rather, was *taken* and *ſtab'd in Adultery*. *So he.* But * *Luitprandus*, one of their Elder Authours, and a plainer Tell troath, ſaith That he was accuſed in a *Synod* before the *Emperour Otho*, for putting out ſome of his *Cardinals eyes*, plucking out the *Tongues* of others, cutting off the *Fingers*, *Hands*, *Noſes*, and *Stones* of others, for *Ordaining Deacons* in a *Stable*, *Committing Inceſt* with two Siſters, calling for the *Devils help at Dice*, making Boyes *Biſhops* for Gold; *Raviſhing Virgins* and Pilgrimes, Turning the *Laterane Pallace* into *a very Stewes*, Putting out his *Ghoſtly Fathers Eyes*, Drinking an *Health to the Devil*; and a great deal more the like Helliſh Vilainy; for which he was depoſed. And he ended his dayes as you heard before. And are we not comming now to *Moſt Holy Fathers*, think ye?

(10.) *In vit. ejus.* *Boniface* 7. ſaith *Platina*, baſely *gat* the *Popeſhip*, and as baſely *loſt* it. For foreſeeing what was coming, he robs S. *Peters Church* of all that was moſt valuable in it, and away he packs unto *Conſtantinople*. Where, by the Sale of what he gat by Sacriledge he makes a huge Maſs of money

money; and wherewithall he ſo prevail'd again at *Rome* as to recover his former *Tyranny*, Puts out the *Eyes* of his *Oppoſite*, and ſhortly baſely ends his own life. Thus he, exclaiming towards the Concluſion that *The Pope of Rome the Father and king of* Sacred Things *takes away by Theft thoſe* ſacred Things: and *he that ought to revenge* Sacrilcdge, *becomes himſelf the Author of ſo* great a one. *Balæus* adds, that after he put out his *Oppoſit John* 15. Eyes. He ſtarved him to death in priſon, gets his place again, and dyes ſuddenly as *Judas*: his carcaſe, by a cord tyed to his feet, drawn through the ſtreets, and ſcornfully ſtab'd with Pikes and Poles, was at laſt buried among the Laity by the Clergy. *Circ. An.* 976.

(11.) *Silveſter* 2. forſook his Monaſtery, and followed the *Devil*, to whom he wholly gave himſelf. This Conjurer by *Satans* help gat firſt to be *Archbiſhop of Rhemes*, then of *Ravenna*; and at laſt upon condition at his death to be wholly the Devils, he became *Pope*. In his preferment he enquires of the *Devil*, how long he ſhould live Pope; his anſwer was, *If thou doſt not come to Hieruſalem thou ſhalt live long*. But in his fourth year, firſt month, and tenth day of his *Popedome* he ſayes Maſs (as the cuſtom was) in the Church at *Rome* call'd *S. Croſs in Hieruſalem*: and perceives he muſt preſently dye (and that he was deceiv'd to think the Devil meant *Hieruſalem* in *Judea*) and then confeſs'd his wickedneſs before all the people. *Bale* ſaith, when he was Pope he had a *Brazen Head* in a ſecret Place, from which he had his Anſwers of the Devil. And that *Petrus Præmonſtratenſis* tells us, he perceiv'd his death whilſt he was Maſſing (as above) by the noyſe the Devils made. And *Benno*, that as he was dying he required his *Tongue* and *Hands* to be cut off, whereby in Sacrificing to the Devil he had blaſphemed God. Platin in vit. *Circ. An.* 1000.

(12.) *Benedict* 9. by *Magick* climbes the ſaddle, according to *Bale*. But is quickly tumbled down, quoth *Platina*, as a *Sorry Worthleſs fellow*; and *Sylveſter* 3. is put in his room. But after forty and nine dayes *Benedict* unhors'd him, and mounts afreſh himſelf. Yet he finds he is on a *skittiſh Beaſt* ſtill, and therefore very wiſely ſells the *In vit.* Circ. An. 1040.

Popedome. For this Sale (saith the same Author) he was justly accused by all Men and condemned by the judgement of God. For 'tis certain (he goes on) that his Image in a very monstrous shape appeared to a certain person after he was dead. And being demanded, *What that horrid shape meant, seeing he had been Pope?* It answered, *Because I liv'd without Law and Reason in my life time, therefore by the will of God and Peter whose Seat I have defiled with all baseness, my Image is more like a Beast's than Mans.* But Bale, from *Cardinal Benno*, acquaints us, That as he became Pope by Magick; so he made two of his *Brother-Magicians* Cardinals; and his Caball. That these *three merry lads* were wont (before his Exaltation) in Groves to call up Devils, and so bring what women they had a mind to, unto their foul embraces; with more such conjuring tricks. Also that he laboured to deprive the lawfull Heir of the Empire, and sent a Crown to the king of *Hungary* with this verse.

Petra dedit Romam Petro; tibi Papa coronam,

The Rock to *Peter* did give *Rome*;
The Crown to Thee, the Pope doth doom.

But the charm would not hold. For Right took place: the Usurper is taken prisoner in the first Battel, and the Pope, fearing how himself might fare, quits his Popeship, as you heard before.

(13.) Circ. An. 1080. *Hildebrand* comes next: fitly by the *Magdeburgenses* called *Hellebrand*, (a Brand of Hell) for his Devillish practices, wherein he was so copious, and whereat so dextrous. *Gregory 7.* is his *Pope-Name*, forsooth. Who is no sooner warm in his seat, (but, according to the Proverb, A Beggar *on horseback rideth to the Devil*,) he falls instantly upon his *Lord* and *Master* the *Emperor*, who confirmed him in his Popeship; as at that time Emperors used to do, saith *Platina*. He begins with *Admonitions* (in good time Sir!) goes on to *Excommunication*, and ends in *Deprivation*; discharging

In vit. Greg. 7. *Ut tum Imperatorum mos erat.*

charging his Subjects of their *Oaths of Allegiance*, and ſtirring up *Rebellion* againſt him; till the poor *Emperour* ſubmitted to that *baſe Pennance*, whereof you heard before. And all becauſe the Emperour would beſtow his own Preferments without asking the Popes leave. Nay, he Curs'd and Depriv'd him over again; and bann'd his Loyal Subjects too, and reſted not from being unto *Him*, and to the *World* a Common Plague, till Death ſent back his Venome to the place from whence it came; as is apparent from his dear Friend, the Author mentioned. But *Bale* from *Benno*, &c. draws him in his Native Colours. So brave a *Necromancer* was he, that when he pleaſed to ſhake his Sleeve, out would Sparks of Fire flye. And by *Brazutus*'s help, he poyſons ſix or eight Popes to make his own way into the Chair. He *caſhier'd*, impriſon'd, and privately murder'd his Maſter, Pope *Alexander* 2^d^. Hir'd a Villain to let fall great Stones upon the Emperours head at his Devotion, in S. *Mary*'s Church; one of which drew the wretch down with it before he was aware, and kill'd him. He threw the Sacrament into the Fire, becauſe it would not anſwer his queſtion about his Succeſs againſt the Emperour; which the *Biſhop of Portua* declared openly in his Sermon before both Clergy and Laity. He ſent an Imperial Crown to *Ralph* Duke of *Swevia*, with this Inſcription on it:

Book 1. Chap. 6. Sect. 3.

Petra dedit Petro; Petrus Diadema Radolpho.

Chriſt gave the Crown to *Peter*'s hand;
On *Ralph*'s head *Peter* bids it ſtand.

He Canoniz'd for a Saint *Liberius* an *Arrian* Heretick; kept *Mathilda* the Marqueſs of *Eſte*'s Wife, for his Minion; and guilty of many other Villanies, at laſt is depoſed, and dyes in Exile.

Paſchalis 2^d^ was a meet Succeſſor to (his Maſter) *Hildebrand*; though there were two betwixt them. For it (14.)

is

In vitâ ejus. is plain by *Platina*, that he was his Creature, and trod his ſteps exactly. Witneſs but his Oppoſition to the *Emperour*; and adnulling in his *abſence* all his moſt ſolemn Engagements to him in his *preſence*; under that ſorry threadbare pretenſe, that *there was a Force upon him*, and *he was not free and willing in what he did.* But ſaith * *Bale*, beſides his Excommunicating of the *Emperour*, a moſt pious Prince, he ſtirs up his *onely Son* to deſpiſe, forſake, aſſault, deprive and deſtroy his deareſt Father. This to be done (as *Gualter* ſaid) not by command of ſome *Barbarous Tyrant*, not by the inſtigation of ſome *Phalaris*; but by the Counſel of the *Moſt Holy Father*! Rejoyce now (quoth he) ye *Caligula*'s; triumph ye *Nero*'s; and whoſoever were the *Bloodieſt Wretches* in the World. For you have *One* that having far outdone your Villanies, hath quit you of your Infamy; *viz.* the *Pope of Rome*; Who commanded *the Sons Sword to be drawn againſt the Fathers Bowels.* So he. But the Pope raged ſtill againſt his Carcaſe, commands it to be taken up, and thrown without the Church, and five years long to be depriv'd of Chriſtian Buryal.

Circ. *An.* 1110. * *Act. R. P.* lib. 4.

(15.) *Alexander* 3. who had three *Antipopes* ſucceſſively to moleſt him, but all dyed before him (ſee the Unity of the *Roman* Church!) was onely memorable, by what I find in *Platina*, for Excommunicating the *Emperour* his *Lord* and *Maſter*, and giving him his *Foot to kiſs*; and making our King *Henry* 2. and his Succeſſors, to become his *pitifull Tenants*, forſooth. So ſweetly did he handle him about the *Traytor Beckets* buſineſs, that beſides all other *Penances*, *All Kings of* England *were to acknowledge the* Pope *their Landlord.* But *Bale* out of *Nauclerus*, *Barnus*, *&c.* informs us, that beſides the *Trampling* on the *Emperours Neck* with *Blaſphemy* out of his own mouth, and *Baſeſt Uſage* of our Innocent King, of both which we ſpake before, This *Trayterous Judas*, when the Emperour by Counſel from the Pope marched that Army againſt the *Turks*, which he had raiſed againſt the *Pope*, ſends the *Picture* of the *Emperour* lively drawn by a Private Meſſenger to the *Turk*, with

In vitâ.

Ut omnes Anglici Reges à Rom. Pontifice regni jura recognoſcant. Platin. in vit. Alex. 3.

Book 2. Ch. 7. Sect. 3.

with a Letter for the deſtroying him, if *e're he meant to live in peace*, he ſaid. By means hereof, the Emperour having taken *Hieruſalem*, upon his Return was ſurprized in *Armenia*, his Chaplain onely being with him. But the *Turk* releaſing him upon the Ranſom of one hundred thouſand Ducats (for which he left his Chaplain in pawn) and giving to him both the *Picture* and *Popes Letter*, he returns in ſafety, calls a Dyet, and there publiſheth the whole *Plott of Villany*, to the Eternal Infamy of that *Chair of Peſtilence*. *Circ.* An. 1170.

(16.)

Boniface 8. chous'd his poor Maſter *Cæleſtinus* of the Crown, like a *Knave* as he was, to ſet it upon his own head. *Platina* decks the Knavery with *Ambition*, *Ingratitude*, and *Cruelty* too. Moſt certain, the *Impiety* of it ſeems to have flat *Atheiſm* at the bottom.. For *he gets certain Fel'owes in the Night-time privately to ſpeak*, as if it were a Voyce from Heaven, *perſwading him to lay down his Popeſhip, if he meant to ſave himſelf*. *Bale* from *Maſſæus* tells us, that the words were ſpoken through a Pipe in a ho'e of the Popes Chamber-wall for many Nights, and they were theſe, *Cæleſtine, Cæleſtine, leave thy charge, it is above thy ſtrength*. And this the *ſimple*, but *well-meaning* Pope interprets to be an Angel's kindneſs to him: ſome crafty Fellowes alſo complying with that Conceit of his. The King of *Naples*, his great Friend, hearing thereof, diſſwades him what he was able, and would have him not to leave the Dignity that Heaven had given to him. But he anſwers, *He would do what God would have him do*. And ſo he ſoon *Unpopes* himſelf. Whereupon *Boniface* quickly gets into his room, throws the poor man in Gaole, and there keeps him to his death. Such was his Pride and Arrogancy, that he deſpiſed almoſt all the World, ſaith their own *Platina*. When the Archbiſhop of *Genoa* kneeled before him (as the Cuſtom was) to receive Aſhes on his head from the Popes hands, this *Son of Satan*, inſtead of a few upon his Head, threw good ſtore into his Eyes, ſuſpecting him for a *Gibelline*; and inſtead of the uſual words, *In vit.* Cæleſtin. & Boniſ. 8. *In vit.* Cæleſt. *Circ.* An. 1300.

words, *Remember man that thou art Duſt, and unto Duſt thou ſhalt return*; He ſaith, *Remember that thou art a* Gibelline, *and with the* Gibellines *ſhalt return to Duſt.* This was the Introducer of the *Jewiſh Jubilee* among Chriſtians; and promiſed *Full Pardon to all that viſited S.* Peters *and S.* Pauls. That Excommunicates the King of *France* for Forbidding Money to be carryed out of his Kingdom; that is, *Grudging griſt to the Popes Mill.* Beſtowes his Kingdom upon the Emperour, to whom before he refuſed his own. That aimed to ſtrike Terror rather than work Religion in Emperours, Kings, Princes, Nations and People; endeavouring to give and take away Kingdoms, to baniſh and reſtore Men according to his own Luſt; thirſting after Gold ſcrap'd from all parts, beyond what can be ſpoken of him. But at the laſt, he was taken Priſoner by his Adverſaries in his Fathers houſe, and ſo brought to *Rome*, where Grief brake his heart, the Thirty fifth day after. Of him their Author mention'd, ſaith this and a great deal more. And unto him that Old Diſtich poynts,

Platina ubi ſupr.

Vulpes *intravit*; *ſicut* Leo *pontificavit*,
Exiit utq; Canis, *de divite factus inanis.*

Enters a *Fox*, a *Lyon* he goes on,
Dyes like a *Dog*, *his riches all being gone.*

(17.) *Urbanus* 6. had Eighteen Cardinals excepted againſt his Election; but he being not a Perſon that was concerned for making Peace among Chriſtians, as his Duty was, (ſaith *Platina*) but deſirous of Revenge, within a while pay'd off the Scores of a good many of them. For, catching ſeven Priſoners, five of them he put up into Sacks and drown'd them in the Sea. Being gratefull to none, he threatens the *King of Naples*, who had taken his part againſt a potent Enemy, for refuſing to make his Nephew (ſo Popes call their Baſtards) Duke of *Campania*. And when he was dead, would have defrauded his Children of their Fathers Inheritance: Pretending a great deſire to ſee *Naples*, but intending

In vit. *Urb.* 6. *Quinque ſaccis involutos in mare demerſit.*

Circ. An. 1380.

intending nothing leſs than the deſtruction of the poor *Orphans*. But their Friends ſaved both their Life and Eſtate, to the diſappointment of the *Bloody Pope*. At laſt, after Eleven years life of miſchief, he dyes, *exceeding Few* bewayling him. So he. *Onuphrius* adds, That of Fifty four Cardinals created by him, he kill d Five, and degraded Seven; and was the Occaſion of a Schiſm of no leſs than Fifty years ſtanding in the *Roman Church*. *In Addit. ad Platin.*

(18.) *John* 24. is juſtly branded by every Pen. But I ſhall briefly give his Character from the *Council* of *Conſtance* it ſelf. Where was *exhibited*, and *proved* againſt him ſo *black a Bill* for *Maleadminiſtration*, favour of *Schiſm*, the Crime of *Hereſie*, and an incorrigibly *ſcandalous Life*, that my little Reading will not direct me any where unto its *Match*, both for the *Nature* and the *Number* of the Villanies contained in it. Out of more than *Fifty Articles* take this ſhort Account. That from his Youth he was an ill-diſpoſed perſon, irreverent, immodeſt, a Lyar, a Rebel, and diſobedient to his Parents, and addicted to moſt Vices that were; that by Simony and other unlawful wayes he gat huge heaps of Mammon of Unrighteouſneſs; that by this Curſed Money, a great ſum whereof he thereupon expended, he gat to be *Cardinal*; that being *Cardinal* and *Legate* of *Bononia*, he inhumanely, ungodlily, unjuſtly, and cruelly ruled, oppreſſed, impoveriſhed, and depopulated the Place; that thus getting to be *Pope*, he deſpiſed *Divine Service*, neglected *Maſſes*, *Canonical Hours*, *Faſtings*, &c. and if at any time he ſaid *Maſſe*, it was *currenter*, like to *Huntſmen* and *Souldiers*, more to avoyd the Charge of *Hereſie*, and ſcape *Expulſion*, than for *Devotion* or *Charities* ſake; that he was an Oppreſſor of the *Poor*, a Perſecutor of *Righteouſneſs*, and a Pillar of the *Wicked*, the very *Dregs of Vice*, and an *Alien unto Vertue*, and a Profound Inventor of all *Naughtineſſes*; that he was a Seller of *Church-Livings* and *Preferments*, and would ſell one and the *ſame Benefice* often-times to many and diverſe Perſons; that he ſold *Pardons*, *Bleſſings*, *Reliques*, *Concil. Conſtant. Seſſ.* 11. Tom. 3. ad fin. ap. Sur. *Circ.* An. 1414.

Orders, &c. for ready Money; that he committed *Inceſt* with his Brothers Wife, and with *holy Nuns*, *Fornication* with *Mayds*, and *Adultery* with *marryed Women*; poyſoned his *Predeceſſor* to make his way to the *Popedom*; was a ſtubborn, obdurate, and incorrigible Sinner; and that by the Devils inſtigation he maintained, *There was no Eternal Life, nor any other after this; and that mans Soul dyed as the Beaſts, nor was there any Reſurrection of the Body.* Theſe few pick'd out of innumerable Others charged and proved againſt him, ſhew what *a Devil Incarnate This moſt Holy Pope was!* Take their dear Friend *Onuphrius*'s Character of him alſo, and let him go. *He was a Man fitter for War and Arms, than for Religion; as one that knew no Faith, nor Piety; cut out rather for Prophane Affairs, than for the Service of God.*

In Addit. ad Platin. in vit. ejus.

(19.) *Platin. in vit. ejus.*

Paul 2. Pope *Eugenius*'s Nephew, a Merchant and ready to ſet ſayl for Traffique, hears of his Unkles being Pope, and ſtops his Voyage, and by perſwaſion of Friends falls to his Book when at Man's eſtate. Though he was too Old to make good work at that, he was ſoon fit to be made firſt an *Archdeacon*, then a *Biſhop*, and at laſt a *Cardinal*. Coming to be Pope, he preſently diſſolves the *Colledge of Notaries*, a Society of Learned Men; ſpoyl'd them of their Dignities and Goods, purchaſed by their Moneys, and ſettled by Law upon them, without a Hearing of their Cauſe. Upon their Petition to be tryed by the Judges, He tells them, *All Lawes were in his Breaſt; 'Twas his Will and Pleaſure: Let them all be gone, and take their courſe, He valued them not; He was Pope; and might at his diſcretion confirm or null what others did before him.* True *Pope-like*! He ſeiz'd the greateſt part of a very Rich Cardinal's Eſtate, who by Will (which he had power to make) left it to two Brothers; and impriſon'd them a while; though afterward he ſhewed them ſome favour. Being greedy of Money, and having many Salable Offices in his Court, he would be ſure to put off Benefices and Biſhopricks to thoſe that bought thoſe Offices; and thereby

by ſell his Church Preferments without manifeſt Simony. Humane Learning was hatefull to him; and thoſe thereto addicted, he dub'd for *Hereticks*. He perſwaded the *Romans* to let their Children learn no more than to Read and Write; telling them, that was ſufficient for them. His Promiſe was of no value; for 'twas familiar with him, to go poynt blank againſt it. He layd out vaſt ſummes in purchaſing all the *beſt Jewels* he could meet with for his *Mitre*. He uſed to Paint too, when he went abroad, ſome ſaid. He was cruel in impriſoning and tormenting many upon bare ſuſpitions. And inſtead of *Sermons*, fed the People with *fooliſh Playes*. This *Platina*, and a great deal more. But *Bale* from *Volateranus* tells us, that being wholly given to *ambition*, *luxury*, and *pleaſure*, he ſpent whole dayes either in the ſervice of his *Belly*, or in weighing *Moneys*, or in *viewing* ancient *Coyns*, *Jewels*, or *Pictures*. And from *Ruthenus*, that he wept perceiving how *himſelf* and *Baſtard-Daughter* became the Subject of *Lampoons*; and complained of the bitterneſs of the *Law of Cœlibacy*; but for which, this *Beautiful Mayden* might have been *legitimate*; and that he had a purpoſe of *reſtoring Wedlock* unto *Prieſts*, but Death prevented the Execution thereof. However take the Poets Catch upon him in the ſame *Bale* recorded:

In vit.

Circ. An. 147c.

Janus Pannonius ap. *Balæum* Act. Rom. P. lib. 6. ad fin. Vitæ *Innocent* 8.

Pontificis Pauli teſtes *ne Roma requiras*;
Filia quam genuit ſat docet eſſe *Marem*.
Sanctum non poſſum; *Patrem* te dicere poſſum;
Cum video *Natam*, Paule ſecunde, tuam.

How? Bring Paul to the Porph'ry Stool? A *tale*.
The Daughter *he begat ſhews him a* Male.
Holy *I can't*; *but* Father *I'l thee call*:
Becauſe I ſee thy Daughter, *Second Paul*.

At laſt he dyed ſuddenly of an *Apoplexy*, ſaith *Onuphrius*; after he had ſupp'd merrily ſaith *Bale*, no man ſeeing him.

(20.) *Xyſtus*, or *Sixtus* 4. was, ſaith *Onuphrius*, a Zealot for the *Papal Intereſt*, was the fondeſt and moſt indulgent perſon in the world unto his Kindred. For whoſe ſake he is blamed to have done and yielded many things againſt Right and Reaſon. He was a man much given to War, and to ſecret Murders. For he plotted the *Aſſaſſination* of the two Brothers of the *Medices*. One of whom, although the other narrowly ſcaped, and not without a wound; was butcher'd at Divine Service by the Agents of this *Deviliſh Pope*. But they juſtly ſtretch'd an Halter for their pains; and a ſluce of Blood was otherwiſe open'd by this means. He found out New Inventions for getting Money, and rais'd Colledges or Societies of Offices; which being put to Sale, brought in great Sums. And what places before Learned and Good men had *gratis*, now nothing but *Money* could procure. He impoſed New Taxes, and encreaſed the Old; yea, made Prieſts, to his deep brand of *Avarice*, pay their Tenths over and over again. Thus much and ſpare too from that *Clawback* mention'd. But your *plain Tell-troths* give other-guiſe ſtories. As that he built a *Noble Whore-houſe* at *Rome*, for *Natural* and *Unnatural Luſt* alſo; thereby from Troops of Whores maintain'd for his Friends and Servants, filling his own Exchequer too: for they pay'd a *weekly Fee*, which made ſometimes 20000 Duckets in the year; and in *Queen Maries* time it rais'd to 40000. He allowed a Cardinal and his whole Family, in *June*, *July*, and *Auguſt* to uſe *Sodomy*. And his own Whore *Tireſia* had her Shooes all over beſet with *Pearls*. Notwithſtanding all which he was for *War*; *right* or *wrong*. Theſe were a few of thoſe Reaſons that made the Poet beſtow this Epitaph upon him, among the reſt:

In vit.

Circ. An. 1480.

Volaterr. Agripp. Weſſelius, &c. Apud Balæum in vitâ Sixt. 6.

Sixte *jaces, tandem; deflent tua buſta Cinadi,*
Scortáque, Lenones, Alea, Vina, Venus.

Sixtus, thou dy'ſt; *Gaming*, *Venus*, *Wine*,
Bawds, *Sodomites*, and *Whores* do for thee whine.

Inno-

Innocent 8. (before called *Cybo*) was, according to their *Onuphrius*, notwithstanding his seeming Courtesie to all, a very *Niggardly and Covetous Wretch*. And his New Office of *Plumbators*, which brought him in 26000 Crowns, that of the Colledge of Secretaries worth 60000, that of Presidents of the *Shoar* 6000, besides all other Methods, make pretty proof thereof. Two of his *Bastards* he advanced to mighty Riches and Honour; and made his Brothers Bastard an Archbishop, and Governour of a Castle too. His Devotion could not hinder him from sleeping sometimes at *Publique Service*, being not so well as he should be, saith this friend of theirs. But give the Poet leave to speak however, and you will hear, (21.) *In vitâ.* Circ. An. 1490.

Quid quæris testes, sit mas an fœmina Cybo?
Respice natorum, *pignora certa, gregem.*
Octo *recens* pueros *genuit*, totidémque puellas:
Hunc meritò poterit dicere Roma Patrem.
Spurcities, gula, avaritia, ignavia deses,
Hoc, Octave, *jacent, quo tegeris tumulo.*

Marullus apud Balæum.

Why ask ye *Proof*, whe'r *Man* or *Woman*, He?
Look on his *train of Brats*, you'l quickly see.
Eight Boyes, *Eight* Girles of late *this Pope* begat.
The Name of *Father* then to him's most pat.
Uncleanness, Guttling, Avarice, and *Sloth*,
I'th' Grave with *thee* lye dead and buryed both.

Alexander 6. was such an *Universal Villain*, that *Tyburn* hardly ever groaned under the match of him. As he gat the *Popeship* by the cursed Avarice of the Cardinals, whom he Bribed; so, though *ungratefull* and *perfidious Wretch* as he was, he quickly made them pay the just punishment of that their Wickedness, as the said *Onuphrius* informs us. For some of them he *banished*, others he *imprisoned*, and the rest by *poyson* and *other wayes* he *put to death*. 'Twas his whole design, saith he, to advance his Bastards, although to all mens ruine. (He ought to have ex- (22.) *In vitâ.* *Vel summâ cum omnium injuriâ.*

expreſſely added; *and to gratifie his Helliſh Luſts.*) The *Eldeſt* he makes a *Duke*, the *Second* a *Cardinal*, and the *Youngeſt* a petty *Prince*. His Daughter (nick-nam'd) *Lucretia*, he takes from a mean *Spaniard* her firſt Husband, and marries to the Prince of *Peſaro*, and then for better preferment once more removes her to the *Natural Son* of a King; who being ſlain, ſhe was at laſt hitch'd to the Duke of *Ferrara*, with whom ſhe ends her race. But the *Eldeſt Baſtard* after a while is murder'd by the *Second*, and his Body thrown into *Tyber*, with the Popes connivance; who lets him lay down his Holy *Cardinalſhip*, to become his *General* in the kill'd Brothers room. Although he were a Notorious Whoremaſter, this Author gives him but *four Sons*, and *two Daughters*. He ſold many *Cardinalſhips*; and would quickly *poyſon the very Purchaſers*, to get their Eſtates into his Exchequer; as he alſo ſerved all *richer Prieſts* that were at Court. 'Twere tedious to purſue all his Villanies. Doubtleſs, ſaith my Author mention'd, he had practis'd the like feats upon all other *Rich Ones* of his Court, but that *by the wonderfull Providence of God the Butler miſtakes, and gives the* Pope *the Poyſon'd Wine at a Feaſt which was prepared for the* Cardinals; and ſo *Phalaris is deſtroyed in his own Bull, and the Tyrant goes to his own place.* So he; and more than enough to make his memory *ſtink eternally*. Yet others tell you worſe, if that can be. As his *committing Inceſt* with his own *Daughter* mention'd; his poyſoning the *Great Turk*'s *Brother* for 200000 Crowns, *whereby* he was hired to that ſervice by the Great *Turk*: his Covenanting with the Devil for getting the Popedom; and a great deal more, too irkſome to recite. Onely take his Epitaph, and let him go, *&c.*

Circ. An. 1500.

Homo ad Italiæ exitium natus. Onuph.

Volaterr. Marig. &c. ap. Balæum, lib. 6. de Rom. P. Act.

Sævitiæ, inſidiæ, rabies, furor, ira, libido,
Sanguinis & diri Spongia, *dira* ſitis,
Sextus Alexander *jaceo hic. Jam* libera gaude
Roma: *tibi quoniam* mors *mea* vita *fuit.*

I the *ſixth Alexander*, fram'd of *luſt*,
Rage, madneſs, cruelty, falſhood unto truſt,

A

A Sponge, and *thirſt* of blood, lye here, *Rome* be
Now freed, moſt glad; my *death is life to thee.*

(23.) *Julius* 2. ſaith their *partial Author Onuphrius*, was blamed by ſome becauſe he was more given to wars than became an *Holy Pope*. For his *Devotion to Venus* I confeſs he giveth but a bare inſtance of *One Baſtard Daughter*; but of his *zeal for Mars* the ſaying only, *That no former Pope with more Gallantry of ſpirit Defended and enlarged St. Peters Patrimony, is abundant Proof.* Indeed by his own, and his Confederates Arms, after his Curſes and Excomunications he rob'd and ſpoil'd, baniſh'd and deſtroyed innumerable numbers. The *Venetian* was the chief ſufferer by this *Lyons* paws: loſing all he had in the *Continent* wholly, and being meerly reduced to the *Fens*, and *Venice* it ſelf. Nor could he get *Abſolution* and *Reconciliation* till he came to that baſe ſubmiſſion of *Abjuring the Empire of the Sea*; *and yielding up all Benefices at land into his Holy Clutches.* Then the Pope falls foul upon his own Confederates. Excomunicates the *Duke of Ferara*, and invades his Countrey by force, curſeth the *King of France*, and the *King of Navarre* too, his Ally, playes falſe with the *Emperor*; and in one battle is the cauſe of the death of 20000 Men on both ſides, ſaith *this Authour.* Well then doth their friend *Wicelius* ſay of him, *That he was a greater Votary to* Mars *than* Chriſt. Witneſs his throwing St. *Peter's keyes into Tyber*, and taking up St. *Pauls ſword*; whereon *Melancton* made this Deſcant. *In vit.* Circ. An. 1510. *Marti quàm Chriſto deditiorem.* Ap. Balæum.

Inde manu ſtrictam vaginâ diripit enſem,
Exclamanſque truci talia voce refert.
Hic gladius Pauli *nunc nos defendet ab hoſte,*
Quandoquidem Clavis *nil juvat* iſta Petri.

Then with a quick hand drawing forth his *ſword*,
He thunders out this Earth-amazing word:
Since *Peters Keyes* will ſtand us In no ſtead,
I'll make *this Sword of Paul's to do the deed.*

But

But ſpecially, the *death of* 200000 *Chriſtians*, within the compaſs of one 7 years, without any pitty of ſo great a loſs; which owes it ſelf unto the *Tyrranny of that bloody Pope*, as we find in *Bale*; who acquaints us likewiſe with the ſtory of two Noble youths, whom the Queen of *France* had ſent to *Rome* for education, being *Sodomitically* abuſed by this *Infernal Goat*. And with the like practices upon others; concerning which a * Poet made this Diſtich.

Ex Commentario Magiſtror. *Pariſienſ.* contra *Lutheranos.*

* *Grebelius.*

Venit in Italiam, ſpectabilis indole rarâ
Germanus: rediit de Puero Mulier.

A *German youth*, for parts above all Fame,
Saw *Rome*, a Boy; but back a *Woman* came.

† *Act. & Mon. K. Henr.* 8. Beginning.

* *Sleid. Comment.* lib. 2.

This was he that † diſpenſed with our *King Henry* 8. to marry *his Brothers wife*; and ſware he would hold a General Council within *two years*, but * brake his Oath; and many other wayes evinced himſelf, above all controule, the *Vicar of the Devil.*

(24.)

In vit.

Leo 10. the next comer, made *Cardinal* when hardly 13 years of age, by means of the younger Cardinals becomes a *Young Pope*, *Quieti & Voluptati deditus*, ſaith his friend *Onuphrius*, A perſon addicted to Eaſe and pleaſure: (A choiſe Character for an Univerſal Paſtour) 'Twas his peculiar humour ſaith the ſame Authour, wholly to lay out himſelf exceſſively on pleaſures, as Huntings, Hawkings, Luxury, and moſt ſplendid Feaſtings, and Muſick; beyond what was fitting for ſo great a Pope. This requiring moneys in good ſtore; for getting that, he invents (as others had done before him) new *Salable Offices*, ſells *Cardinalſhips*, (whereof 31 in one day were paſs'd) yea pawned the *Publick Jewels*, and *Sacred Ornaments*; yet dyes being but 45 years Old, not without ſuſpition of Poyſon. Thus that *Paraſite*. Yet one thing more he adventures to ſpeak out of him, *viz.* That by *force of Arms he diſpoſſeſſed* the *Duke of Urbin*, *that* (Conſcientious Wretch as he was) *he might make a Nephew of his the Duke there.*

Circ. An. 1520.

thereof. But 'tis notorious, that he marvellously exalted and enriched his *Baſtards*, preferring them both in *Church* and *State* to the wrong of many. And that for getting Moneys for his *Baſe Kindred* and *baſer Luſts*, beſides the Methods mention'd, he ſends out his Pardons, but unto *Germany* ſpecially, whereby upon cheap terms, indeed, they might ſave Souls from Purgatory, as the Pardon-Pedlars, rather than Preachers, told the ſimple people. But hereof * before; whither the Reader is referr'd. Onely obſerve, that in this Pope's time, *He that commanded Light to ſhine out of Darkneſs*, brought forth by this *accurſed Wickedneſs* the *greateſt good* unto the World that ever it enjoyed ſince the dayes of our Bleſſed Lord and his Apoſtles being on the Earth; I mean, the Reſtauration of the Goſpel. *Luther*, a ſecond *Paul*, being raiſed up upon occaſion of theſe Pardons to marre the *Popes* and *Devils* Market, and to bring their Cuſtomers to a better Merchant, *Jeſus Chriſt*; who ſold them *Wine and Milk without Money, and without Price.* And the *Preſervation* and *Proſperity* of *this One poor, and pious Monk againſt the Force and Fraud of Earth and Hell in Confederacy againſt him, muſt be concluded by a Conſiderate perſon, a Miracle that excells in* Glory *all the huge Mountains of thoſe the Papiſts boaſt of, were* Pelion *upon* Oſſa *added to the tale of them.* Truth is, *They all* bear no more proportion unto *This*, than a *Phantaſme* doth unto a *Real Body*; as will above all Contradiction be anon demonſtrated. But to return. This Pope was he that Curſed *Luther* to *the Fire of Hell*, and his Books unto a *Fire on Earth*: He the while, to be out of debt to him, bringing to light *Popiſh Abominations*, and burning publickly the *Decretals* and *Decrees.* This was the *Wretch* that could accept in the *Laterane Council* the † Title of, *The Lyon of the Tribe of Judah*; his Name being *Leo*, in Engliſh *Lyon*; with more ſuch Blaſphemy. Nor any wonder, when his own black mouth could belch out worſe to *Cardinal Bembus*, when he call'd the Goſpel * The *Tale*, or *Fable of Chriſt*, &c. Conſidering alſo, that he dyed an Atheiſt, † *Believing that there was*

Balæus, Sleid. Comment. Alli.

* Chap. 8. Sect. 2, &c.

Sleid. Com. lib. 2.

† *Supr.* Book 1. Ch. 10. Sect. 2.

* *Catal.* Teſt. Veritat. l. 20.

† *Cum nec cælum nec infernum poſt hanc vitam eſſe crederet.* Bal. de Rom. P. l. 7.

neither Heaven nor Hell after this Life. Paſquil thus takes leave of him:

Differat à decimo *quàm* Julius *ipſe* Leone,
Diſcere ab amborum nomine Roma *poteſt.*
Julius *eſt Hominis, Bruti* Leo; *Julius* egit
Quæ ſuaſit ratio: *quod libet* iſte *facit.*

'Twixt *Leo* and *Pope Jule* what odds may be,
Rome by the Names of *Both* will quickly ſee.
Leo a Beaſt's Name is, *Jule* is a Man's;
This followes Reaſon; *t'other* Luſt commands.

(25) *In vit. ejus.*

Paul 3. is by themſelves confeſs'd to have been a Whoremaſter; and yet *Onuphrius* acknowledgeth, as I obſerve, but two Baſtards of his in all, a *Son* and *Daughter*, the Sons of *both* which he made *Cardinals*. He was ſo indulgent to his Kindred, that he cocker'd them againſt all Reaſon, and advanced them to higheſt *Honours*, *Authority*, and *Riches*. He continually afflicted his Subjects with *Taxes* and *Tributes*; and layd a Triennial Subſidy upon the *Whole Clergy*. He was ſomewhat given to the *Mathematicks*. (A *fine* Name for a *foul* Art.) And he was blam'd for it, ſaith he, becauſe they are Occult, and for the moſt part Vain in the Event; and however unworthy of *Holy Perſons*. This was that *Cerberus* that durſt bark out his Curſe of Excommunication againſt our *King Henry* the 8th, * *Ob inauditæ hæreſis crimen*; becauſe *forſooth* he would be *Maſter* in his own *Houſe*, *King in his own Dominions*, and not a Vaſſal to the *Pope*. Nay, ſayes this *fawning Gnatho*, According to his Authority, the Pope deprives him of all *Juſt Power* and *Royal Titles*. But he *ſhewed* his *teeth*, when he could not *bite*. Yet he fetch'd *blood* of the poor Proteſtants elſewhere; and ſaith † *Bale* from *Valerius*, *Anſelm*, *Paul Vergerius*, &c. labour'd to deſtroy *Luther* and other Profeſſors of the *Chriſtian Truth*. He ſecretly poyſon'd *two Cardinals*, and *one Biſhop* for befriending them; and another *Biſhop* was ſaved by God's good Providence from the like deſtruction. But what is this to *Him*, that ſerved his *own Mother* and *his Nephew* ſo, meerly that all the Inhe-

* Ibidem.

Pro auctoritate ſuâ.

† Libr. 7.

Inheritance might be in his own hands? That *committed Incest* with his own *base Daughter*, and *Sister?* Which last, Circ An. 1540
he poyson'd too, because she traded with other Customers than himself. That *prostituted his Sister to the Pope*, that himself might be made *Cardinal?* That was a *Magitian*, and had the most notable *Knaves of the Craft* for his Bosome *Chronies*, and made one of them *Cardinal* when himself was *Pope?* But 'tis too tedious to insist on all his *Abominations* in particular. Onely I must needs acquaint the Reader with a short account of a Book printed in the *Italian* Language before this Popes death, and which *Sleidan* hath translated into *Latine*. It speaks to him, and, *Comment.* lib. 21. Ann. 1549.
calling him by his right Name, saith; "*Antichrist*, Pope "*Innocent* cast thee into Gaole for *two Murders*, even the "Parricides of thy *Mother* and *Nephew* (*for the ends above-*"*said*;) And when thou gat'st out again and labouredst to "be *Cardinal*, and wast thrice repulsed, thy Sister *Julia* "prevail'd at last for thee, by threatning *Alexander* 6. "that he should have no more to do with her, else. Thou "didst also poyson another of thy *Sisters*. When thou "wast but *Legate*, thou didst villanously circumvent, and "deflowre a *Mayden*, pretending thy self a *Noble-man* and "no *Clergy-man*; which was charged against thee before "the *Pope*. Thy *Neeces Husband* catch'd thee a-bed with "*her*, and gave thee such a wound with his Dagger, that "the Scar is with thee to this day. What shall I say of thy "*Daughter*, that hath been thy *common Whore?* Thou "didst poyson her *husband*, to enjoy her more freely. For "*Lust* thou far outdo'st *Commodus* and *Heliogabalus*. *Lot* "defiled his Daughters, not knowing what he did, and "*drunk*; but thou being *sober committest Incest* not onely "with thy *Neece*, but also with thy *Sister*, and thy *Daugh-*"*ter* too. Is it not most shamefull, that thou shouldst "wholly depend on *Astrologers* and *Necromancers?* The "matter cannot be denyed. Thus is he handled there; although my Author left out very much of the *Original* for the nonce, as I do also of his Translation. But this I think describes *that Man of Sin* sufficiently. Well, take his Epitaph, and adieu to him.

Saule *jaces*; *nec* Paulus *es*: *aſt* homicida, tyrannus,
Proditor, inceſtus, fur, magus; *omne nefas.*

No *Paul*, but *Saul* lyes here: Blood, Tyranny,
Treaſon, Theft, Inceſt, Witch; *All Villany.*

(26.) *Julius* 3d ſhall be our laſt. And he was blamed (ſaith their tongue-ty'd *Onuphrius*) for one fault, and 'twas a *ſmall one* you may think, *That he gave himſelf too much unto his Pleaſures.* (How well *Myſtical Babylon* anſwers * *Literal*!) And when his Condition was chang'd, the Voluptuous Humour abode the ſame; nay, increaſed rather in his *Popeſhip*. For, pretending the love of Peace, and ſleighting a War that was near him, and not regarding Forreign Concerns, he applyed himſelf to his Popeſhip by way of *Injoying*, rather than *Governing*; and beſtowed himſelf wholly at almoſt Seventy years of Age upon the building a moſt *Elegant Countrey-houſe* for his *Voluptuous Retirements*; and there was taken up, as one that ſeem'd *Mad in the delight thereof*, throughout his whole *Pojedom* with *Feaſtings*, rather than minding *publick and weighty buſineſs*, to the great Dammage of the *City* and of *All Chriſtians*. Whileſt he was *Cardinal* he followed his *Pleaſures* but by *ſtealth*, and was a man of much Buſineſs; but being *Pope*, and having now obtained all that he deſired, he *gave up himſelf to Senſuality*. Nay, he gat an habit of ſuch *froathy and vain talk*, that he debaſed his own Majeſty, not without the Bluſh or Laughter of his hearers. In concluſion, *feigning himſelf ill* to avoyd a Promiſe's being performed which he had made, and changing his uſual Food to confirm the Opinion of his being ſick, his *jeſting* turn'd *in earneſt*; he grew *ſick indeed*, and being very aged, quickly dyed. So much that *Papal Creature* can afford us. But *Truth's Servants* ſpeak more plainly. *Sleidan* telleth us, that the ancient Cuſtom being for the new-made Pope to beſtow his *Cardinal's Cap* on whom he pleaſe, this *Julius* gives it, *in ſpite* of all the *Cardinals*, upon one *Innocent*, a young fellow, who had been before his *Catamite*; and taking him again into Domeſtick fellowſhip, beſtowed his *own Sir-name* and *Coat of Arms*

In vitâ.

* Iſa. 47. 8.

Circ. An. 1550.

Hilaritati & genio ſuo nimium indulſit.

Comment. lib. 21. ad fin.

Arms upon him. Hereupon the talk of *Rome* was, and Libels went abroad upon it, that *Jove hath his Ganymede, although an Ugly One.* Yea, this *Beastly Pope* would tell the *Other Cardinals*, what a *Wanton and Importune Youngster he was*; so far was he from hiding of it. * *Bale* tells us from *Vergerius*, that when the Cardinals, opposing the Exaltation of that base *Innocent*, ask'd the Pope, *What see you in this Youth, that you would advance him so?* The Pope patly answers, *Pray, what did you see in Me, to make me Pope? Since then 'tis* Fortune's Sport (true *Pope-like*, that is, *plain Heathen!*) *to lift up whom she pleases, and I am rais'd by you without desert; let us exalt this Youth, and make him Cardinal also.* This Pope, for *Beastly* and *Blasphemous* Discourse, was a Match for the *vilest Bawd* or *Villain* in all *Italy.* Who being *forbad Pork* by his *Physicians*, (which he greatly loved;) and hearing from his Servants, that was the reason why they brought it not to Table, he bids them, *Bring him his Dish, in spite of God.* Another time, missing the cold *Peacock*, which he had appointed to be reserved for him, he brake out into *Rage* and *Blasphemy.* Which some *Cardinals* present labouring to appease, said to him, *Let not your Holiness be disturb'd so grievously for so slight a matter:* The wretch replyes, *If God were so angry for one Apple, as to cast our first Parents out of Paradise for it; why should not I who am his Vicar, be angry for a Peacock, which is much better than an Apple?* 'Twas under this *Pope*, and from his *side*, that *Johannes à Casa*, Archbishop of *Benevent*, Dean of the *Apostolical Chamber*, and Chief *Nuncio* with Plenitude of Power in the whole Dominion of *Venice*, and who shortly was to be made a *Cardinal*, wrote a Poem in the Vulgar Language, in Praise of the most *Unnatural* and most *Execrable Sin of Sodome:* And to the Amazement of *Earth*, I think of *Hell* it self, called it a *Divine Work*; professing, his *marvellous delight in it, and that he us'd no other Venery.*

A Jove Ganymedem foveri, licet deformem.

* *De Rom. P. Act. lib. 7.*

But let us off from such a *filthy Jakes*; and refresh our selves a little with the Ingenious Tetrastick of *Vulteius* concerning *Rome*:

Roma

Roma *quid eſt? Quod te docuit* præpoſterus Ordo.
Quid docuit? Jungas verſa Elementa, ſcies.
Roma Amor *eſt.* Amor *eſt? Qualis?* Præpoſterus. *Unde hoc?*
Roma *Mares. Noli dicere plura; ſcio.*

What's Roma? *Speak. What it read backward ſpells.*
What's that? Joyning *the turned Letters tells.*
Roma *thus* Amor is. *That's,* Rome is Love.
What Love? Male---. *Hold, I know; no further move.*

8. I think we have ſaid enough of Conſcience about theſe *Moſt Holy Fathers*; *Heads* of the *Roman Synagogue*, *Terreſtrial Plutoes*, and *Incarnate Devils*. I apprehend not any neceſſity of deſcending nearer to our own Times in this preſent buſineſs, although we need not fear (as expert as their Shame and Fear may have made the *Popes* by this time in their *Heathen Predeceſſors* leſſon, *Si non caſtè, tamen cautè,*) to find the Apoſtles Rule ſtill hold, *Wicked men and Seducers will wax* WORSE *and* WORSE; I ſee no need, I ſay, of coming lower, becauſe I do eſteem my Word made good unto the full which I paſs'd at firſt entrance on this Service, both with reſpect to the *Nature* of the *Crimes* I charged on them, and to the *Number* of the *Popes* I ſpake of Inſtancing in. And therefore *here* I might fairly leave it at the Bar of every *Intelligent* and *Impartial* Reader to determine, Whether Theſe *Roman Heads*, together with their other *Hogen-Mogen Titles*, deſerve this of *Moſt Holy*, by any other Claim than an *Antiphraſis*, as I ſaid before. But in preſumption of his Speedy Juſtice, I ſhall in Gratitude caſt in vantage of *One Payr* more; and *They* indeed are *Fair Ones*, of the *Female Gender* both.

1. *Donna Olimpia.*

The former, in my Order, is a *Modern She*; who dyed but * twenty years ago. 'Twas *Donna Olympia*. A brief account of whom I ſhall give the Reader from that Ingenious Authour of her ſtory † *Abbot Gualdi*. Who as he had the beſt advantage to underſtand the Truth, by (*a*) a converſe at *Rome* for the ſpace of 25 years and upwards, and by particular acquaintance with her ſelf both before, and during

* Anno 1656.
† *The Life of* Donna Olimpia.
(*a*) Pag. 4.

during her Dominion over Pope *Innocent* 10; ſo he aſſures us that we have the ſame reported *faithfully*; asking leave to ſay with the Apoſtle, (*b*) *What we have beheld with our eyes, what we have ſeen, and our hands have touch'd; that declare we to you.* This Authour begins his Character of her thus; (*c*) *That in the City of Rome ſhe acted a Man in Womans Apparel, and in the Church, a woman wearing the Breeches.* Which indeed was ſo ſuitable to the Popes deſire, that he profeſs'd he aim'd at nothing elſe. For when at entring of the *Conclave* ſhe parted with him doubtfull of his ſucceſs, his Farewell to her was, (*d*) *Were you but Popeſs, I would willingly relinquiſh my Claim.* And the event prov'd this true. She was the *True Shee-pope*, whate're his claime might be: and *She* might be ſaid to Rule the *Popiſh Catholick Church* upon far better reaſon than *Themiſtocles* Son to rule all *Greece*. *Putarch* reports the ſtory from *Themiſtocles* own mouth thus: *Athens* rules *Greece*, I rule *Athens*, my wife rules *me*, and my Son rules my *Wife*. And ſo 'twas plain at laſt, I trow That the *Boy* rul'd *Greece*. Now for the *Apodoſis*; *Rome* Rules the *Catholick Church*, the *Pope* Rules *Rome*, and *Donna Olimpia* the Pope. And if the ſimilitude muſt run on four; do but adde, the *Devil* Rules *Olimpia*, and all is well. But you ſhould know that this *Donna* was married to the *Popes Brother*, whilſt the *Pope* yet but *Abbot Panfilio*; before the *Cardinal*-or the *Popeſhip* fell. But then ſuch *Dearneſs* grew between them, and *Coolneſs* of affection to her husband, that the (*e*) *Romans* believed *the times of Herod were revived.* Nor were they to be blamed that ſo thought; *their Actions, Geſtures*, and *Behaviour gave ſo palpable grounds of ſuſpition.* She went much oftner in the Coach with her *Brother-in-law*, than with her *husband*; entertain'd her ſelf much more in the *Cloſet* with the *One*, than in the *Bed* with the *other*: and many times the poor husband knew not where to find either *Brother* or *Wife*; that is in plain Engliſh, *They alwayes went together.* And this kindneſs roſe with his Preferment, even to the *Popeſhip* it ſelf. For, being choſen Pope (Unworthy as he

(*b*) Pag. 3.

(*c*) Pag. 1.

(*d*) P. 24.

In vit. Themiſt.

(*e*) P. 5.

was,

was, for the Cardinals, saith my (f) Author, never suffer Goodness to come into the Scale) she became (g) *Absolute Mistris of his Will*, (h) came to him every night after Sun-set; after one Cardinals death, (i) She disposed all Court-Affairs both publick and private; and (k) 'twas most palpable that the Pope was afraid of displeasing her. She had her silly Son made (l) Cardinal. And when he threw it off and married to an Excellent Princess, she banished them (m) both from *Rome*; and indeed govern'd (n) *Church*, *State*, *Court*, and *Pope himself* with an high hand. No *Criminal Judges* were made, but of her recommendation; to whom her Barbarous Instructions were, *To look after the Purse and not the Blood*; and wrote to them frequently to send her the (o) *Redemptions of the Guilty*, because she intended to lay them out for the benefit of the Poor. (p) She cul'd out the best Benefices for her own disposal. And those that addressed for Bishopricks, must to her; (q) who alwayes disposed them to him that offer'd most: So all *Civil and Ecclesiastical Governments* whatsoever were at her pleasure and command bestowed; and (r) none must appear before her empty handed. Nothing pass'd betwixt the *Pope* and *Her* but (s) *Command* and *Obedience*: She said the word and *he* obeyed. (t) *A Lady* and the *Pope* chang'd places. There was one day presented to the Pope, a (u) *Golden Meddal*, upon one side whereof was *Donna Olimpia* with the *Popes Mitre* upon her head, and *St. Peters Keyes* in her hand; on the Reverse, the *Pope* with his head dress'd up like a *Lady*, and a *Spindle* and *Rock* in his hand; which with some other passages so vex'd the Pope that it seem'd to threaten a total disfavour to the Lady; but the crafty Dame makes shift to recover her Interest, and preserve it with improvement unto the dying day of this *Most Holy Father*. But here I leave them, and the Reader for his fuller satisfaction to the Book it self, which is in bulk but little, yet great in worth, and well deserving his perusal.

(f) Pag. 23.
(g) P. 25.
(h) P. 33.
(i) P. 35.
(k) P. 37.
(l) *Ibidem.*
(m) P. 40.
(n) P. 45.
(o) P. 50.
(p) Pag. 62.
(q) *Ibid.*
(r) P. 63.
(s) P. 68.
(t) P. 70.
(u) P. 90.

2. *Pope* Joan.

The Other *She-Pope* is of Elder date, upward of 800 years after Christ; and She was *Real Pope* her self, and call'd by the name of *Johannes Octavus* in Latine, by us

Platin. in vita *Johan.* 8.

Pope

Pope Joane. The famous *Popish Author* of the Lives of Popes, *Platina* I mean, gives us her story thus in short. "*John Anglicus*, "that came from *Mentz* by naughty courses gat the Popedome, "as they say. For dissembling her Sex, when she was a woman, "being very young she goes to *Athens* with a learned man her "*Sweetheart.* And there by hearing the *Teachers of good Arts* "she profitted so much in her studies, that comming to *Rome* "she had in *Divinity* but very few *Matches*, much less *Superi-* "*ours.* But by her learned and accurate *Lectures* and *Disputa-* "*tions* she gat that reputation there, that when *Pope Leo* dyed "(as *Martine* is the Author) She was by general consent chosen "Pope in his room. But being afterwards got with child by one "that Attended her, when she had hid her great belly for a pret- "ty while, at last going to the *Laterane Church*, betwixt the *The-* "*atre* (which from *Nero's Colosse* they call *Colossenum*) and *S.* "*Clement's*, she *fell in travel*, was *delivered*, and dyed there; "being buried without honour, in the 2d. *year*, 4. *moneth*, "and 4. *day* of her *Popeship.* There are Writers say, that for "this reason when the *Pope* goes to the *Laterane Church* he for "the nonce declines that way, in detestation of the villany; and "to prevent the like mischance, at his first sitting in *St. Peters* "*Chair*, that hath a *hole in't* for that purpose, the last *Cardinal* "*Deacon* examines whether he be male or no. I grant the first; "and of the other mine opinion is, that that chair is therefore "prepared that so great a Magistrate may know himself to be no "God, but Man, and subject to necessities of Nature, as going to "stool: whence 'tis justly called the *Close-stoole.* Thus that learn- ed man, that lived all his time, and dyed a devout Papist in the year 1481. when their *S. Anthonine* had told the same story, he concludes *Truly we must greatly wonder, and cry out with* Paul, O the depth of the wisdom and knowledge of God, how incom- prehensible are his judgements! *And they say:* he adds, *there is a Marble Statue placed in the Way where this happened, for the Remembrance of it* &c. This Learned * *Arch-Bishop of Florence* dyed about 20 years before *Platina.* But our † *Bale* hath many circumstances about her that are very remarkable. As that her other name was *Gilberta*, and the Sirname *Anglicus* she had from an *English Monk* that was her sweetheart, that in her Popeship she confer'd *Orders*, made *Abbots*, promoted *Bishops*, conse-

Sedes stercoraria.

Chronic. Par. 2 Tit. 16. cap. 1. Sect. 6.

* An. Circ. 1460. Secund. Bucholcer.

† De Rom. P. Act. lib. 4.

crated *Temples*, ſaid *Maſſes*, had her feet kiſs'd and did all feats that other Popes uſed to do. Under her reign the *Emperor Lotharius* turn'd his *Crown* into a *Cow'*, and became *Monk*; *Lewis* 2. came to Rome to receive the Crown and Scepter from her hand, with S. *Peters* bleſſing; our *King Ethelwolph* gave the Tythe of his Kingdom to the Clergy and Monks for his ſouls health; and his *Son Ethelbald* marryed his fathers *Widow*, and his own *Mother-in-Law*. To conclude, he quotes *Mantuane* the Poet (who dyed 5 years after, *Platina*) thus deſcribing her in Hell.

Anno 1516. juxt. *Balsum* in Leon. 10.

Hic pendebat adhuc ſexum mentita virilem
Fœmina, cui Phrygiam triplici Diademate Mitram,
Extollebat apex, & Pontificalia adulter.

Here hung the *Woman* yet, that feign'd
Her ſelf a *Man*; and thereby reign'd,
At *Rome*, as *Pope*, with Triple Crown,
Till Whoredom caſt her honour down.

'Tis true ſome *Modern Papiſts* would *outface* this ſtory, if they could, knowing that the *Vulgar* will conclude, ſurely *Rome* muſt be the *Myſtical Whore*, that had a *Natural Whore* to govern her: and that *themſelves* cannot deny, the *ſinews of Infallibility are cut clear off thereby*; and then *Holy Mother* cannot ſtand one moment longer. The firſt quarrell that I can find was ever pickt hereat, is but of about an hundred years old; and ſo, for *more than* 700, it went current in the world. Nay the * *Fryer* that begun to call its reputation into queſtion, hath no more wit the while than to confeſs, *Multos & magni nominis viros hiſtoriam hanc ſuſtipere, eam quoque vulgo veram exiſtimari*, that *Many Perſons*, and *thoſe of great name*, *received the ſtory*, and that it paſs'd for current Truth among the common people. Is it not pity now but that this *Man of Yeſterday* ſhould turn the Scales againſt *Antiquity*? But whoſoever hath any ſcruple in him about *Pope Joan*, I would only commend him to our moſt worthy Countryman *Mr. Alexander Cook*, in his very ingenious and learned book * upon this Subject. Where he ſhall find *matter of Fact* ſo abundantly cleared, and all Cavils of the Adverſaries ſo perfectly baffled, that I dare challenge him to be longer doubtful if he can. There (to incourage him) beſides *many Decads* of their *own Authours* who aſſert the ſtory particularly named, where of ſome were *Grecians*, ſome *Italians*, ſome *Spaniards*, ſome *Germans*, ſome *Polonians*, ſome *Scots*, and ſome *Engliſh*, but not

* *Onuphr.* in Annot. ad Plat. in vit. Johan. 8.

* Pope Joan. I. *A Dialogue between a Proteſtant and a Papiſt*, London Printed, 1625.

not one of them a *Lutherane*; he will find also that although matter of fact be upward of 800 years old, there was never Person found that could arrive at that stock of confidence to take exceptions at it, until about one Age since, as I said before.

As for the reason why the *Stool of examination* is now grown *obsolete*, the * *Poet* shall instruct you in that point.

* Paquil Rom. ap. Funccium, Ann. 854.

Cur igitur nostro mos hic jam tempore cessat?
Antè probet quòd se quilibet esse Marem.

Why is the use of *searching Popes* giv'n o're?
Their *Whores* and *Bastards* prove them *Males* before.

Thus I have given my *Measure*, and my *Overmeasure* too. And if their *Universal*, *Uncontroulable*, *Infallible*, and *most Holy Heads* deserve not to be wondred at for bearing *Names* so quite contrary to their *Natures*, I can't but wonder at my own mistake. But the Reader will pronounce me in the right; and the confession of their Great Baronius, *That many of the Popes were horrible Monsters and Apostates rather than Apostolical*, whereof he giveth † *Instances*, too many, and *complaints* too large to be here inserted, will confirm that Judgment of his, as the *Law of the Medes and Persians*, that can admit no change. Certain I am, that we have great reason to admire the *Divine Wisdom*, that so long since found out such *Proper Names* for this *Romish Head*, *The Wicked One*, and *The Man of Sin*.

† *Annal. Eccl.* Tom. 10. An. 500. n. 3 & 6. An. 908. n. 1. & 4. An. 974. n. 1. An. 985. n. 1. *Alibi Sæpiss.*

9. Now we must look upon the Body of the *Romish Church*, in the *Chief Members* thereof at least. But my purpose is to make but little stay, as indeed I need not; all men knowing that as the Head shall be disposed, so the *Influences* thereof will affect the Body, and all its *Members* in some proportion. That is threadbare;

2. *The Members of Romish Church*

Regis ad Exemplum totus componitur orbis.
All know the *Rulers* practice will
Be th' *Peoples* Law; suppose it *good* or *ill*.

And if I must be more particular, let us but glance upon,

1. *Laity.*

1. Their *Laity*. In what a midnight of *darkest Ignorance* about *Religious Matters*, that are truly such, they must necessarily live and dye, must needs be evident from our *past discourse*. And the fruits of Ignorance cannot be Pious, but Ungodly. Where *Scriptures* and *Prayers* are in a *Barbarous Tongue*, it is impos-

impossible *reasonable service* can be performed; and then what *pittiful Tooles* are those for working true Devotion? Where *Sermons*, when they *rarely happen*, are commonly *Fabulous Legends* of their *Feigned Saints*, or *trifling descants* upon *words*, or at the best, (as it is possible) some *faint reflections* upon *grosser Immoralities*; what *ineffectual Charms* are these things for the *Reformation* of mens *lives*, and how much more so for the *Renovation* of their *hearts*; without *both which* no *real Christianity* can be had? But then the stiff opinion of the *merit* of their *irrational*, *irreligious*, *superfluous*, and *Idolatrous* worship, and high presumptions of *Plenary pardons* by trifling and ridiculous *Penancies* or *purchases* made with money, what *publick Patents* are they for *Iniquity*, and *Iron bars* against all true *Devotion* and *Good life*? --And yet I pass by their *Principles of Divinity*, which make a *Massacre* of all *Christianity*. Those persons that are capable of conviction. *That it is day at Noon*, may see *as certainly*, that *the very spirit of Popery is utterly destructive of all true Piety*, by those two late and excellent Authors, of the **Idolatry of the Church of Rome*, and †*The practical Divinity of the Papists*, &c. What should be now expected from the *Vulgar of that profession*, but a *Conversation*, *not ordered according to Gods word*, (whereof they are wholly ignorant) but suteable to the *measures* of things in their own *minds*, (whereof you heard just now) and to the *Examples* of their *Guides* before them; which comes next.

* Chapt. 3.
† Per tot.

2. *Clergy.*

For their *Clergy*, both *Seculars* and *Regulars*, have arrived Generally to those *Excesses of Ungodliness*, that some *few* among themselves, who have escap'd the common Contagion, are found in every Age to declaim against them with that severity, as if they first had dipt their *Pen* in *Gall*, or rather *Blood*. Let us hear S. *Bernard* a very *devout*, although alas, too *superstitious*, Monk.

In Convers. Paul. Serm. 1.

"They *persecute Christ* who are called *Christians* from his "Name. Thy *Friends* and *Neighbours*, O God, draw near and "stand against thee. The *Universal Company of Christians*, "from the least unto the greatest seem to consPire against thee: "*From the soal of the foot to the crown of the head there is no part* "*whole*. (Thus far it serves the *Laity* fully, though it doth more indeed; especially forward: for he saith on;) *Iniquity is gone forth from* those *who in* thy room *do seem to* rule thy People. *We cannot now say*, Like Priest, like People; *for the* people *are not*

so

ſo bad as the Prieſt. *Alas, alas, O Lord God! They are* Chief *in perſecuting* thee; *that* ſeem Chief *in governing* thine. *They have ſeiz'd the* Tower of Sion, *gotten the ſtrong Holds into their hands, conſequently without all leſt burn the* City *to the ground. Men are mighty to* undertake (*or rather barely* take) *the* Cure *of Souls*; *but their* Care *of them is little*; *and the thoughts of their Salvation leaſt of all.* Holy Orders *are deſign'd for gain, and* gain is counted godlineſs. Theſe, and ſuch like, are the *Clergy's* Rebukes with him. Which he purſueth elſwhere alſo. *The very* Dignities of the Church *are turned into a baſe* trade *of* gain, *and* work *of* darkneſs: *nor is the* ſalvation of Souls *aim'd at in theſe, but the* immoderate deſire of Riches. *It is for* this *they ſmite themſelves, frequent the Church, ſay Maſs, and ſing Pſalms. The Contention is at this day without all ſhame for* Biſhopricks, Archdeaconries, Abbots places, *and* other Places; *that Church-Revenues might be ſpent on Vanity and Superfluity. The next thing is, that the* Man of Sin, *the* Son of Perdition *be revealed.* And ſo on; Good man! not obſerving, that, as the World was ready for him by its Wickedneſs, ſo That *VVicked One* was gotten *then* into the Saddle. See one paſſage more in a *Sermon* aſcribed to him. *As is the* Laity *ſo is the* Clergy. *The Laity*, with labour *though, the Clergy* without labour *would poſſeſs the whole VVorld. They would ſhare in the luſts and ſuperfluities of men, but not their pains. They are content to ſin with them, but not be puniſh'd with them. Whence 'tis to be feared they muſt be* puniſh'd with the Devils. With more a deal, both there, and in the *Sermon* juſt before it, to this purpoſe; beſides all other places. This *Popiſh Abbot* wrote above 500 years agoe, and was Canonized for a *Saint* by Pope *Alexander* 3^d^. And is the Clergy mended ſince? Near 300 years after, *Platina*, of whom we have heard ſo often, talks this Language. "How great Prieſts *Co-* "*vetouſneſs* is, their *Luſt*, *Ambition*, *Pomp*, their *Pride* and *La-* "*zineſs*; how great their *Ignorance* of themſelves, and ſo of "Chriſtian Doctrine; how little their *Religion*, and counterfeit "rather than true; how corrupt their *Manners*, worthy to be "abominated even in prophane Men, whom they call Secular, "'tis to no purpoſe to declare; *ſince themſelves ſo openly and* "*in the face of the VVorld commit Iniquity, as if they ſought* "*for prayſe for doing it.* Between their times, *Hugo Cardinalis*

In Pſalm. Qui habitat. *Serm.* 6.

Serm. ad Fl- *ſtores* in Synod. congregat.

In Vitâ Marcellin.

In Gloss. *ex Catalog. Test. Verit.* Tom. 2. lib. 17.

lis hath this pretty Observation. "The Devil hath of old two "Daughters, *Avarice*, and *Luxury*. Avarice he married to the "*Jews*, and Luxury to the *Gentiles*. But now the *Clergy* hath "taken both their Wives away; and they alone will have them "both their own; I mean *Avarice* and *Luxury*.

But 'twould be endless to quote all Testimonies that their own Authors give us of their *Clergy*'s *baseness*. 'Tis but *lately* that we heard a deal hereto from *Gravam. German. Clemangiis*, *Marius Belga*, * *Niem*, &c. However I can't omit one Passage of † *Hermannus Ryd*, 'tis so much to our purpose. "Now "Priests and Clergy-men, *saith he*, casting the Fear of God be-"hind their backs, live like *Stage-players* and *Buffoons*; keep "*Concubines* in their houses in many places; are *drunk*, talk "*filthily*, play at *Dice*, scarce ever keep the *Church-Fasts*, "break their *Oaths*, defend themselves by the Priviledges of "the *Clergy*; not to practise *Vertue* but continue their *Vices*, "and heap wickedness to wickedness without fear; they love "daily Feasts, drink till they vomit, fight, scold, use foolish "prattles, lye, are light, and without any good purpose: They "Pray without Devotion, naughtily and lewdly; Nay, many "pray not at all. Those that live well they persecute by "Word and Deed what they are able, *&c.* And a great deal more both there and * elsewhere. And this betwixt † two and three hundred years since. Their Poet *Mantuan* dyed in *Luther*'s time, and dyed a *Papist*; yet an Enemy to their *horrid Impiety*. Hear him of their *Secular Priests* first.

* *Supr.* Chap. 10. §. 8.

† *De vitâ & honestat. Clericor.* Cap. 7.

* Cap. 1. *ibid.*

† *Catal. Test. Verit.* Tom. 2. lib. 19. p. 834.

* Calamitat. 3.

* *Invisi Superis, fœdâque libidine olentes,*
Heu, frustra incestis iterant Sacra Orgia dextris.
Irritant, iràsque movent, non Numina sl Sunt.
Hac prece nil opus est: nil adjutoribus istis
Auxilii sperate: Novis *date Templa* Ministris.
Sacrilegum genus ex adytis templisque Deorum
Pellite, nec longos scelera hæc vertantur in usus.

Hatefull to God, polluted with vile Lusts,
Alas, in vain they mannage *Sacred Trusts*!
Heav'n they provoke, not please: for such to pray
There is no need: nor *help at all* can they.
Put in *New Ministers*, and cast ye out
From Temples this so *Sacrilegious Rout*.
Nor let a longer Stay profess
They make a *Trade* of *Wickedness*.

Then

Then of their *Regulars.*

Hi quoque qui nomen à Religione *ſuperbum*
Uſurpant, quanquam ſanctis à patribus ortos
Se jactent; Odium molli jub vellere fraudes
Mente Lycaonias *ſervant, & crimine ſordent;*
Quod ſpeciem virtutis habens ſcelus omne colorat.

And *thoſe men* too, who ſeize that lofty Name
[*Religious Perſons,*] bragging that they came
From *Holy Fathers*, under Fleece of Sheep,
Vile wretches, Souls of Wolves within them keep;
Thus *Vertues Viſage* is abus'd
To cloak the *Baſeneſs by them* us'd.

And if the Reader will but turn him back a little way in this very Book, where the account was given of the ſweet Behaviour of our *Monaſticks* here in *England*, he will ſoon cry out, *The vilneſs of them ſtinks above ground.* Such a pure *Nurſery Rome* is wont to prove to *Vertue*; that the ſame Poet cannot hold from ſaying, Chap. 10. § 8.

Vivere qui *ſanctè* cupitis, diſcedite: *Romæ*, *Sylvar.* 1.
Omnia cum liceant, *non licet eſſe pium.*

Flee *Rome*, that would'ſt be *Holy*; come not near:
Thou may'ſt be *any Thing* but *Godly*, there.

Such was their *State* in thoſe dayes; how the World goes ſince there, let us learn from Sir *Edwin Sandys*, that converſed a good while amongſt them, betwixt three or fourſcore years paſt. "The whole Countrey, he telleth us, is ſtrangely *over-*
"*flown* and *overborn* with *wickedneſs*; with *filthineſs* of Speech,
"with *beaſtlineſs* of Actions; both *Governours* and *Subjects*,
"both *Prieſts* and *Fryers*, each ſtriving as it were with other in
"an Impudentneſs therein, *&c.* And * elſewhere in that *Excel-*
lent Piece, "The Lives of their *Prelates*, *Prieſts*, *Fryers*, and
"*Nuns*, not for ſome particular Offences which will alwayes
"fall, but for their *ordinary tenor*, and *courſes of Converſation*
"have been ſo reported by men of their own Religion, that an
"*Honeſt Adverſary* cannot read them without Sorrow, nor a
"*Modeſt one* without ſhame and bluſhing. The Iniquity of their
"Chief Sea hath been ſo exorbitant as to raiſe this *Proverb* a-
"mong many other concerning it; *The worſt Chriſtians of* Italy
"*are the* Romans, *of the* Romans *the Prieſts are wickedeſt, the*
"*lewdeſt Prieſts are preferr'd to be Cardinals, and the baddeſt*
"*man* *Europæ Speculum.* p. 20. Edit. Lond. 1673.
* Pag. 136, 137.

☞ "*man among the Cardinals is choſen to be* Pope. And let this ſerve for a Farewell to them, unleſs my Readers Fancy lean to Poetry more; then *Paſquil* pleaſures him to the purpoſe:

Ap. Balæum in Clement. 8 De Aſſ. R. P. l. 7.

Roma, vale; vidi: Satis eſt vidiſſe. Revertar
Cum Leno, aut Meretrix, Scurra, Cinædus ero.

I've ſeen thee, *Rome*; adieu: Ne're more wil ſee;
Till Bawd, or Whore, or worſe I mean to be.

10. And have we not now both *Head* and *Members* of the *Popiſh Church* moſt worthy of our *Admiration?* Is not this *Synagogue* ſhap'd exactly ſuitable to the *Rule* thereof? And ſo the *laſt Couple* no leſs conſiderable than any of the former? In very truth, All the *Six payr of Prodigies* whereof we have ſpoken, namely, Their *Principles and Proofs*, their *Prayers and Preachings*, their *Sacraments and Cenſures*, their *Penances and Pardons*, their *Holy Things and Holineſs*, and now at laſt their *Rule and Church*, bid a full *Market-Price* for purchaſing the Pope the Title of the *Man of Sin*. For as much as *The coming of the* Pope *is, with ſuch a train of Wonders, and Lying* ones; as the Apoſtle did foretell *The Man of Sin's ſhould be.*

Nay, there is *One Wonder yet*, that ſeems above *all Wonders ſpoken of*, viz. *How ſo long a Succeſſion of Men, having ſo good Advantages to diſcover Truth as are and have been with the Learned* Papiſts, *and not being able* (certainly) *to avoyd Convictions of the Error of their way, ſhould notwithſtanding prevail with themſelves to blind their own Eyes and ſear their own Conſciences ſo, as ſtubbornly to perſevere in a Rebellious Confederacy* ☞ *and Conſpiracy againſt* All Reaſon and Religion, *whatſoever is* Divine, *or* truely Humane, *unto this very day*, and *that too upon the* Deſperate Peril of their Immortal Souls!

Zech. 2. 13. But, *Be ſilent, O all fleſh, before the Lord.* For, *Becauſe they received not the love of the Truth that they might beſaved, He* 2 Theſſ. 2. 10, 11, 12. *ſhall ſend them ſtrong deluſions that they ſhould believe a Lye; That they might all be damned who believed not the Truth, but* had pleaſure in Unrighteouſneſs.

And ſo we paſs from *Things Miraculous* with the Papiſts, to [their] *Real Miracles*; which will be alſo found *Nought elſe but* LYING WONDERS.

THE

BOOK III.

The Man of Sin.

CHAP. I.

Of Romish Miracles: that very many of them are meer Cheats and Impostures, springing out of Ignorance, Melancholy, or commonly grosse Knavery.

THe *real Miracles* (as they call them) among the Papists are now to be considered by us. Of *these* they make *unreasonable Brags*, as if themselves of all the World had the *entire Monopoly* of them, nor any other could so much as *retail* in them. As for *poor Protestants*, to be sure, no, not one drop of Water can come to their Mills. The *Cardinal Jesuit* makes the power of working Miracles *the eleventh Note* of the *true Church*. And because whole *Mountains* of them are on *their Side*, as he cracks; and not a *Mole-hill* can be seen on *Ours*, he says: *Ergo*, their *Faith* and *Church* have

Bellarmin *de Not. Eccl.* l. 4. c. 14.

have a Demonstrative Confirmation from an High, and ours (poor Wretches) none at all. Now for our parts, 'tis very true we do not pretend to any *such Proof of present Signs*: being well assured our *Doctrine* needeth none; because it is the *very same* that our *Blessed Lord* and his *Apostles* have deliver'd in the *Holy Scriptures*, and which already hath been attested to from Heaven, by both so *great*, so *many*, so *open*, and so *undeniable Miracles* also, wrought by *Him* and *Them*. Nor can we think it by any means becoming *Infinite Wisdom*, indeed quite contray to the *Divine Will*, in every Age to gratify, either the *vain Curiosity*, or *unreasonable Incredulity* of sinful Mortals by fresh and frequent exerting of *Omnipotent Power* for further Confirmation of that *Truth*, which had been so abundantly, and *almost* (were it fit to say so) *to excess*, the self same way confirmed before. And therefore we believe that all *such Miracles* as serve for confirmation of the Faith (*whereof they glory, and wherewith we now are dealing*) were to *expire*, although their *Testimony* liveth still, with the *Primitive Times*, whereof a further account will be given by us towards the conclusion of this Book. But these good *Gentlemen* need them still: at least, will not allow their *absence*; no, not *one Age* of all the *Sixteen* that are past; whatever shift they make for that which is *current* now. Truth is, *their Church*, if you will take their word, hath *Miracles lying as thick* therein, as (may we use a plain but pat comparison) *Vermin in a Scabby head*. But that it may be seen their cry is great of a little wool, and their choice *Treasure* proves nothing else but *Coals*, *and that the Man of Sin, who was to come with lying Wonders*, is surely there. I shall detect the falshood of *all Romish Miracles* by asserting the truth of these *four Propositions*.

Chap. 4. §. 3.

Bellarm. ubi supr.

1. *That very many* (Infinite Heaps) *are meer Cheats, and Humane Impostures.*
2. *More are plain Diabolical Atchievements.*
3. *Most are Errant Forgeries.*
4. *None are true and real Miracles.*

And these will ask their several Chapters.

I. PRO-

I. PROPOSITION.

1. Proposition.

Romish Miracles, Humane Impostures.

2. *Very many of the Popish Miracles are Humane Impostures, meer Frauds and Cheats of Priests and Monks, and their Partakers.* These *Vassals of Antichrist*, and *Factors for the Devil*, have horribly abus'd, cousen'd, and gull'd the ignorant and credulous World with very *Brass* for *current Coyn*, many hundred times: making them believe there was a *Miracle* before them, when there was nothing else but a more *crafty trick* of their own *vile Knavery*. Whereof they are so far from being at all asham'd, that both their *Priests* and *Monks* do confess such Frauds (saith the Learned *Calvin*,) and it seems commend them too, by calling of them *Godly Deceits*; as whereby People would be stir'd up to Piety. Thus *Lying Wonders* are not only *practis'd* with them, but *defended* also. But how could else the Pope be *Antichrist*, if he taught not Doctrine contrary unto *Christ*; who telleth us, he will not have *Evil called Good*, much less allows *our doing Evil that Good may come*; and hath *no need of* (indeed doth * hate) *our lying, though unto his Glory?* Yet *Mortal* Sins are *Venial*, and those *none* at all in *Romes* account, so they serve *their Catholick*, that is, the *Antichristian* Cause. And all this must be in the *Man of Sin*'s Dominions. That *Wicked One* will come, as with the *Wonders of a Lye*, so with *all deceivableness of unrighteousness* also. Well let us make a Proof hereof by *Instances*, and in doing so, 'twill not be amiss to distinguish of them according to the *different grounds* and *rise* of these *Impostures*. For plain it is, that *some few* may spring from *deep and simple Ignorance*; as others, and a *pretty many* from *dark black Melancholy*; although *vast numbers*, and the *very heap*, rise out of *downright Knavery*. Now of the *former two*, I mean to give but several Tastes; but at the *last* shall keep the Reader, until perhaps himself shall fear a surfeit of his Entertainment.

Admon. de Reliq. p. 275. *Genev.* 1597. Id fatentur tum Sacerdotes, tum Monachi: easque vocant *Pias Fraudes*, quasi iis populus ad pietatem incitetur.

* *Isa.* 5. 20. *Rom.* 3. 8 & 7. *Isa.* 61 8.

1. From Ignorance.

3. *Impostures* there are that arise from *deep and simple Ignorance*: and many such things pass for *Miracles* with the *Papists*, when they are the while but very Cheats. Now all experience shews us, that nothing is more familiar than for that to be esteemed as a Wonder with *weak* and *silly* People, which *wise* and *understanding* Men at the first glance discern to have nothing worthy of Admiration at all in it. An *Eclipse* that happened when *Alexander* was advancing against the *Persians*, put his whole *Army* into an amazement, as if some *formidable Prodigy* were before them; only because their *Ignorance* was so great, that they were not aware the *Cause* was *Natural*, and the *Accident* but *Familiar*. Nay let a plain *Country Fellow* see a *Jugler* at his Tricks, and he dares to swear, *The man is an errant Conjurer*: and for the foresaid Reason this. The case is just the same with vast multitudes of *Popish Miracles*, whereon the Vulgar dote, and by encouragement of the more Learned Pens among them. Who but will say it is impossible that it should be otherwise, when he considers how many of them have no other *Authors*, than *Boys* and *Girles*, or *Idiots*, or *Sick Folks*, or *Sleepers* in their *Dreams* at best? They are great strangers to the *Miraculous Tale-Mongers* among the Papists that make any doubt of this. *A School-Boy falls sick, and being near to death seeth St.* Nicholas *and St.* Paternianus *standing by him: One saith to the other, Shall we take the Boy with us? The Answerer saith, No, for he shall die in another order. And both disappeared. The Boy grows well, tells his Master the Story, and* Te Deum *is sung to the Honour of the* Saints, *upon publication of the Miracle.* Another simple *Boy that kept Sheep, hath St.* Nicholas *(whom he lov'd so much, that to his Honour every day he gave half his Bread to the Poor,) appearing to him, and bidding him drive home his Sheep, for he shall die afore Sunset. The Boy doth so: The Priest is called: hears the Vision of him: gives him the Sacrament: the Boy dies, and St.* Nicholas *carries him to Heaven with him.* Thus the same Author.

Q. Curt. lib. 4. cap. 10.

§ *Boys.* § *Cæsar. Dial.* lib. 8. cap. 74.

Ibid. cap. 75.

§ *Girles.* § *Ibid.* cap. 90.

A little Girl when Te Deum *was singing, sees Heaven open; and when,* To thee all Angels cry aloud. &c. *was pronouncing, saw the Angels bow their heads and bend their knees,* &c. *So the*

the Apostles, as The Glorious Company of the Apostles praise thee. So the Prophets, and Martyrs, and the rest, in their turn, &c. And hereof she told her Mistris.

St. Katherine, *not yet seven years old, sees Christ sitting on a Throne, with a Mitre on his Head, the Prince of the Apostles* Peter, *and* Paul, *and* John *with him. She looks upon Christ, and he upon her smiling: and stretching forth his right hand blessed her, as Bishops do, with the Sign of the Cross,* &c. Heaps of these might be produced: but 'tis altogether needless. D. *Antonin.* Chron. Part 4. Tit. 23. cap. 14.

Such *Children* are mighty fit to judge of *Miracles*; and, to say nothing else, know *Christ* and *Saints* very *exactly*, and can distinguish *one* from the *other*, and *all* of them from *Angels of Light*; and *them* too, from *Angels of Darkness*, that so transform themselves, (as Scripture tells us,) very *Critically*; there is *no doubt* on't!

Their dear *Francis*, a Man of a 1000 *Wonders*, as much as since his death he is admired for a *glorious Saint*, was in his life time commonly taken for a *silly Fool*, by their own Confession. And the mischief is, for *no small reason* neither. Witness *his throwing away his Money into a Window*; his *stripping himself naked before the Bishop, and all the People at one time*; his *putting off all to his Breeches another time, and being drawn with a Cord about his neck in the Church*, by his own appointment; his *preaching to, and discoursing with Beasts, and Birds, and Grashoppers*, &c. His * *picking up the Lice that fell from him, and putting them again into his bosom*; and six hundred other the like *Foolish*, or *Frantick* Freaks, choose whether. Now 'tis one of his *Miracles* (which before you heard of) that when an *Ass* disturbed his Preaching in the Market-place, he speaks to him to be quiet, and the *Ass* lay down and heard the Sermon out. And who, I pray you, but St. *Francis* and his Homagers can be such *Asses*, as to imagine an *Ass* would not ly down without a *Miracle*, when he had tyred himself with running about? Just *such a Miracle* I met with *my self*, when I *was a Boy*. Some *waggish Schollars* that were used to rob a *Warren*, took once upon a time a *Fresh-Man* into their Company, charging silence on him when they were about their work. He spying by the

§ *Idiots.* §

Bonavent. in Vita, c. 2. 6. 8.

* *Canus in Loc.* Lib. 11. c. 6.

Book 2. Ch. §.

Moon-

Moon-shine a multitude of *Rabbits* whilst they were pitching of their *Nets*; cryes out aloud, *Ecce Cuniculi multi*; which frights them all into their *Burroughs*, and spoils the *sport*. They chide him grievously, as well he deserved. But he *good thing* defends himself with his admiration at the *Miracle*; that *Rabbits should understand Latine!*

Why the Jesuits Founder *Ignatius Loyola*, as Learned as his Disciples prove, was himself (a great while at least) so very a Dunce, as nothing of a Scholar in him. And then whatever he were for *working*, sure he was unfit for *judging* Miracles. Yet this Miraculous man *converseth with St.* Peter, *and hath him work a Cure upon him*; whilst a man would think, according to *Maffeius*, he was hardly skill'd in the Criss-cross Row; and by *Ribadeneira*, to be sure, a stranger to the first Rudiments of Grammar. And must not *Miracles* be of very great Credit that have such *Authors* for the *doing*, or *reporting* of them? To say no more; how one, not half so much an *Ideot*, as this *Founder*, should know one *Apostle* from *another*, or any of them from the *Devil* himself, if any of his *Scholars* can instruct us, I shall take him for a more *Miraculous Person* than his *Master*.

De vit. Ignat. l. 1. c. 1. citante Dr. *Stillingfl.* 1 Disc. cap. 4.

De vit. l. 1. c. 1. & 13.

Will you not think then *very great Miracles* wherein such *wise Saints* of theirs are engaged, that through their *gross Simplicity cannot tell twenty*; that think *Cats will eat up Corn*; that being jearingly *bid to look*, *their Lord in the corners of their Cell, do so, crying, Lord where art thou?* That tell Christ in prayer, *if he be not deliver'd from his temptation, truly he will complain to his Mother*; that, *because a Priest in jest said, Priests Concubines could not be saved, unless they entred an hot Oven, go burn themselves therein*; that take *Goats for Secular Women, who when they are old have Horns and Beards too?* Why some of these particularly are reported by *Cæsarius* to be so concerned.

Dial. lib. 6: *De Simplicitati.*

But I must not enlarge upon *these* Instances of profound Ignorance, or *any others*. Only let the Reader judge what credit is to be given to the *Miracles*, wherein their *Ideots* were *Actors*, or whereof *Reporters* only, by their *own Vives*, his story of a People in his Memory so very rude, as *to believe*

Lud. Vives. in Aug. de Civit. D. *lib.* 10. *cap.* 16. ad lit. *M.*

an

an Ass had drank the Moon up: Because the Moon shining, and being to be seen in the Water, where the *Ass* was drinking; on a sudden the Clouds hid her; and the poor *Ass* is thereupon first *imprison'd*, then *sate upon* in Judgment, and at last *cut open* to restore the *Moon unto the World again*. Here was a *Miracle* for you! Especially (if the Reader please) by the many *Wonders seen*, and done (and certainly believed as his *Creed*) by a *wise Prebend of* Windsor *in Popish days*: who had a *Soul in Purgatory*, and *Devils too* to deal withal, with assured expectation of a *great Treasure* in the ground; and many other *Miraculous Passages*: When all this while, the *silly Man*, whose highest confidence of the Truth of all was no way to be shaken once, was sadly abused by the most *Ingenious*, but *Waggish Gentleman*, *Mr.* Pool. * *Erasmus* gives this pleasant Story largely to us. And such are many of the *Popish Miracles*:

* *Colloq. Exorcism.*

Then for *Sick Folks Trances*, and *Sleepers Dreams* they will afford you Miracles enough to fill a little Library. But I will hasten. *A certain Harlot hearing a Priest preaching, falls ill; begs him to confess her; he puts it off so long till she faints away. Coming to her self, tells them, just then such a* Prior's *Soul was gone to Heaven; and that his Merits had delivered thirty three Souls from Purgatory, and got the Pardon and Conversion of thirty three publick Sinners, whereof she was one.* A certain *Magician that had renounced Christ, and devoted himself unto the Devil, was taken suddenly, and to death: By and by, lifting himself up upon the Coffin, where he was laid, (so Epilepticks, &c. after many hours have frequently done) tells then he had been in Hell, one while in Intollerable Heat, another in Intollerable Cold, then dreadful and palpable Darkness, &c. But God considering his former Works, sent his Angel to know, whether if he liv'd he would satisfy God for his Sins?* Any thing to be sure he would do: and so he lives again. Now such *Sick Trances*, as well as of *Sick Men*, although they *stink infufferably of Lyes and Blasphemy*, must go *forsooth* for *Miracles*!

{ *Trances.* } *Specul. Exempl.* Dist. 7. Ex. 97.

Cæsar. Dial. lib. 12. cap. 23.

St. Dunstan's *Miraculous Vision, of St.* Andrew's *exhorting him to take a Bishoprick offered by the King, and St.* Peter's

{ *Dreams.* }

giving

Vincent. Spec. Hist. lib. 24. cap. 76. *giving him the Ferula for having refused it, which did effectually convert him from the errour of refusing great Preferment, was nothing at the last, but a very Dream.* So 'twas also, when he saw his *Mother married to the greatest King above, with much Mirth and Singing: and when himself was taught a short* Antiphona, *which he was so pleased with when he awoke, that he caused it to be written down.* None other was that *Heavenly Vision* (as they count it) *of a Priests beholding a mighty Dragon encompassing the City of* Assise, *which a Golden Cross coming out of St.* Francis *his mouth drove away.* And so St. *Nicholas's Vision of the dead Childs Soul being in his hands, whence the Devils would have catch'd it, but that he prayed God to deliver it from their Power:* and so it went to Heaven. With innumerable other such like *Follies*, whereon *Popish Miracles are founded.*

Bonav. Vit. S. Franc. cap. 3.

Antonin. Chr. P. 3. Tit. 24. cap. 10. §. 4.

2. *From Melancholly.*

4. Others grow from *dark and black Melancholly.* And much more are *People* subject to abuses in this kind, where together with *defect of Understanding, excess of Melancholly* shall be joyn'd. But most especially, when in the *weaker Sex* (which often happens) *Hysterick Passions* shall be added to them both. Thus *Charity* directs us to labour the excuse of the many *Marvelous Revelations, Visions,* and *Performances* pretended to, and so much talk'd of, among the *Superstitious Females* of the *Romish way.* This is the best that can be said (if they deserve so well) for the *Canting Gibberish,* and *Nonsensical Inconsistencies,* publish'd lately in our Language, by *Friar Cressy,* under the specious Title of *Revelations,* &c. to *Mother Juliana.* He that is under my unhappiness, not to be able to get the Book himself, may notwithstanding from our most Learned Dr. *Stillingfleet,* see Instances enough and spare of such a Miraculous Nature.

Fanatic. of Rom. Church. pag. 259.

Nay, there are *Famous Shees,* and not a few of our *better* acquaintance, that come not at all behind her mention'd, in the *Romish Church*; being *Canoniz'd* for *Saints,* as well as she. St. *Clare the Virgin* (as the *Roman Breviary* in present use doth certify us) being *carried sick to the Town Gate, prays against the* Saracens *that besieged it, and at her*

Offic. St. Clare *Lect.* 4.

Prayer,

Prayer, hears this voice (at least strongly *fancies* such a thing) *I will ever keep you.* St. Frances *the Widdow* (saith the *same* Book) *had familiar conversation with an Angel.* Shall we not rather think it was her wild *fancy*, than the *Devil?* But St. *Teresia hath her heart pierc'd through*, and *Christ* saying *to her, Henceforth thou wilt be zealous for mine honour as a true Spouse.* Make better of this, than *woeful Melancholy*, who can. And St. *Elizabeth the Queen of* Portugal, *was in her sickness visited by the Virgin* Mary. So easily can *sick* Bodies and *crazed* Minds know Saints, dead 1300 years before they were born! *Offic. St. Franc. Lect. 6.*

But St. *Briget* and St. *Katherine* (though we pass by all the rest) must by no means be forgotten. The same *most Holy Authority of their reformed Breviary* assureth us, that the *former being but ten years old, saw one night Christ upon the Cross, with fresh blood besmeared all over, and talking with her about his Passion.* And after, *heart Christ again in her sleep, and had many secrets revealed from Heaven unto her.* Now this great skill of knowing Christ so many hundred years after he had left the Earth, and *Heavenly Revelations* from *something worse*, that might be like them; and this by *night* and *sleep*, especially in such *tender years*, if you will not derive it from *Religious Melancholy*, you will befriend her very little. And so St. *Katharines Extasy*, wherein she *saw our Lord crucified, and from the Scars of his wounds five Beams descending on five places of her Body*, with a great deal more to the same purpose, to pass by all her other Revelations. Now such *Miraculous Extasies and Revelations* in these so very *weak Women*, how well so'ere their *meaning* was, to what *next causes* can we assign them? If to the abuse of *Satan*; 'tis too much *probable*: but unto *fancies* disordered sadly by *Melancholick*, *and Hysterick Vapours* (and whence the *Devil is seldom absent*) is far more *charitable*. For *certain* 'tis, *God cannot be concern'd as Author of them*; were it for nothing else, but that they are accompanied with such *gross Ignorance* of his Truth, and *Superstition* about his Worship, and manifest *design to support false Doctrine* and damnable Errours; and to conclude, are sometimes found Infesto. Octob. 8 Lect. 4. & 5.

In fest. April 30. Lect. 5.

expreſſly to contradict each other. As for Example, Touching the *Conception* of the Virgin *Mary*; whether it were *with*, or *without Original Sin.* St. *Brigit's* Revelation was, that the Virgin *Mary* was conceived *without Sin*: St. *Katherines* to the *contrary.* The Romiſh Church approves, indeed extolls, both their Revelations, as you heard. And yet one muſt be falſe, and not of God. The ſafeſt way for *us*, and kindeſt for *them*, is to reject both *both* as *rank Whimſies* of Perſons *ſo affected*, as above ſaid: not at all *Miraculous* therefore, though deſerving *Wonder* for the ſtrange Effects of *prevailing Melancholy.*

Vid. *D. Antonin.* Chron. P. 3. Tit. 24. cap. 11. Sect. 3. ad finem.

Nor is it any news to Inquiſitive Perſons, for People *thus affected* to think and ſpeak of *Marvelous things* relating to themſelves, when there is *no foundation* for the ſame at all. *Miniſters*, and *Phyſicians* eſpecially, meet many occurrences of this kind. I ſhall not tranſcribe out of *Burton's Melancholy* any thing. That *Ingenuous Author* is well known to moſt Scholars. But if the Reader can ſpare the patience, I will not grudge him a Paſſage or two of mine own particular cognizance. In the late *unhappy times*, and when there was *no King in this our Iſrael*: I knew a Perſon, *a labouring Man*, that was ſo perverted by this humor, as to conceit himſelf (though *Cætera ſanus*) the *King of England*; and hath quarrel'd *this Reporter*, with whom he labour'd at that time, for not aſſiſting him to enjoy his right. Get him off this *humor*, he both talk'd as *rationally*, and wrought as *honeſtly*, as any of his quality. The ſame Man at another time had another *Freak*, that had the ſame *parent* with the former; *viz.* to conceit himſelf married to a very young Maiden Gentlewoman in the Pariſh where he lived; although the while he had both Wife and Children of his own. And he was peremptory in it; that, on ſuch a *Lords* day, the *Miniſter* whilſt he did nothing but the conſtant *publick duty* of the Church, did *ſolemnize that Marriage.* But ſtill in other matters he was, as before was ſpoken of him. But neither of theſe wild imaginations ſunk ſo deep, and abode ſo long, as that I now am mentioning. He concludes himſelf the *Lord* of the *Manor* where he

he liv'd. And not only takes possession of the *Sect* of *Church* belonging to the *Mansion-house*, which at that time was empty, as the *dwelling-house* was also; but continues in the use thereof for Months together. And at the last falleth out with the *best Friend* he had in the Parish, for not instating him in his right. And when his *Friend* was discoursing *of the Law* with him, and enquiring after his *Evidence* to make good the *Title* to the satisfaction of a *Jury*: He replyes, that an *Ancient Estate* nere was held by an *Horn* (and such an Evidence from *King Knute* there is) *and that his Mannor* was holden of him *by a Bone*; plucking out therewith from his Pocket, and shewing a *Knucle Bone of Mutton*. But how gravely soever the *Friend* made shift to bear the news before *his* face, there was no Possession to be gotten by that *Evidence*. Whereupon since nothing would do, nor could the Key of the House be gotten by this means, he gets him in a-doors, without the Key (the House at that time being empty, as was said,) and there takes up his residence. But the *Bailiff* quickly hearing of it, removes him thence, and with much perswasion, *tantum non* to a *far worser Place*.

Here's proof enough of the *Power of Melancholy* to produce strange apprehensions, and suitable operations, in poor Creatures overborn thereby; even to a plain *Insania quoad hoc*, as Physicians call it; though *this* be not in the *Religious way*. Yet one short Story of *that kind* I shall instance in, whereof my self was witness. An *Ancient Man* that had led a *Pious Life* and was of *unstained Reputation* all his days, in his elder time was so overcome with this *mischievous Humor*, that among other uncouth matters, he tells me with highest confidence, *he was possessed of the Devil*. Withal, that *I should feel the Devil in him*; and in order thereto, puts my hand to his naked Belly. Nor would he be disswaded from the *conceit*, though there was no more reason of it, than if *my self*, or *any other* should have had that imputation fasmed on us.

And then of what value is the report of what *such Persons see*, or *hear*, or *do*? If such things shall be judg'd *Miraculous*, will not such *Judges* render themselves *ridiculous*?

how? And yet thus fareth it with many of the *Popish Miracles*, as we hear. Which, for conclusion will be asserted by as great a *Zealot* for, and *Promoter* of their Miracles, as any this present Age affordeth. For *Friar Cressy* confesseth, that a *devout Catholick*, in the days of King *Edward* the third, was deceived by a *Melancholy fancy*, instead of a *Divine Revelation*, about the finding St. *Joseph's* Body, at *Glastonbury*: telling us that *John Blome mistook a Dream for a Revelation.* Yet the *good Soul* quickly applies a healing Plaister to the Sore he made, (and which his Charity no doubt would do for all the rest,) saying, That his Devotion *at least deserved a Pardon, if not Commendation.* Thus whether *Fool* or *Knave*, he is virtuous still (according to the Rule of *Pias fraudes*, so lately spoken of) that studies to promote their *curs'd Catholicism.*

Church Hist. lib. 2. cap. 12. n. 6, 7.

§. 2. hic.

But 'tis enough: *Melancholy* also will further serve to abuse Mankind with putting off the *greatest Trifles* for *gravest Truths*, and the most *crazy Dotages* for the *strangest Prodigies in the World.* If any man can yet be cramp'd in his Belief, a little conversation with *Democritus Junior* (just now by his true name mention'd) will afford a perfect Cure, I warrant him. And so much of the two *first*, but far *least* Springs of Fraud in *Romish Miracles*; the last and greatest far is

Burtons Melancholy.

3. *From Knavery.*

3. *Downright Knavery.* 'Tis this deserves our *Outcry*; as both the former, did our *Pity*, rather. And 'tis for this we lay so great an *Action* against the *Romanists.* *They wittingly and willingly abuse the Credulous Vulgar; and by design, against all Conscience, put cursed Cheats upon them for real Miracles.* When the *Rhemists* had been vapouring, that *none need to marvel, that the very Image of our Lady and the like, do Miracles, even as St.* Peter's *shadow did: nor wonder, if such things seem stranger and greater, than those which Christ did himself:* Dr. *Fulk* gives this pungent answer, *No man need to marvel* (say you) *if they do Miracles: Indeed Miracles done by them are no Marvels. No marvel if they sweat* (Images, that is) *when their Paper-heads are besmear'd on the inside with Oyl. No marvel if they bleed at Nose, when Blood is pour'd in*

In *Johan.* cap. 14. 12.

at

at the top of their heads. No marvel if they move their Eyes and Lips, when a false Knave behind, pulleth the wires fastned to those Devices, whereby they move. No marvel if they speak, when a Deviliſh wretch ſpeaketh in a Trunck behind them. Theſe and ſuch like Miracles done by them, no man needs to marvel at. So that Reverend and Learned Perſon, that ſo well knew their Rogueries. And ſee we not hereby what *Villanous Legerdemain* is moſt in faſhion with theſe *Spiritual Cutpurſes?* Who but muſt think now that their *braveſt Wonders* are ſurely *Cheats-in-grain?* But we will give particular Inſtances of their *horrible Couzenage.*

St. Anthony's *Arm*, that *precious Relick* at *Geneva*, was kiſs'd and worſhip'd with great Devotion, whilſt *Popery* kept its ground. But when the Goſpel came, and the *Relick* was produced, 'twas found the *Piſle of a Stag.* *Calvin.* de Reliq. prop. initium.

At the *greater Altar there*, was a *Portion of St.* Peter's *Brain*; and Veneration was payed thereto as ſuch. But upon the *Reformation*, it proves to be a *Pumice-Stone.* The People muſt adore the *Miracles* of Preſervation of this *Holy Arm* and *Brain*; and likely have *Miraculous Cures* effected, at leaſt hear of ſuch done from theſe (as from other *Holy Relicks* there uſe to be) upon thoſe that pay *Religious Worſhip* to them: When all this while the prophane *Prieſts* and *Friars*, to whom the *Students at Newgate* are but very *Dunces*, put a moſt curſed cheat upon them, as you hear. Many Examples of this kind the Author tells us he could produce, but theſe he thought would ſerve the turn, to ſhew what *horrible baſeneſs* would be found, if all their *wonderful Relicks* were examin'd. Ibid.

Judge you by the *Friar*, that pawn'd his *Relicks at the Tavern*, and becauſe he was not able to redeem them; in preſence of his Hoſteſs, wraps up a *Coal* in a fine Linnen. She laughs thereat. Do you ſo, ſaith he? I will make you kiſs it for all this, before night. She offers a Wager, that he ſhould not. They lay: and 'twas for what the *Friar* owed; ſo that if *ſhe did* kiſs it, he muſt have his *Relicks* for nothing. To the *Church* goes the *Friar*: Thither come the People, and this *Hoſteſs* too. He tells them that he *Stephens* Apol. for *Herodot.* Ch. 39. §. 25.

he would not shew the *Relicks* he was wont to shew; but one more precious far. He brings forth this *Coal*, and says, *This was one of those Coals on which the glorious Martyr St.* Lawrence *was broyl'd. And it hath this secret Property, quoth he, that no Maid who hath lost her Virginity, nor Wife that hath play'd the Whore may come near to kiss it; for if they do, they will be in great danger.* There was great thronging *hereupon* to pay that *Homage* to this *Sacred Relick*. And the *Hostess* knowing she must be suspected for her *honesty*, if she did not do as the rest did; chooseth to *lose her Wager*, and to play the fool for company. Is not this *Devilish dodging of the Papists?*

Consult. de Venerat. Reliq. Nay, their Learned *Cassander* remembers us of a *Theif's Tomb* of old time, put off for the *Tomb of a Martyr:* and the *Veneration* of it pass'd current for a while: *as 'twas very fit it should, rather than the Priest's craft be set at naught, which brings no small gain unto these Crafts-men!* And he saith, *If due care were taken, 'twere to be feared*, abominable Cheats *of this kind would be discover'd now.*

Ingentes & detestandæ impostvræ patefierent. Why, the Popish *Saint*, and English *Traitor*, *Thomas Becket*, who wrought 270 Miracles, as a *Canterbury Monk* cast up the *Total*, had some of his *Miraculous Relicks* thus disposed of, *viz.* * In one place of the Church of *Canterbury* his *Skull*, in another his *Foot*, in a third his *Face*, in a fourth *the rest of his Body.* But this was only to encrease the *Friars Rents.* For in King *Henry* the eighth his time, out comes the *Knavery*, and his † whole Body is found entire in his Shrine.

Act. & Mon. K. *Henry* 2. p. 289.
* *Erasm. Coll.* Peregrin. ergo.
† *Lamb. Lert.* Peramb. of *Kent.* Lond. 1596. p. 311.

But their dear Freind *Cæsarius* his Story of a *Relick* of his is better far. And thus it runs: A certain Souldier long'd for some *Relick* or other of St. *Thomas*, which a crafty Priest (at whose house he quarter'd) hearing, he tells him, *I have a Bridle which St.* Thomas *long used, and I have often found the vertue of it.* The Souldier gladly gives him the Mony that he asked, and enjoys the Bargain. Well, *Many Miracles were wrought by this Bridle*, though, *to St.* Thomas *his honour. And the Souldier builds a Church, and lays up the cheating Priest's Bridle as a Relick there.* Only

Dist. lib. 8. cap. 76.

I fancy 'twould have been a *fine Device*, and worthy of that *Churches Porch*, to have had drawn upon it in lively Colours, the *Picture of an Ass with a Bridle in his Mouth, and a Fox on his back*; as a *choice Hieraglyphick*, wherein all might see, *how the simple Laity are ridden by their Knavish Clergy.*

Witness further, that notable one from *Erasmus*. *A Country Curate getteth Crabs, and fastning Candles to their backs, sets them a crawling up and down the Church-yard at night: and in the morning after he had taken them in again, perswades the People that they were poor distressed Souls* (in Purgatory you must think) *which wanted Masses and Alms.* And we all know the Proverb, *No Peny, no Pater Noster.* And was not this a proper *Miracle* to pick the Peoples pockets by? Lib. 22. *Ep.* *Epist.* p. 1529. *In Epist.* Edit. Basil.

And another of this *Authors* is of the self same breed; namely, of the *Priest*, who had a rich *Neece* living with him, and whose *Cash* he longed to be fingering of, for freeing her from the trouble of *Ghosts* and *Goblings*; and therefore fram'd the neat device you are about to hear of. In the dead of the night he finds a way to creep into her Chamber, wrap'd in a white Sheet, and thereby pretends to be some Ghost, or other. She, notwithstanding the disturbance, doth not presently use an *Exorcist*: but gets a *Kinsman* to hide himself one night in her Chamber for futher tryal. He, warm'd with good *Liquor*, and arm'd with a good *Cudgel*, consents, without any other *Exorcisms*. When the *Ghost* came, and he was disturb'd, up leaps he, half fudled, and saith, *If thou art the Devil, I am his Dam*; and falls a threshing on the *Ghost* so, that 'twas fain to cry out, *I am no Ghost, but Sir* John. Nay, the *Neece* was glad to step in to part the Fray, or the cheating *Priest* had been knock'd o'th Head. However, though he miss'd that way he aim'd at in bragging of a *Miracle*, his own escape was a little one, and worth the talking of. Ibid.

Nor was the Feat of St. *Anthony's Pedlar* much inferiour in mine opinion. For a *Friar was to preach under a Walnut Tree, with that Saints Relicks with him; in which Tree he having* *Stephan.* Prefat. to Apol. for *Herodot.* Cap. 39. §. 18.

having spied a Pyes Nest, doth, before the Peoples coming together, strow some Gun-powder therein, and tyeth a String ('tis likely Pack-thread) *thereunto, that was lighted at the lower end, which leasurely would get up unto the top. Now in his Sermon the Pye being aware of the Powder* (and it may be of the Fire) *makes a great chattering,* (which you must think could not but much disturb that Holy Meeting.) *The Franciscan,* (*for such the good* Friar *was*) *being aware, the Nest would fire ere long, crys out, Thou naughty Bird, which thus interruptest this Holy Exercise, My Lord St.* Anthony's *fire will burn thee for this trick of thine. He had no sooner spoken the word, but Nest, and She, and her young ones were set on fire, and burned*; the people shouting, *a Miracle, a Miracle.* And by means hereof the *Friar gets him good round offerings.*

Ibid. But the *Butchers Cloth* is afore this in my mind. *The Butcher's Wife in her Husband's absence, gives the Friar a piece of Linnen to save her Hogs from death,* which he pretended would befal them without the favour of St. *Anthony.* The *Butcher* returning, miss'd his *Cloth*; and knowing which way it went, packs after with two or three good Fellows in his company. The *Friar* spyes them at a distance, with Staves upon their necks; and betakes him to an house that was near. There two *Live-Coals* are quickly thrust into the folds of the *Cloth*; and on the way goes he. The *Butcher* overtakes, threatens, and bethieves him; and demands his *Cloath.* The *Friar* mildly yields it, prays God to pardon him; but trusts St. *Anthony would work some Wonder in his Servant's Vindication.* The *Butcher* not valuing this, was not far gone, but he saw a *smoak*, and smelt something *burn*; throws down the *Cloth*, and crys out, St. *Anthony the Hermite*, St. *Anthony of* Padua. The *Friar* and his *Man*, who soon observ'd it, run back unto them; put out the fire, and bless the *Supplicants*; who on their knees *cry his, and the Saints Mercy.* To the Parish Church to *Mass* they come; where the *Cloth* being open'd, and viewed well, *a Miracle is avowed solemnly*; *and the poor Butcher, for Penance, must attend the Friar about the Country to attest the Miracle.*

I have another to match (perhaps) with any; save that there was a *Lay-Knave*, I confess, that put his helping hand thereto. *A Thief being apprehended, and likely to be hang'd, pretends the Devil drove him on his Roguery, and that he was mad.* The *Jesuits* being called, aver him possest; and try their *Exorcisms*; but in vain. At last *Crusius* Rector *of Landsperg* comes with his *Agnus Dei* made of Wax, (the excellent vertues whereof you heard at large * before) *and in the name of the Blessed Virgin commands the Devil to be packing.* The Devil tells him flat and plainly (as *Crusius* said, for no body else heard him) *he would not be gone unless the Rogue were saved from the Gallows.* A kind Devil to his own Creatures! And the Thief was heard by all the standers by to say, *that he should be quickly cured, in case his life might be saved.* In conclusion, that was promis'd him, and he recovered. And a few days after *Father* Lutzius *makes a Sermon to the People of the vertue of the* Agnus. The *Jesuits* brag of their Miracle; and great Markets they make of their *Wax*. But the bane of all was, the Fellow confesseth all, *that 'twas meer dissembling between them, because they promis'd to save him from the Halter.*

Epist. Jesuit. Ep. 6. §. 10.

* Book 2. cap. 9. §. 8.

How well the *Holy Nun of Portugal* may hitch with those before, let the Reader judge upon the hearing. Of her the *Spaniards*, taken Prisoners in *Eighty eight*, made great vaunting. She had *the five Wounds bleeding on her, and the Print of the Crucifix in the skin of her Breast. To her the Invincible Armado repaired for her Blessing, to set forward their Victory.* But after all, she was apprehended and condemned for a *Sorceress*, upon information of the whole Sisterhood against her. And 'twas discover'd that the *Wounds* came by fretting Herbs and Waters; the *Paint* by the continual binding of a little graven Crucifix to that part. *A Suspitious Blur to St. Francis himself too!*

Europ. Specul. pag. 179. Lond. 1673.

To be sure *Martha Brosier* was as good a Cheat as she, in her way that is. At *Paris* she pretends a Possession (for elsewhere she had before been detected for a Gull) and the *Capuchin Friars*, readily complying with her, give out 'twas so indeed; For thereby, they would have the honour

Thuan. Hist. lib. 123. ipso limine.

nour of a *Miracle* in dispossessing her by their Exorcisms. Upon the *Arch-Bishop*'s jealousie, able *Physicians* are appointed to examine, and report the matter. They beginning to find the Knavery out; a Plot was laid by the *Friars*, and took, to remove *them*, and bring on *others*, that were more ductile to their purpose. Their end's attain'd: and these *other Physicians* agree to certify, that *she was indeed possessed*. One of the *former* confutes the account they give; and baffles all their Arguments. Great stir there was about the the business: and the *King* gives order that the *possessed Party be committed to Physicians care afresh*. They make report that *nothing Preternatural was found in her*. Hereon the *Priests* give out, *the Churches Liberties were infringed*; *and this was done* to gratify *the* Hugonots, *and rob the Church of the glory of her Miracles*. So without more ado, one of the *Bishops* against the order of *Parliament* takes her to *Avignion*, and refuseth to obey their Summons. At last the *King* sends to the *Pope* about it. And the *Jesuits* (for fear of hindring their Restitution unto *Paris*, whereof at that time they had fair hopes) pluck in their Horns, and forsake the *others* that pursued this business: and they too thereupon were glad to quit the cause and submit themselves unto the *King*. Whereby the Woman was soon dispossessed without more Charms: but I do not find she was so exemplarily punish'd, as her vile Demerits called for. What *Hucksters* now for *Satan* are these *Priests* and *Friars*; who for *Hells* service, care not though they abuse both *Earth* and *Heaven* at once!

Sleidan. Comment. lib. 9. Yet the *Franciscans* have out-done this Feat, at *Orange* in the Year 1534. *The chief Magistrate of the City's Wife desireth on her death Bed, that her Funeral might be celebrated without any pomp.* He loving her Memory, fulfilleth her will: And gives only *six Crowns* to the *Franciscans*, in whose Church she was buried. But they expected a great deal more: and besides were denied Wood *gratis* by him, when he fell'd a Coppis for sale near them. So a revenge is resolv'd upon: which was to give out, *that his Wife was damn'd*. The *Masters* of the *Plot* were two *Doctors of Divinity*;

Divinity; whereof one was an *Exorcist*, and therefore skil'd in management of the Busines. A *Youngster* of their Society must get him on the Roof of their Church, and in the dead of the Night, when their custom was to go to Prayers, there make a great noise. They the while ply their *Exorcisms*; but get no *word* of answer. Then, if it were a *Dumb Spirit*, they command it to give a *Sign*. He makes a *fresh noise*; which passeth for a Sign. Being entred fairly on their *Play*, they acquaint some of the better sort of the Citizens, which were their Freinds, with the Business. When they were present at their Prayers (as before) a *sudden noise* is over their heads. 'Tis ask'd, *What would it have? and who was it?* A *Sign* is made that it could not speak. Then 'twas bid answer by *Signs*, what should be asked. The *Youngster* had a Board in his hand, the knocking whereon might be heard below. They demand, Whether it be one of those that had been buried there? And naming many, come at last to the *chief Magistrate's Wife*. There comes the *Sign*, that it was her *Spirit*. They proceed to enquire, *Whether she were damned, or no?* For what *Crime?* Whether *Covetousness*, *Whoredom*, *Pride*, want of *Charity*, or, for the late *Heresie* and *Lutheranism*? What means it by that noise and restlesness? What, that the *Body* buried in that *Holy Place*, should be *dig'd up*, and removed to some other? Answer is made by *Signs*, to all these things, according to the Instructions given. But *Lutheranism* being the known cause of her *Damnation*, and that the *Body* was to be *dig'd up* again; the *Monks* desire the *Citizens* present to certify their knowledge in the *Premises*. But they thought better to let it alone. Wherefore the *Monks* remove their *Host*, with all the *Relicks* of the *Saints* to another Place, and there they say their *Masses*. To shorten the Story, the Business comes at last to *publick Examination*, the *Youngster* upon promise of Impunity, makes a true Confession, and the *Actors* are sentenc'd to the *Prison*, and further Punishment. But the times were then intent on *persecution* of the *Lutherans*, and the *cheating Villains* scap'd the *Execution of the Sentence*. But their *Memory* is

infamous with *Men*, and their *Damnits* are with *God* requited.

But their Master-piece is still behind: I mean the *Dominicans Plot at* Bern, Anno 1509. This seems indeed to be the Copy of this last; and truly much afore it 'tis. I shall contract the Story what I can, to keep the substance of it still. There being an old grudge betwixt the *Franciscans* and *Dominicans*: those asserting the *Virgin* Mary *born without Original Sin*, and these the *contrary*. The reputation of the *former* being very great with the People, the *latter* thought to match with them by this *rare Device*. Having adopted into their *Fraternity* a *Taylor* twenty four years old, they begin to practise on him *thus*. First they haunt him by night with *noises*, and *stones* thrown at him; then with *strange Visions and Ghosts*; till at the last the *Virgin* Mary comes her self (as is pretended) to acquaint him that she had *Original Sin*. For proof hereof, gives him a Linnen sprinkled, as she saith, with her *Son's blood*; tells him the place where to find a *Cross* (which they had laid aforehand there) she bestowed on the Monastry, sprinkled also with *five drops of the same Blood*; and that she would send *another*, that had three, unto the *Pope*, that he might decide the *Controversy*. At last with a sharp pointed *Nail* makes an *hole* in his *hand*. *Here is now one of St.* Francis's *five wounds*. Then *four Monks* of them give him a Potion that quite *stupifies* him; and then they finish'd the other four. And now he was like *our Saviour*, or *St. Francis*. The *poor Taylor*, knowing nothing of their *Roguery*, wonders *at himself*, when he came again *unto himself*. The noise of this *new St. Francis* ran about the City, and many flock to understand the Business. At last, after innumerable *Knaveries*, a *Doctors* voice, that acts St. *Mary* one night, begins to be *a little known* unto him. They shift persons the next night, and a new man takes St. *Maries* part. Still his *suspition* sticks. Then comes a St. *Katharine* to rebuke his Incredulity. But nothing satisfies. They are forc'd to reveal the Plot to him; and beg his *Partnership* for carrying through *a design so much unto the advantage of them*

Ex *Philip. Lonicer.* Theatr. Histor. inter Exempl. Prim. Præcept.

them all. Then bringing him into the *Virgins Chappel* by vertue of a *Potion*, he seems to be in a *rapture*. Strange tricks are play'd betwixt the Virgin *Mary*, and her *Sons Images*; which talk together by vertue of a *Reed* made use of by those *Juglers* for forming their speech. The drift was for the destruction of the *Franciscans*, who held that *Errour* touching the *Blessed Virgin*; and the *City* is threatned ruine by this *Fellow* in his *Extasy* as from the *Virgin Mary*; unless a speedy course be taken with them; and this in presence of the *chief Magistrates*. Now the *turn* was serv'd, and the *cursed Monks* gape for the *poor Mans* death; and accordingly give him *a poyson'd Host*. But he suspecting, refuseth it. They try *other ways* for the same purpose: and he as carefully *avoids* them. At last they force a *poyson'd Host* into his mouth; which he vomits up again. They tye him to a *Pillar*, and pricking him with a burning hot Iron, urge him to swear them secrecy. In conclusion, he gives them the *slip*, and acquaints the *Magistrate*. They are *convicted*, *degraded*, and *burnt to ashes*. And so this *Tragedy* ends: but *Romish*, *Devilish Cheats* not so.

Yet my opinion is, we are not only bound *to pleasure Ladies*; that is, to fetch far, and pay dear: especially, since our *own Home* hath such a *lovely stock* of its own growth. Let *some of them* be look'd on, pray. Before King *Henry* the sixth his comming to St. *Albans* there was a *Beggar* gotten thither, that pretended he was born blind, and could never see all his life: but was warned in a dream to leave *Berwick*, where he dwelt, to be cured by St. *Alban*, whose *Shrine* was here. For a while his *Cure* could not be wrought. (*And you must think 'twould require some time, to be acquainted with the Priests and Friars for handsome laying of the Plot!*) At last 'tis *done*, and *suddenly* too. Now *Te Deum* is sung for it. And the *Miracle* rings so loud about the Town that nothing else could be heard for it. *Humphrey Duke of Glocester*, and the *Kings Uncle and Protector*, a wise and learned Person, calls the *Poor Man* to him. Whole telling the *Duke*, *that he was always blind before*, but

Act. and Mon. King *Henry* 6. p. 834.

but now was cured by the Saint, causeth him, that look'd upon his Eyes, to answer, He doubted that he could not see well yet. The *Beggar* replys, *as well as any man. What colour then is my Gown*, quoth the *Duke*? He tells him that. *And what this Mans?* He answers aptly as before. And so without any stay, he names *all other Colours that were ask'd him.* Which could not possibly be done by *one that never had seen till then.* For, though he might *distinguish* Colours, he could not *name* them, unless he had known them well before. Which that he did, there is no doubt: only he counterfeited blindness to serve a *pack of Superstitious Knaves.* Who likely too might allow some pretty snip to *him.* Well, however it fared with the *Monks*, the *righteous Duke* prefer'd the *Beggar* to the *Stocks*: and that lays the reputation of the *Miracle* under foot; and assures us further, that 'tis no news among the *Papists* for their *choicest Wonders* to prove *cheating Wares.*

Ibid. K. *Hen.* 8. pag. 1199. But it fared *worse* with the *Holy Maid of Kent*, and her *Partakers*, in King *Henry* the eighth his days. For when certain *Priests* and *Friars*, and other *ill affected Persons* were displeased at the *Kings Divorce*: the foresaid *Nun*, whom they called *the Holy Maid of Kent*, hath it *revealed* to her (forsooth,) that *if the King proceeded in the Divorce, he should not be King of this Realm one Month longer: and in Gods esteem not one day, nor hour longer.* And this *Gypsie* made strange alterations of her *Face*, and other *parts* of her Body, as if she had been wrapt up into an *Extasy.* And in these *feigned Trances*, as if she had been *inspired of God*, she spake many words to the rebuke of *Sin*, and reproof of *Heresie* (for so she call'd the *Gospel-Truth* then breaking forth;) and she reproached the *King* and *Queen* also, being zealous for *Idolatry, Pilgrimages*, &c. But though the *King* (to prove her a *false Prophetess*) lived about *fourteen years longer*; *She, and six Priests and Monks* with her, before that year came about, were not put into the *Pillory*, I confess, for *Cheats*, but executed as *Traitors.*

Ibid. The Life of *Cromwel.* pag. 1359. Yet these *Wretches* scap'd better, for ought that I can find, who with such Hellish *Fraud* to *Men*, and plain *Perfidie* and unto

unto *God* made the *poor Ignorant, Credulous* and *Superstitious* People pay their Homage to the *blood of a Duck* (called commonly the *blood of Hales*;) as if it had been the *precious blood of our Saviour Jesus Christ.* But the *Lord Cromwell* published the *Devilish Deceit* in the face of the *Kingdom* at *Pauls Cross.*

So he did likewise there the *vile Roguery* of the *Rood of Grace*, (as the graceless Creatures called it.) This *Image* by a *Fellow inclosed in it with an hundred Wires* to give motion to the several parts thereof, would gogle its *Eyes*, nod its *Head*, hang its *Lip*, move and shake its *Jaws*, according as the value of the *Gift* was, which the People offer'd. If it were *a small piece of Silver*, then 'twould hang down a *frowning Lip*: but if it were a *piece of Gold*, the *Jaws* would then go merrily. Thus *they*, whose *gain was their only godliness*, and who *through Covetousness*, *by feigned words*, and *cheating deeds*, *made Merchandise of men*, both dreyn'd their *Purses*, and destroy'd their *Souls*; whilst they *gull'd* them into *gross Idolatry* with *Lying Wonders!* Ibid.

But there is one Instance more that deserves our notice. 'Twas here at home, and is as *notable*, as 'twas *late*. About the Year 1617, *Priests and Jesuits* were very rife in *England*, and (according to their *Principle*, of playing at *small stakes* rather than *sit out*) they *practise* with, and *prevail* upon a *Boy of Bilson in Staffordshire*, of the age of *fifteen*, to feign himself *possessed of a Devil*, *that Holy Mother might have the honour of a Miracle in the dispossession of him.* In order hereto a *Pedlar* meets him going to School, and by enticing words gets him to one Mr. *Gifford*'s house: where *four Priests*, with some *present Monies*, and *Promises of more*, engage him in the *Plot aforesaid.* Three days were spent in the instruction of him to a *strange and uncouth carriage*, for perswading the World that the *Imposture was a real Truth.* From this *good Tutorage* the *Boy* having *learnt his Trade*, must now set up, and open Shop. He soon gets Customers enough to see the Wonder. At last when the matter was full-ripe, the *foresaid Priests* must *conjure* out this *Devil.* But the work proves difficult, almost to desperation. For the *Knavish*

Histo. of Great Britain p. 108. which hath it from the Bishops mouth. *Ap. Clark Exampl.* 2. Vol. chap. 25.

Knavish Boy (for all his Bargain with them) esteem'd the *ease and profit* of this Life, (by reason of so great a concourse who could not but be fill'd with *Compassion* to him, as well as *Admiration* at him,) a *stronger Charm*, than *any* of their *Exorcisms*; though back'd with *Promises* also for the time to come, as we have heard. The *Wag*, 'tis like, had heard the *Proverb*, *One Bird in Hand, is worth two i'th Bush.* This unhappy *Scholar* therefore *cheats* his *Masters*, as *they* did the *People*. For though they *pinch'd*, and *beat* him; and *sc'd* him *very severely*; nothing would take. However, they had made him to accuse a *poor old Woman*, that liv'd near his *Father*, for *bewitching* him. And his very strange, though feigned, *Tortures* and *Agonies*, together with her *helpless State*, being *mean* and *silly*, bring her first to *Stafford Goal*, then to a *Tryal* there, and at last to a *Condemnation as a Witch*. Bishop *Morton*, in whose Dioces this happen'd is very happily with the *Judge* at hearing of the Business. He having been inform'd of the *Priests* tampering with the *Boy*, suspects the matter; and obtains the *Womans Reprieve* to next *Assizes*; taking the *Boy* home to himself. Now the *Boy* grows sullen, forbears his meat; sometimes for two or three days together: insomuch that his *Belly* seem'd almost to cleave to his *Back*. He hath a new *swelling* about his *Throat* too. Though *after* he confess'd, 'twas nothing but his *long Tongue*, which he had learnt of himself to thrust down that way. Sometimes he seem'd *Senseless*; would *stare*, and *foam*, and *strike* those near him; never speaking but in his *fits*; and then but *Gibberish*. The *Bishop*'s Patience was exercis'd almost a quarter of a Year, before the Roguery was discover'd. At last his *Water* turning *Black*, and the *Physicians* thinking *Nature* almost spent, having never before observed so much *a dust Matter* in any Humane Body able to give so deep and deadly a Tincture to the *Urine*, the *Bishop* was much troubled, and about to quit the Business. Howere he sets a trusty Servant to watch the *Boy* through a *Hole* of the *Wall* that look'd directly on his Bed. And when *Himself* and *Family* were gone to *Sermon* in a *Morning*, and the

House

Houſe was now very ſtill, the *Boy* preſuming no Body was about his Chamber, *takes out his Inkhorn from under his Bed-Mat, and piſſeth through the Cotton thereof into the Chamber-pot.* Thus the *whole Plot* comes out, and the *Boy* confeſſeth all unto the purpoſe that you heard before of. And ſo we have one Argument more, that *Popiſh Prieſts are his ſworn Agents*, whoſe coming is with *Lying Wonders, and with all deceiveableneſs of Unrighteouſneſs.*

6. To conclude the Chapter: We have ſeen, I think, ſufficiently what an *huge Talent* of the moſt *abominable Conſenage* the *Romiſh Antichriſt* is ſtored with: So that a man may boldly ſay, he is able to give both hands and the beginning to the *erranteſt Cheat that ever was inthroned on a Pillory, or loſt his Limb* (an Ear or ſo) *in the ſervice of that Society.* Nor can I doubt upon the *Premiſes* (though a bare Sample hath been offer'd) of the Readers readineſs to acknowledge the Propoſition prov'd abundantly, *That very many of the Popiſh Miracles are meer Humane Impoſtures*; which is a further Evidence of the Popes deſerving to be call'd *the Man of Sin, whoſe coming is with Lying Wonders.*

CHAP. II.

2. Propoſition. *More of the Popiſh Miracles are plain* Diabolical Atchievements: *and a compariſon 'twixt* Popiſh *and* Heathen *Wonders.*

Popiſh Miracles Diabolical Atchievements.

THe *ſecond Propoſition* is, That *more of Popiſh Miracles are plain Diabolical Atchievements.* 'Tis no new thing for *Satan* by *himſelf* or *Agents* to bring to paſs many ſo *ſtrange*, and ſo *unuſual* Matters, as juſtly may amuſe all ſuch as ſhall behold them, or hear thereof. *Great* is the *Power* this way, which by Divine Permiſſion, the *Prince* of the *Power of the Air* hath. Suppoſing all *Prophane* and *Eccleſiaſtical* Story were utterly barren in *Inſtances* of this nature; or that the *Inſtances* which might happily there be found had not *his operation* in *Capital Letters* written on them; yet the meer *Sacred Writings* will ſerve both turns abundantly. What *amazing Works* did he effect, and more than once, and ſometimes without viſible means, in the caſe of Holy *Job?* What by the *Witch* at *Endor* towards *Saul?* And by the *Magicians* before the King of *Egypt?* Nay, what did *our Apoſtle* prophecy the *Man of Sin* ſhould do by the Devils help? Doth not his Brother *John* accord with him, in *his Revelation?* And their and our *Bleſſed Lord* begin to both, *Matth.* 24. 24. in ſaying, *Falſe Chriſts and falſe Prophets ſhould ariſe, and ſhew great Signs and Wonders?* which none make doubt to be the *Devils works*. So that 'tis paſt all ſcruple *Satan* can effect what *Man* may take for a *real Miracle*. Although it is impoſſible that it ſhould be *truly ſuch:* but muſt be either meerly the *abuſe of Senſes*, or at the utmoſt derive no higher than from *Natural Cauſes*, though hidden from Mans ſhallow underſtanding. But I ſhall have a fairer opportunity to treat of this, when I come to explicate the laſt

laſt Propoſition. However (as I ſaid) ſuch Wonders can the *Devil* do, that they may ſeem true Miracles; and unto *thoſe* eſpecially that have ſome *dearer Intereſt* ſerv'd thereby. You need not marvel that ſuch Perſons proclaim a *Simon Magus* to be *the great Power of God*; and Deviliſh *Wonders* Divine *Miracles*. As is the caſe in *Popery*; *moſt ſadly* indeed, but *exceeding frequently*. As ſhall appear by *many Examples*. *Acts* 8.

2. To begin at *Home*. Their St. *Dunſtan* (for his *Holy-day* is on the tenth of *May*) wrought many Miracles, the Papiſts ſay. But whether they were not *Wonders of the Devil*, needs not be doubted. That his *Harp* being hung upon the Wall, neither himſelf nor any other near it, ſhould *play moſt ſweetly the Tune of that* Antiphona, *Gaudent in Cœlis Animæ Sanctorum*, &c. what *Finger* could it elſe be touch'd by, but the *Devils?* Doth it appear from *Scripture* that the *Almighty* ever uſ'd to make ſuch ſport with a Monk that was working with a Woman and her Maidens; as they pretend he was? 'Twas not for nothing, that he was hereon *accuſed to the King, and look'd upon by him, as a Magician*. *Baron.* Martyr. *Vincent.* Spec. Hiſt. *lib.* 24. *cap.* 73.

And that thoſe *Cherubims* and *Seraphims*, as they called themſelves, with whom he did converſe, were *Spiritual wickedneſſes in high places*, methinks is plain enough (beſides the *unſcripturalneſs of ſuch viſits, and the ſuperſtition*, that was *moſt horrible, and other naughtineſs* of the man) by the fondneſs of the *Errand* brought, and *Anſwer* received by them. *All hail our Friend* Dunſtan, *all hail. The Son of God, whom thou deſireſt piouſly, commands thee*, if thou art ready, *to come. And that thou wouldſt celebrate this day, for the joy whereof thou longeſt, with us.* A command to come; but on a condition, whereof the man was left to judge! And a condition, which ſuppoſeth the *All-knowing God* not not yet aware whether 'twere fulfill'd, or not! This for the *Meſſage*: now the *Anſwer* receiv'd. He had other work to do: That is, *'Twas a very high day, and he muſt preach to the People*; to ſhew them the way to that joy: many were met, and he could *not deceive the People*: There- Ibid. *cap.* 94.

fore he could not come. As if that were not the constant work of good Ministers: and this answer would not serve any other time, as well? Yet this *answer* they like very well; *and bid him be ready by* Saturday *to go to* Rome *with them*; *and before the* * Pope *sing, Holy, holy, holy for ever.* So they are gone. Were *Angels* to be expected on such Errands, doth such a *trifling, absurd,* and *ambiguous* management thereof become *those Holy Ones?* And 'tis not *Rome beneath,* but *Jerusalem* which is *above,* whither Saints deceased go. Nor, though the *Pope* may hear *Sanctus, sanctus, sanctus* (Holy, holy, holy) singing in his *Roman Mass,* will his *Antichristianity* in *Doctrine* and in *Practice* ever suffer him to hear it in the *Heavenly Quire.*

Nay that strange Feat of the sudden lifting up of *himself* and *Bed* to the *top of his Room,* without any hands, when he lay a dying; and when the *Beams* stop'd the going higher, the gentle *letting of him down again* therein; and this three times successively: a man would think, that he that were not *bewitch'd* himself, could never take it for any thing else than a piece of *Witchery.* For though himself said to those that stood about him, *ye see whither I am called*; meaning, that this raising of him up in the Bed he lay on to the top of the Room, was in order to, or the token of, his going to Heaven: I shall never believe, (whatever his Disciples do,) his case was any thing at all of kin unto *Elijah*'s. Not only because God useth not *now* to work so *extraordinarily* with his People, as he did *of old:* but chiefly for that *Dunstan* and *Elijah* were men of quite *another* and *contrary Spirit. Elijah* was entire for *God,* and utterly against *Baal*; *Dunstan* was more for *Baal,* than for *God*; that is, for *Popish Superstition* and *Idolatry.* It may be noted too, that *Dunstan's Vehiculum* was no *fiery Chariot* of Gods sending but a *Bed* of mans making; nor went it *through,* as the Pophet's did, but was stopped by the *Beams.* And why his *Body* (whithersoever his *Soul* might go) should make for Heaven before the *general Resurrection,* and what should become of the *Bed* there, I think would puzzle his dearest Brethen to resolve, were they *Simon Magus* and *Pope Sylvester* too.

But

* *Summus Pontifex.* One of the Popes *cheif Titles,* whereby *Bellarmine* proves his *Primacy*; de R. Pont. l. 2. c. 31. Whereas *Pontifex alone* serves Christ in their own *Vulg. Lat.* B. nor is *summus* ever joyn'd with it; as far as I can find. Ibid.

But one more *Miracle* of his I ſhall take notice of, and which may be as truly called an Atchievement of the Devil as an unreaſonable Creature may be called a Brute. *Prieſts Marriage* was both *lawful* here in *England* and *uſed generally* till his time of comming to be *Arch-Biſhop of Canterbury*. Then as he gat his *Pall* of that *Monſter Pope* John 13. (of whoſe villanies ye heard * before) ſo with a great ſum of Money (ſaith † *Balæus*) a Bull for condemnation of *Prieſts Marriage*, and compulſion to the *Vow of Celibacy*, or loſe their livings. The execution of this Bull was very troubleſome; and the greateſt part of the Nobles and Commons, (ſaith Mr. *Fox*) judg'd the *Prieſts* wrong'd, and labour'd to reſtore them what they could. *Dunſtan*, ſeeing that the *Counſel* ſtood inclin'd to relieve the *married Clergy*, falls to this ſhift, There was a *Crucifix* upon the Wall where they were conven'd; *Dunſtan* requires them all to pray to this *Crucifix* for determination of this weighty buſineſs. The *Crucifix* hereupon (ſaith he from *Fornalenſis*) pronounceth theſe words: *Abſit, hoc ut fiat; Abſit, hoc ut fiat: Judicâſtis bene; mutaretis non bene: God forbid it ſhould be ſo; God forbid it ſhould be ſo: You have judged well already; and 'twould be bad to change it.* And ſo *poor Matrimony* was caſt; and the *married Clergy* turn'd a grazing. The ſubſtance of this Story is avouched by multitudes of their Learned Men of Elder and of Modern date: as (*a*) *Vincentius*, (*b*) *Antoninus*, (*c*) *Polydore Virgil*, (*d*) *Cardinal Baronius*, and (*e*) *Friar Creſſy*, &c. Let us then admit the truth as to *matter of Fact*; and though *Creſſy* call it a *Divine Sentence*, it was undoubtedly a *Diabolical one*. For not to inſiſt upon it, that notwithſtanding God did ſometime open the mouth of an *Aſs* to rebuke a *wicked Prophet*, yet we never find he ſpake his mind by any *Image*; no, that was the *Devils way* among the *Heathens*, as we ſhall hear anon. Nor to take Sanctuary at the *Ill name* upon him: * *Proteſtants* flatly charging him as a *Magician*; *Papiſts* in effect *confeſſing it*; and indeed his *Story giving full ground of juſt preſumption thereof*. *Vincentius* (as we heard but now,) and † *Antoninus* agreeth with him; and both

* Book 2. c. 12. §. 7. n. 9.

† In vitâ ejus.

Act. and Mon. K. *Edward* the Martyr. *Anno* 977.

(*a*) *Spec.* l. 24. c. 8. (*b*) *Chro.* P. 2. Tit. 16. §. 16. §. 5. (*c*) *Angl. Hiſt.* l. 6. ad finem. (*d*) *Annal.* ad An. 975. n. 12. (*e*) *Church-H.* l. 32. c. 25.

* *Balæus* in vit. Joh. 13 *Magdeb.* Cent. 10. c. 10.

† *Chr.* P. 2. Tit. 16. c. 6.

both grant him so reputed, and put out of favour with the *King therefore*. And their *Polydore* on this *very Passage* speaks these words, *Non tum defuerunt qui id Oraculum Phœbi magis quam Dei fuisse putârint*, there were that thought at that time, that this was rather *Apollo's Oracle* than *Gods*. We have a *Demonstration* that it was the *Devils Feat*; because it *beareth witness against Gods Truth*. He hath made *Marriage lawful to all*; and, Mans present state consider'd, *necessary to most*: But to forbid Marriage, which that *Crucifix* did, *God* lists among the *Doctrines of the great Apostacy*; *Headed* by the *Pope* 'tis true, but *Animated* by the *Devil*. That voice was therefore certainly from the *Father of Lyes*, not from the *God of Truth*: who could not *contradict himself*, and much less set the *Seat of his Omnipotency* to a *wicked Falshood*.

Angl. Hist. l. 6. ad finem.

But this was, to be sure, not the only time the *Devil* hath play'd such tricks with *Papists* (if we may trust their Authors) to make *Images speak*, to settle them in their wicked Errors. For St. *Antoninus* tells us, as St. *Thomas Aquinas* was praying before a *Crucifix* very devoutly, when he was going to confute the *Errors of the Grecians*, he was lifted up a *Cubit* from the ground, and the *Crucifix* spake unto him, *Thomas, thou hast written well of me; what reward shall I bestow upon thee? God forbids* the worshipping *Images* with great severity, in the *second Commandment*. It was the *Devil* then that thus *encourag'd* it.

Chron. P. 3. Tit. 23 c. 7. § 11.

Bonavent. Vit. S. Fr. c. 2.

The same judgment, and for the same reason, is to be made of the Language of the *Cross* unto St. *Francis*; when in his prayers he lay prostrate to the *Crucifix*; Francis, *go and repair my house; which as thou seest, is all destroyed.*

Capgrav. Nov. Leg Fol 177.

And of *its* discourse to St. *Henry* the *Hermite*, when he prayed *to it*, also. For the *Crucifix* saith, *My beloved, I mercifully called thee from marrying, and planted heavenly desire in thy heart a good while since, in the land of thy Nativity, when Womans Beauty and thy Nobility tempted thy mind. From that day therefore thou art predestinated to the bliss of Eternal Life; and thy name being written in the Book of Life, shall not be blotted out for ever. Play the Man and let thy heart be strong;*

ſtrong; perſevere as thou haſt begun, and forſake not this place of ſolitude by any means whilſt thou liveſt. Now here, beſides the reaſons afore mention'd, the Doctrines of *Predeſtination in time*, the excellency of a *Monkiſh Vow of Celibacy*, and of *an Hermites life*, againſt all Rules of *Chriſtianity* and *Humanity* too, which urge us to *Political Converſation* on the one hand, and *Chriſtian Aſſemblies* on the other, (*which may not be forſaken*, Heb. 10. 25.) plainly ſhew the *Devil* was in the buſineſs.

But the *Croſſes diſcourſe* in *Creſſy*, will *match* with *any*, if not *outdo* them *all*. King *Edgar* gave to the Monaſtery of *Glaſtenbury* a fair *Croſs* cover'd with Gold and Silver, which ſtood upon the *great Altar*: but after the *Church* was burnt, 'twas ſet before the Veſſel of *Holy Water* at the entrance of the *Monks*; to which in paſſing by, they conſtantly uſ'd to bow their Bodies. *Monk Ailſi* (like a naughty-pack as he was) would never ſhew that reſpect unto it. At laſt, either out of *compunction* (but then the *Croſs* was croſs-grain'd, as you'l hear) or by *command* of his Superiours (and then the leſs to be pitied in his ſuffering) as he paſs'd by, he *bowed himſelf*. But a *Voice came thence and ſaid diſtinctly*, *Now too late*, Ailſi; *now too late* Ailſi: which Voice ſo frighted him, that falling down he expired preſently. So my Author. *Church Hiſt.* lib. 32. cap. 19. n. 4.

But did *God* ever require ſuch homage to a *Croſs*? Did ever any Servant of his practiſe it with his approbation in the ſacred Writ? Doth he not expreſsly forbid ſuch worſhip in the *ſecond Commandment*, and with great ſeverity? Who can imagine then that he ſhould be *diſpleaſed with*, much leſs *puniſh*, and that *ſo terribly*, with death, importing too *damnation* in it, the neglect of that which he never requires, but ſo ſeverely doth forbid? What *Impudent Blaſphemy* is it to impute to him *the working of Miracles againſt himſelf!* No, it is written in *Capital Letters*, That the *Devils Finger* is here.

But *Cæſarius* hath a Story of this kind that hath *Hells Brand Mark* more apparently on it, than any, or I think *all* the reſt. A *young Gentleman* that had riotouſly waſted a great *Dial.* lib. 2. cap. 12.

great Estate, was perswaded by his *Bailiff*, who was wholly devoted to the *Devils* service, to renounce *God* and serve *Satan*. The *Devil* promiseth him Riches and Honour more than ever his Fathers had. Well, he renounceth God. The work is but half done, saith *Satan*. You must renounce the Virgin *Mary* too. For, *she it is, that doth the worst mischief to us: for whom her Son in justice doth reject; She, too full of Mercy, brings again to favour.* (See, *whence* Popish Doctrine of the Virgin *Maries* Mercy comes!) The *Spark*, whatere betides him, will nere do this; no that he will not. (Mark how the *Antichristian crew* prefer a *Creature* to the *Creator!*) And so the *Bargain* breaketh off. But the *Devil* lets the Proverb hold though, *Friendly meet, and friendly part.* The Youngster returning, comes to a Church, sees the Door left half-open by the Sexton's negligence: in he goes, prostrates himself before the Altar, prays to the *Mother of Mercy*, whose *Image* with *Christ in her Arms* was upon the *Altar*. So contrite was he that instead of *weeping*, he *roars* out, and fills the Church with *loud lamentations.* It fell out at the same time that *he to whom he had sold part, and pawn'd the rest of his Estate, comes by this Church*, sees it open and goes in, where finding this young Man in such a posture, he stands by privately to observe the issue. Upon this so devout behaviour of the Penitent; *The Virgins Image speaks to her Son, in her Arms; Most sweet Son, have mercy on this Man. The Child turns away its face, and makes no answer. She asks again, and saith, The poor thing was seduc'd. The Boy turns his back to his Mother, saying, That Fellow hath denied me, what should I do for him?* Upon these words *the Mothers Image riseth up, sets her Child upon the Altar, and falls prostrate to his feet*, saying, *I intreat thee, Son, that for my sake thou wouldst forgive this sin unto him.* The *Child* presently lifting up his *Mother*, makes answer to her: *Mother, I could never deny you anything: Lo, for your sake I forgive him all.* Here's *Popish Devilism* with a witness!

Dial. l. 8. c. 25. Who can think otherwise of another Miracle he tells us of in St. *George* his Church in *Colen?* Thus in short.

The

The *Sexton* of that Church would pay no reverence to a *Cross* there; but as he went to Bed, would often take away the *Candles* to serve his own turn, which the *Matrons* us'd to light thereto, in way of offering. But one night as he was in Bed, but broad awake, *that very Cross comes to him, chides and bangs him so, that he vomited blood for many days after.* And so the *Cross* was better worship'd for the future, saith my Author. And say I, *We know the Devils kindness to Idolatry:*

And to the vilest wickedness too; especially in order unto *that best homage* paid him. For when a *noble rich man* had a mind to build a Monastery; he findeth a convenient place for it, but inhabited by others. Those partly by *Money* and partly by *Threats* he turneth out, and up it goes. The *Abbot*, who was about to send a *Covent* thither, fearing *God* would not be pleased to have the *Poor turn'd out of their Possessions* on this fashion, prays to him, *That he would reveal his will unto him in the business.* (As if the *Scriptures* had not done that fully, in curfing every such endeavour!) And on a day not long after, whilst he was *praying*, he hears this *Voice*, *Thou hast given an Inheritance to them that fear thy Name*, Psal. 60. And he presently understood hereby, that 'twas *Gods will*, that *undevout Men should be turn'd out of their Possessions, to make room for men that fear'd, and prais'd God.* But *that God*, that willeth so, is the *God of this World*; in the Apostles Phrase: the *true God* will not have *evil done*, that *worse* may follow, *viz. Monkish Abominations*; no, not that *good may come.* Ibid. *Dial.* lib. 4. cap. 63. Rom. 3. 8.

But what a fine piece of service from the *Devil* was that, which they account a *Miracle of the Virgin Mary?* When a *Nun* was going forth to *play the Whore*, a *Crucifix* met and stop'd her at every door. She then prostrates her self before the *Image of the Virgin Mary*, begging pardon for her sin. The *Image* turns away her face; she begs more earnestly, and comes nearer to it. The *Image* gives her a Box, that strikes her down, and saith to her, *Thou fool whither art thou going? Get thee to thy place to sleep in.* Idem *Dial.* lib. 7. cap. 34.

Idem *Dial.* 4. cap. 38. But that *Crucifix* was not so *good natur'd*, which went down from the *Altar*, and taking a lazy *Friar* napping, gave him such a cuff upon the Chops, that he died *three days after.*

Id. Ibid. c. 45. As likewise, because *a good Woman* call'd an *ugly old Image* of the Virgin *Mary* by the name of *old Rumbulla*, the *Virgin* tells another good Woman, that *she that call'd her so, should be miserable as long as she liv'd.* And *shortly after, her Son turns her out of all, and she becomes a Beggar, smarting for her foolish tongue.*

Idem *Dial.* l. 8. But truly 'twas but a *Beastly trick* the Devil serv'd the pious, but young Bishop; when like a lamentable *Leper* he meets him in such an horrible plight as was enough to torment a man by looking on him. Yet he must needs have the *Bishop wipe off the filth of his Disease*; pointing to *a fleshy gobbet hanging at his Nose.* The *blessed Man* wipes with his *Hand.* *Hold, bold*, saith the *Leper*, *I can't endure the roughness of your Fingers.* He trys with his *soft Surplice.* But that could not he abide neither. What then? *He must lick it with his Tongue.* There was a strife, upon *this word*, 'twixt *Grace* and *Nature*, saith my Author; but *Grace* prevail'd, and it was done. But from the *Nose*, that seem'd a *Lepers*, (wonderful!) *a most precious Jewel drops into the Bishop's mouth.* And to shew that he was *Christ*, he gloriously goes up to *Heaven* in his sight, and promis'd the *Bishop*, at his going up, that he should *follow him.* Thus deal'd the *Prince of the Air*: and if the Reader doth not plainly see his *Cloven Foot* in the Story it self, remembring but the Article of the *Creed*, *That when Christ comes down from Heaven 'twill be to judge the quick and dead*, will be as good as a *pair of Spectacles* to him.

Bonifac. Hist. Virginal. l. 4. c. 14. De *Petri Abbate.* This Author can spare you *Scores many*, if not *Hundreds* like the former: and I have given this half dozen together from him, because he is of so *great reputation* with the *Papists*, that a *Jesuit* says, *Although the Heretick despise his Books and think them Fabulous*, yet *Catholicks approve all things there, and chiefly those confirmed by the testimony of the gravest Authors.*

And

And having light upon this *Jesuit*, do we not find in him great store of *notable Devilisms* also, which he puts off for *Miracles* done by the *Blessed Virgin*? As for Example. Bishop *Bonitus* being alone at Prayer in a Church, upon a sudden hears the *Voice of Singers*, and then sees a *mighty Company* of the *Heavenly Host*: For our *Lady* attended with *Saints* and *Angels* was come into the Church. And when that Heavenly Quire advanced to the *Altar*, the question was, *who should say Mass?* The *Virgin* answers, *Here was Bonitus, a good Shepherd and worthy Bishop, to do that duty.* He hears it, and runs away asham'd: but the *Stones yield*, and his Feets *print is made upon them*; they find him, put on his *Holy Robes*, and the *Angels* ministring, the *Virgin* hearing and rejoycing, he says *Mass*. After the *Sacrifice*, the *Virgin* rewards him with a *rare Priests Garment*, still yearly shewed the People, but the Stuff whereof no man knows. And is not this a fine prank of this *She Devil?* And a mighty confirmation of the *abominable and Idolatrous Popish Mass? Accursed* by the Scriptures, *ne're known* by Saints in the Virgin *Maries* time; however, to be sure, *not to be prefer'd* unto the *Heavenly Hallelujahs*, wherein the *Blessed Virgin*, *Saints* and *Angels* are continually imployed. *Bonif. Hist. Virg.* lib. 4. cap. 3.

Again, Because *Alanus* should be encourag'd to preach up her *Rosary* (which is a *Superstitious and plain Heathenish Battology*, of 150 *Ave Maries*, and 15 *Pater Nosters*; so *she* hath more worship, *ten to one*, from *Papists*, than *God Almighty*) She makes a *Ring of her own Hair*, which she takes off her *own Finger*, and gives it him *to wear*. A *pretty betrothing*; is it not? But the *Papists* make her to *be shod all round* (as we say) ten times over, I believe. Idem lib. 2. cap. 15.

As once more to be sure, unto St. *Edmond* Arch-Bishop of *Canterbury*. For he tells us the *Saint* gets a *Ring* whose *Motto* was the *Ave Mary*, and puts this on her Images Finger. And from that day, he wears another himself unto his death. *When* 'twas perceiv'd that *this Ring* had also the *Ave Mary* on it: but made of its *own accord*. Whence 'twas understood, saith he, *The Virgin loved him again, and acknowledg'd him for her Bridegroom.* But that Author will Ibid. cap. 8.

give the Reader *Court-lords* of these, and such like, *Devilkins*. To whom I leave him, and proceed to others.

And methinks *Deuteronius* is the fittest of them to be dealt with next. He tells us that a *Kinsman of the King of France*, did dayly read her Hours devoutly, but was over-born to marry a *fair and noble Maiden*. Which being done, and the *Mass* over, he remembers that that day he had not read the *Ladies Hours*. Sending therefore his *new Wife* home; and the other Company out of the Church, he falleth to his work, hard by the *Altar*; and saying that *Antiphona*, *Thou art fair and comely, O Daughter of Jerusalem*, suddenly the *Blessed Virgin* appears with *Christ* in her Arms, and betwixt two *Angels*, saying to him, *If I be so fair and comely, wherefore is it that thou leavest me, and takest another Spouse? Am not I fairer than she is? Hast thou seen any so fair?* He answers, *O my Lady, thy brightness excelleth all the beauty of the World: thou art elevated above the Quire of Angels*: what would'st thou have me to do? She replyes, *If thou wilt forego thy carnal Spouse for my love, thou shalt have me for thy Spouse in the Celestial Kingdom.* Hereupon away packs my Gentleman, becomes a Monk in another Country, and in a short time a Patriarch by the Merits of the *Virgin*. So he. What a *Hogo* is here of Hell! Not to insist upon the Superstitious Monkery promoted by this Vision. *God* expresly forbids that *whom he hath joyn'd together* (in Marriage) *Man should put asunder*: Therefore 'twas undoubtedly the *Devil* that gave *this Counsel*, and made *this Apparition*.

Flor. Exempl. Tom. 2. p. 809. cited by the Author of *Reflect. on Devot of Roman Church*. p. 148. 'Tis also in *Spec. Exempl.* Dist. 8. Ex. 68.

But let alone her kindness to her *Husbands*: She is not so profuse on them but that she keepeth some for others too. For an *Hermite* at mid-day, and whilst awake, seeth the Virgin *Mary* sitting like a *Queen* on an high Throne in Heaven, and these two Saints *Waldetrude* and *Aldegund* prostrating themselves unto her Feet, with Supplications for Vengeance against one *Theodorich*, that had burnt their Churches. (*Tantæne animis Cœlestibus iræ!* This strongly smells of *Hell* already, for *Heaven* hath no such spight.) The *Virgin* desires to be excused; *she would not trouble him*

Flor. Ex. Tom. 1. cap. 2. Tit. 35. Ex. 2.

yet:

yet: His Wife did her that service, that she was so oblig'd thereby, as not to abide any ill should befall either her self or her Husband. And when the *Saints* were urgent to know what that service was, she answers, *That she said her Ave sixty times a day: twenty times prostrate, twenty times kneeling, and twenty times standing,* either in the Church, or in her Chamber, or some private Place. And when the *spiteful Saints* aforesaid pressed farther for revenge, *She desires to be spared at present, with promise to them, that the time should come that she would do them justice, and yet no hurt to his Wife.* A while after he is divorc'd, and within half a year knock'd on the head. And her promise was made good, quoth he. And so the Devil *scares* the Papists into *Superstition* and *Idolatry*; say I. But heaps of Instances like these may be found with him. We are for a *new one.*

And now for *Tursellinus*'s Woman possessed of *seven Devils*: No *Exorcisms* in any other place could cast them out. (For you must note, the Devil, at *Loretto*, hath the best Conjurers in the World.) There, when they were rid of four by the Power of God and the Name of the Virgin *Mary*, the other three, called *Heroth*, *Harribilis*, and *Arcio*, with much difficulty were removed. The *first* tells the *charming Priest*, whom he called by his name, *Stephen*, Mary *cast us forth, not thou.* The *second* cryes out, Mary, Mary, *thou art too cruel against us.* The *last* howled lamentably, *Verily* Mary, *thou art too mighty in this place, where thou dost force us out of our possession against our will.* But the *Conjurer* in God and the Virgins Name makes him tell, *what place that was*; The *Virgins Bedchamber, wherein by the Angel* Gabriel's *Message, she conceived God; and that he was forc'd to tell the truth by the Divine Power,* the Devil answers. Then the *Priest* further desirous to know where the *Angel* and the *Virgin* stood, when this *Salutation* to her was deliver'd, falls on the Devil by fresh *Exorcisms* to shew the places; he doth it; *both the one and other.* Who now at first hearing, but concludes the Devil both *possessed* and *dispossessed* her too? Nor any marvel; since 'tis much more his *Interest* to do mischief to *multitudes of precious Souls*, than unto

Lauret. Hist. lib. 2. cap. 7.

one

one poor Body. For nothing but most vile *Idolatry* and *Superstition*, which *God hates* implacably and *Satan loves* most dearly, was serv'd hereby. Yet let the *Reader* note, *they are glad to be beholden to the Devil for the confirmation of their base and false Traditions*; when *Truth* doth scorn the *Father of Lyes* his attestation thereunto.

Mark 1. 25. *Acts* 16. 18.

Ibid. lib. 3. cap. 20.

But let us borrow one *Piece* more out of his full *Chest*. *Cardinal Marcellus*, who was after *Pope* near twenty two days, was saying Mass in the Chappel of *Lauretto*, when a *Snow-white beautiful Dove*, hovering over his *Head*, sate sometimes on his *Hands*, and sometimes on his *Mass-book*. The *Priest* that ministred to him (as the custom is,) taking it for a *common Dove*, would have hunted it away: but the *Cardinal*, well remembring that a *white Dove* of old time shewed from God who was designed to be Pope, did forbid him; and suffer'd the *Heavenly Dove* to rest until the Sacrifice being done, she flew away of her own accord. After this, as he was again saying *Mass*, the *Blessed Virgin with a Heavenly Train*, presents her self unto him at his prayers, and tells him that *he should be Pope*, which fell out accordingly. I will say no more but this; *The Mass being the Devils Service, and the Pope his eldest Son, none but himself could possibly be thus concern'd about* this business.

Yet *Satan* can transform him to *other shapes*, as well as of the *Virgin*. For a *Friar* being in the mind to leave the Monastry. (*In likelihood being weary of a Goat of Wickedness.*) St. *Bernard* and St. *Malachy* appear unto him in a Vision of the night. *Malachy* saith to *Bernard* thus; *This Fellow is naught, and feareth not to meditate iniquity in the chamber of his heart, to return as soon as possibly he can unto his vomit of the World.* *Bernard* hearing this, speaks to him; *Are you about to run from the Monastry? And whither will you run? Believe me, this you plot to your own mischief. I know, I know that only smart will make you hear and understand: and you, that have neglected your own amendment through the fear of God, being plagu'd as you well deserve, will make no further use of to run away.* Having spoken thus, he bangs him soundly with the Cudgel that he had; and says,

Spec. Exempl. Dist. 3. Ex. 41.

says, *Lo, there's the Wages you deserve: now rise, and run away if you can.* But the poor *Friar* finds himself so bruised hereupon, that he was fain to keep his Bed. *Was not the Devil in him* (as we say) in the truest sense, to fall so *foul* upon the Wretch, *without a previous admonition*; supposing he had thought upon some *evil course*? But because 'twas *good*, the *evil One* would do what mischief he was able to him. As for *deceased Saints*, (that are such indeed) they are *in Heaven with God*, and have better work, than to cudgel men *on earth to drive them from him.*

So he came, as the *Soul of one in Purgatory* to the *Franciscan Conrade*, as he stood one night at Prayers before the *Altar*. To whom *Conrade* saith, *Who art thou?* Answer is made, *The soul of that young man that lately died.* *Dear Son*, he replys, *How fares it with thee?* *Not damn'd*, it returns: *but for some faults of mine not fully purged, I endure great pain in Purgatory. But I beg your relief, Father, by saying some* Pater Nosters *for me.* He saith one *Pater Noster*, with *Requiem Æternam. Holy Father, how much good hath it done me? Say it again, I pray.* He did so a second time, to as good purpose: and so a third and fourth, till it came to an hundred. Then the soul thanks him, and tells him, *he was fully deliver'd, and now he would go on to glory.* A *good Bargain* truly; and *Dog cheap.* But most men sins are of a deeper dye than his; especially where there is a good estate. And therefore as the *Priest* must take more *pains in Dirges, Masses, &c.* it is but reason he should raise his *Fees.* But the mischief is, *The Holy Scripture* as it divides the World but into *good* and *bad* men there, so it assigneth *Heaven* for them, and *Hell* for these: excluding utterly any *third middle Place* as an idle Dotage; there being no third middle state of men to fill it. And the Primitive Church was an utter stranger hereto also. Only in after ages the *Devil helped the invention of it to further his own wicked Worship*, and the *Priests ungodly gain.* And *thus* he practiseth to preserve the reputation of it.

Ibid. Dist. 7. Ex. 35.

And since we are at *Purgatory*, let's us be contented with the Penance of one Story more, from graver hands (amongst

Chron. Anno 1024.

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a thousand) which will shew the kindness Satan hath to the Faith thereof. *Sigibert* informs us there was a *Pope* whose Brother, *Stephanus* appeareth, (after he was dead) unto him, and complaineth of his *Torments*. Yet he acquaints him, that there was some hopes, that by the prayers of *Odilo* Abbot of *Chimack*, he might be deliver'd. The *Pope* gives notice to the *Abbot* thereof: and the *Abbot* sets him to his work, and continues at it, till he hath a *Revelation* that he sped. *Baronius* tells the Story from *Petrus Damiani* a great deal more at large, and with no little variation in some very considerable circumstances: as the Reader at his leasure may (if he so please,) observe himself by the direction of the Margent. However it is evident by them both that this *Complainer* was none other than the *dissembling Devil*, that old *Lyar* and *Deceiver*. For *wicked* men, so dying, depart accursed into everlasting burnings, and have no leasure to go a rambling up and down the Earth again. *Dives* Luk. 16. is told expressly, *That there is no passing by any means from torments into his bosom*: no, *nor any case to be allowed them where they are*, vers. 24, 26. And *Lazarus* is refused coming down from *Heaven* to *Earth*, although it were to save men from dropping down to *Hell*; because *Gods Word is the only means for such a work*, vers. 29, 31. Which shews us what a *cheating Jugler* the *Enemy of Mankind* is, and what *sottish Gulls poor Papists* are, so infinitely often to be imposed on by *Satanical* Illusions, instead of Apparitions of deceased men from *Heaven* or *Hell*.

Annal. Eccles. Anno 1024. n. 1, 2.

Nay this very Author lets us see *the Devil* giving many other casts of his Office in thus abusing *Romanists*. But I shall offer but one Instance more; which yet will prove a notable one. A Woman, wonderfully devoted to St. *John Baptist*, prays to him for something of his *Members* to be given her. And thus she continues praying three whole years together. Nay when another would have despaired of her suit, she, trusting in God, saith he, binds her self by an *Oath* to eat nothing till she had her request. Whereupon (to see the desperate *Irreligion* and *Inhumanity* of *Sot-*

Chron. Sigeb. Anno 613.

Donari sibi aliquid de membris ejus.

tish

tiſh Superſtition!) ſhe faſteth ſeven days together. At laſt upon the *Altar* ſhe ſpys a *Thumb* of *wonderful whiteneſs*; which ſhe joyfully receives as the *gift of God*. Three *Biſhops* that heard thereof, came there to worſhip, and were deſirous to have ſome ſhare of this *Holy Pledge*. Out came *three drops of Blood* upon a piece of Linen that lay under it. They were amazed, and glad that *every one* had gotten *one*. So he. What a *plain cheat of Hell* is here? Touching the Relicks of this Saint, we have heard * already: whither the Reader is refer'd. And for the ſtrange devotion of the Woman; what word of God had the ſilly Wretch to attempt this work? It could not be any better *Principle* in her, that what once ſtirred up *Herod* to ſuch a fondneſs of ſeeing Chriſt, *Luk.* 23. 8, 9. Not for the end of obtaining *Grace* and improving *Holineſs*: but only ſatisfaction of the *vain and ſinful curioſity of a depraved mind*. Nor therefore can there other ſucceſs be looked for *from God*, but what he had; a *diſappointment of his hopes*. But 'tis the *Devil* teacheth doing ill, though good might come upon it. And only *he* will proſper ſuch attempts. So that had this ſilly Wretches end been *good*, which was *ſtark naught*, the means to compaſs it, by *ſelf deſtruction* (if ſhe failed of her aim,) and the obliging of her ſelf thereto by an *ungodly oath*, muſt be pronounced to be from Hell. But what need words? Invocation of *Saints*, worſhipping *Relicks*, and forſaking *God*, are the *Devils works*; and *he*, not *God*, is the rewarder of them.

* Book 2. c. 9. §. 4.

I ſpake but now of *Purgatory*; and have this pretty paſſage out of *Eviratus* to add thereto. A *certain Monk* that kept ſome Money to himſelf (againſt the Rules of the Society) is excommunicated; and dies in that condition. The *Abbot* informs *Pope Gregory* what had happen'd. The *Pope* was very ſorry that he ſhould die before he was releaſ'd. Therefore he writes a *Speech* in manner of an *Epiſtle* to his *Arch-Deacon*, and bids him read it over his *Grave*. The *Arch-Deacon* doth ſo. And that very night the *Abbot* ſees the *Friar*, and ſays unto him, *Are you not dead, Brother? Ay indeed*, he anſwers. Again he asks,

Pratum Spirituale. cap. 192. Biblioth. Patr. Tom. 7. Paris 1610.

And where have you been till now? The *Friar* tells him: *Truly, Sir, in Prison till yesterday: but then I was discharg'd.* See what a knack the *Popes Absolution after death is!* what will it prove in life then? And who but would give all the Money in his Purse for it! Well *Sataniz'd*, Antichrist.

Ibid. cap. 12. I will give a second, out of his *Hundreds*: 'tis *shorter* than the former, whether *sweeter*, do you judge. *Abbot Peter* hath a Friend dies, whereof he has no notice, till by chance he spyes his body lying in the middle of the Church. He was very sorry that he had not *saluted* him before he went out of the World. Going therefore to the *Bier*, he saith unto him, *Brother, rise and kiss me.* The *dead Man* straight way did so. Then saith the *Abbot*, *Now sleep till Christ shall come and wake thee.* Was not here a brave Miracle in the *Devils name?* For what *Fool*, or *Atheist* can imagine *the Almighty Power* would thus trifle?

Ibid. cap. 147. But because he is one of the *Popish Fathers*, you may allow him to be heard a third time, the rather too, for that he will heartily speak on the *Popes* behalf. *Pope Leo* having written against some *Heretick*s, lays his Book upon St. *Peter's* Tomb, and with watching and fasting prays the *chief Apostle*, That *if as a Man, he had said, or left out, any thing unawares, he, to whose care that See, and Catholick Church had been committed, would amend the same.* And forty days after the *Apostle* appeared to him at Prayers, saying, *I have read it, and amended it.* And when he took the Book from St. *Peter's* Tomb, he open'd it, and found it amended with the *Apostle's* (that is the *Devils*) *own hand.* For if St. *Peter*, as well as *Abraham*, know not our Affairs, much less would he be courted with a *Lye* to be concern'd for *Antichrist*.

Ibid. cap. 180. And 'tis no *Supererrogation* to do it this once more also. A *devote Anchorite* some twenty Miles from *Jerusalem*, was much in *Pilgrimages*, far and near, to *Martyrs*, *Relicks*, other *Holy Things* and *Places*; but always left his *Candle* burning to the Image of the *Virgin* with her *Child* in her Arms, which he ever kept with him in his Cave. But though

though he ſtaid out a Month, or two, or three, or five, or ſix ſometimes, it never went out. The reaſon was, he charm'd the *Devil* to keep it, by this *his Prayer* to his *Lady Image*: Our *Holy Lady, Mother of God, becauſe I am going a long journy, which won't be done in many days, do thou take care of thine own Candle, and ſave it from going out according to my meaning: for with thy help I undertake my journy.* Now to go about to prove *this lighted Candle* to be the *Devils prank*, would be to *light a Candle* to the Sun.

But *J. de Voragine* muſt not take all his great pains in vain. He, with a *Myriad* of others, tells two Wonders which I ſhall mention, that have *their Dads own noſe upon them*; I mean, the *Father of Lyes*. One is of St. *John the Eleemoſynary*, or the *Alms-giver*. Who beſides his many *Viſions* and *Miracles*, whilſt he lived, enjoyed and performed by him; after his death is famous on this latter account. Not only for that when he was to be buried in the Grave where two Biſhops lay together, their bodies very reverently made him room betwixt them in the middle; but for that the poor Woman, who had written her Confeſſion to him (the filthineſs of her faults making her aſhamed to ſpeak them) was miraculouſly relieved by him. For ſhe, hearing of his death, and not meeting with the Paper of her crimes ſent unto him, packs to his Grave, and with a flood of tears, cryes out; *Alas, alas, thou thinkeſt to eſcape ſhame: I am made a ſhame to all men.* Thus weeping bitterly ſhe prays the *Saint* to tell her, where he had left her writing. Behold, St. *John* in a Biſhops habit, the *other Biſhops*, being one on one hand, the other on the other, comes out of his Grave; and ſaith unto the Woman; *Wherefore doeſt thou thus trouble us, that we cannot reſt in quiet for thee? See, our Robes are all wet with thy tears.* And he gave her the *Writing* ſealed, as before; bidding her *obſerve the Seal, open, and read it.* She doth ſo; and finds *her ſins* wholly blotted out; and this written by; *For John my ſervant's ſake thy ſin is blotted out.* She gave thanks; and St. *John* and the *Biſhops* went to their Grave again. Was he the *Lamb of God, that taketh ſins away?* No, *but the*

Legend. Sanct. Leg. 27. de St. *Johan. Eleemoſ.* f. 201

roaring Lion, that thus endeavours, first to *deceive*, and then *devour* the *superstitious Papists*.

Legend. 108. f. 71. The other is of St. *Dominick*. Who, besides *heaps upon heaps of Wonders* that he atchieved (or the *Devil* for him rather) at a certain time takes a Coat, and first puts it on his own neck, then with it girds a possessed mans neck, who had many *Devils*, commanding them to vex the man no more. They thus besieg'd cry out; *Let us go forth; why dost thou force us to be tormented here? No*, saith he, *except ye get sureties to return no more. Whom shall we get*, say they? *The Holy Martyrs buried in this Church*, quoth he. *We can't*, they cry. *You must*, he tells them; *or else continue in your torments.* They said, *they would try:* and by and by add, *They'l do it for us, though we are unworthy. What sign for that*, he asks them? They bid them, *go to the chest wherein their heads were, and he should find it turn'd.* He look'd, *and 'twas so.* This is not *Boys-sport*, I confess: but he is a silly Boy, that doth not plainly see, 'tis very *Devils-sport* between them.

Spec. Histor. lib. 23. 147. But *Vincentius* the Historian was the *Vorago's Senior*; and otherwise the *graver Author* too; yet we must confess he finely brake the Ice unto the other in the report of *Deviliſh Wonders:* as you shall see by two or three examples; remembring still that every one would be nearer I believe unto a thousand than an hundred, should all he hath be mentioned. Well: to begin, *Constantinople* was besieged by the *Turks*, and their *Fleet* distressed them sore at Sea. In the *Virgin Maries* Monastery there was her *Image* holding her *Child* in her Arms. As the Citizens were once a *fasting*, *praying* and *fighting* together, *One among them* advised to bring this *Image* out, and make this *Prayer* to it: *Holy Mother of God, who so often hast deliver'd us, free us now from the Enemies of thy Son: And if thou wilt not have us drown thine Image in the Sea, do thou drown them.* And when this was saying, the man secretly holds the *Image* under Water: and presently a Storm arose, which either brake, or drowned all the *Turkish Ships*. Reader was there ever plainer *Conjuring* for a *Miracle*, than here? *Prayer* made to,

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Truſt reposed in a *Creature*, nay a sorry *Statue*, is a likely means, *forsooth*, to engage Omnipotency for a People; when nothing enrageth him against them more than *Idolatry* doth; and so this Practice manifestly is. And is it not *modest boldness* with *their Deity*, to menace it into a *good humor* on their side, with fear of drowning! But the whole *Ceremonie* is so true a *Sacrament* of the *Devil*, that 'twould fowlly betray any ones Intellectuals, not to believe the *Prince of Darkness* did the feat; to rivet *them* in their *fowl Idolatry*.

Dunstan's cruelty to a *Monk*, after *that sweet Saint* was dead and buried; indeed the *Devil in his likeness*, had respect to the *self same end* too. The *Monk* was only meditating a departure from the *Monastery*; but not without St. *Dunstan*'s licence: and therefore to his *Tomb* he goes, and prays *his* blessing on his journy, and promises to be *his* humble servant where-ever he should fasten. A most *Reverend Monk* leaning on a Staff meets him a *first* and *second time*, to stop his Passage, and demandeth, *whither he was going?* Doing so the *third time*, he takes hearty grace to answer by a cross demand, *who he was to take this power over him? I am* Dunstan quoth that *Reverend Wretch* (that is the *Devil*) *the owner here. And by your punishment you shall know you have not done well.* And lifting up his Staff, he strook him smartly thrice, and feld him down; and disappear'd. There lay the poor man, till being found, he was carried into the *Valetudinary*; and there he shortly died. *We heard before, nor Saints, nor Sinners, being gone into their places, return any more.* Nor was it otherwise *Dunstan* here, than *Samuel* at *Endor*: that is, *the Devil in both*. Ibid. lib. 24. cap. 56.

And yet St. *Edmund* scaped better with *John the Evangelist*, and the Virgin *Mary*. But you perhaps will say his fault was less. No matter: thus it went. He was a great Votary of those two *Saints*; but the *Virgin* especially, to whom he built a Chappel. It fell out so that upon a day being busie at his study, he had forgotten to say that Prayer, *O thou undefiled*, &c. which he was wont Ibid. lib. 31. cap. 73.

to

to ſay to the honour of them both. The night following St. *John* appears to him, bids him *hold forth his hand to receive a blow of a* Ferula, which he was about to lay on. And by the threatning of the *blow*, he did believe, if he had ſmitten him, he ſhould have died on't. But growing milder, he ſtay'd his hand when lifted up, and friendly perſwades him not to omit that Prayer hereafter. *Such Fooleries, beſides the wickedneſs and impoſſibility thereof, are not without Blaſphemy to be imputed to the Saints in Heaven.*

Greg. Dial. lib. 4. cap. 57. and in *Evang. Homil.* 37.

But let us go now to the *very Founder* of theſe *Miraculous Stories*, Gregory *the great*, unleſs we ſhall account his *Dialogues Baſtards*, and *himſelf abuſed*, by *being made to Father Brats, that never were begotten by him.* This is too probable, as it hath ſometime prov'd the caſe of many an other *honeſt man.* But *his Dialogues*, they go for: and there we find; That a certain *Woman* had her Husband carried Priſoner into a ſtrange Country. She thought him dead, and takes care for *Maſſes* to be ſaid for his Soul. And what enſues? As often as *Maſſes were ſaid for him*, ſo often *his Chains were looſed from him.* Now, what a *Pope*, and St. *Gregory* writes, who can ſuſpect without the juſteſt imputation of the *Crime of Hereſie?* But yet I think he can never ſcape the guilt of Folly, if not worſe, that doth not ſee the Infernal Jugler here at work. For ſo it muſt be, if the *Fact* be granted; unleſs *Error* be become *Truth*, and *Vilany* prove a *Vertue.* Nor ought better Language to be afforded unto *Prayers for the Dead*, and the *Abomination of the Maſs.* Of both *which* you have heard before; but of the latter ſpecially: and more you * will of *both* hereafter.

* *Here* Ch. 4. §. 10, 11.

Why, this *Author* hath his *Miracles* on behalf of *Romiſh Superſtitions*, which himſelf confeſſeth to be *Deviliſh operations.* For when ſome *Monks* fled to *Equitius*'s Temple to ſave them from their Enemies; and being drag'd out thence, cryed out, *Alas, alas; St.* Equitius, *doth it pleaſe thee that we ſhould be thus hal'd; and wilt thou not defend us?* The *Devil* preſently fell upon thoſe Enemies and vex'd and tumbled them on the Earth, that none of them durſt make any more ſuch a bold adventure. Yet this muſt go

Ibid. *l.* 1. *c.* 4. ad fin. m.

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(according to that Author) for the *Saints defending* of them; when indeed the *Devil* was their *only friend* herein.

So in that other case, when the *Monk* had gotten leave of the *Man of God*, though in his anger, to leave the *Monastery*, which he had long and oft endeavoured, and a *Dragon* meets him with *open mouth*, ready to devour him, as soon as ever he got without the *Monastery*. For who amongst the *Romanists* but believes, this was indeed *the Dragon, that old Serpent, called the Devil and Satan*; a trusty Friend to *Monkish Superstition*; which our *Saviour* was so far from founding, that out of *foresight* of the *mischief* it would bring upon the World, he chargeth all his Servants to have nought to do therewith, *Matth.* 24, 26. *If they shall say unto you, behold he is in the Desart, go not forth; behold he is in the secret Chambers, believe it not.* Whence, we perceive that *Monk* and *Hermit share alike in his respect*: both being *bar'd all entertainment there.* Ibid. l. 2. c. 25. Matt. 24.

But should I step forward into this *Book of Wonders*, I am sure a *Summers day* would not suffice to bring me fairly out again. I'le take my leave then, just glancing as I part upon the *Portal*, I mean that *Passage* in his *Life* by *John Diaconus*, for which the * *Rhemists* have such zeal, as to clap on the Brand of *Scornful Miscreants* on those that think it fabulous. The Passage is to this effect. *St.* Gregory *being very courteous in entertaining Poor, and Pilgrims at his Table, our Saviour, once upon a time, takes on him Pilgrims Weeds, and so becomes his Guest himself.* What *Honour* now is this unto the *Popes*; what *Plea* too for the *Popedom!* But the *Gold* proves *Dirt* in handling of it. For as the Scripture telleth us, *Satan can transform himself into an Angel of Light*, so their own Authors confess, he hath pretended to be *Christ*. *Speculum Exemplorum* gives us notice he would have thus decived an old Christian; but he shut his eyes, and would not see him. Being ask'd by the *Devil, who said he was Christ*, why he shut his eyes? He makes answer, not like a *Papist*, but *himself*; *I will not see Christ here, but in the other life.* And *Vincentius* tells us of an attempt like this upon St. *Martin* also: but without success. * In *Hebr.* 13. 2. *Dist.* 2. *Ex.* 171 Ex libr. Doct. *P. P.* Ego *Christum* hic nolo videre, sed in alia vita. *Spec. Hist.* l. 17. c. 18.

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But *Satan* had better luck, and this way prevailed with *Valens*, as *Palladius* tells us. And in this caſe before us, granting matter of Fact, 'twas certainly nothing but a *trick of Satan*. For if we believe our *Creed*, *Chriſt is aſcended into Heaven, ſitteth at the right hand of God, and thence ſhall come to judge the quick and dead.* Till *when he ſtayeth where he is:* and no ſuch work was done at *Gregory*'s Table. Nay ſacred Scripture is moſt *plain* herein. *The Heavens muſt receive him until the times of the reſtitution of all things*, which was not, to be ſure, at that *Popes Pilgrim-Feaſt*.

Lauſiac. Hiſt. §. 28. Bibloth. *P. P.* Tom. 7. Paris 1610.

Acts 3. 21.

Juſt ſuch another is that which this *Pope* thought worthy of his *Sermon*, and * *Cardinal Baronius* of his *Annales*. One *Martyrius*, going abroad to viſit another Monaſtery, meets a *Leper* not able to get home to his own Hoſpital. Off he pulls his Cowl, ſpreads it, wraps up the *Leper* in it, takes him on his ſhoulders, and towards his own Monaſtery he is carrying him. The *Spiritual Father there* ſeeing him hard by, crys out, *run, open the doors*, Martyrius *brings our Lord*. But as ſoon as *Martyrius* came to the Porch, the *Leper* leaps off his back, and aſcends to Heaven in *Martyrius*'s ſight, in that very ſhape wherein the Redeemer of Mankind God and Man Chriſt Jeſus is wont to be known, telling him, *Thou haſt not been aſham'd of me on Earth, nor will I be of thee in Heaven.* So he. Yet that this was a *Diabolical Fraud* the Reaſon in the laſt makes certain. But *here* the *Horns* and *Cloven Feet* are manifeſt. For (not to meddle with their *Art* of knowing *Chriſt* ſo well, ſo many hundred years after he was gone to Heaven) the *abuſe of Scripture*, his ancient practice, and with our *Saviour* too himſelf, *Matth.* 4. makes the *Devil* known. That an act of *Charity* or *Humanity*, wherein *thouſand Heathens*, that never heard of *Chriſt*, or elſe were bitter Enemies to him, and ſo muſt needs be far enough from confeſſing him, have proved equal at the leaſt, to *Chriſtians*; to make I ſay, ſuch an act of *Charity* or *Humanity* to be the *Confeſſion of Chriſt*, or not being *aſhamed* of him (ſpoken of in *Mark.* 8. 38. and *Luk.* 9. 26.) is ſo ſhameful a corruption of the Text, that were not *Romaniſts*

Homil. in *Evang.* 39. juxt. fin.

* Ad *An.* 592. n. 22.

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past all shame, they would bury such a *Story* in eternal darkness. Those Scriptures evidently meaning our *owning Christ in his Person, Offices, and Doctrine in spite of sorest persecutions that may happen for so doing.*

But I will trouble the Reader but with one or two more. And let them be from our own *Church-Talemonger*, *Friar Cressy*. There was saith he, a Religious Priest, who frequently said *Mass* at the Body of St. *Ninias*, Bishop and Confessor. Who living an holy life often beseecheth our *Lord* to shew him *visibly the nature and verity of his Body and Blood in the blessed Sacrament.* Which Prayer came not from want of Faith, but out of an affection of Devotion and Piety. Consequently to his great comfort our *Lord appeared to him in the Sacrament, in form of a little Child.* Thus our Author. And this is one of the *Miracles* which *Bellarmine* useth, with *six others*, to *prove* the *real presence* by. Yet this also stinks of *Hell above ground*, by the former Reason of *Christs abode in Heaven until he comes to Judgment.* But further, sure our *Lord* was past a *Baby* then; and the *Priest* too *needed not* a Miracle, because you heard he was no Infidel in the point; therefore 'twas desired by him only to please his *sinful curiosity.* And will the *Almighty God* exert *Omnipotency* to gratify the *wicked lusts* of foolish men, if they'l but dare to tempt him to it! No, no; 'twas ne're his doing. And that which doth entitle *Satan* to the *Wonder*, beyond all contradiction is, *It served only to confirm a wicked, blasphemous, and Heliish falshood*, Transubstantiation. *Church Histor.* lib. 9. cap. 11. n. 9.

As doth this other, out of the same *Mint*; with which I will make an end. Some of the Clergy of *Canterbury* were of old such *Heretick*s, as to maintain that *Bread* and *Wine* were *Bread* and *Wine*, notwithstanding all the *Consecrators Charms* about them. That is to say, a *Spade* was a *Spade*, after the *Gardiner* had thrust it often into the *ground*, as well as when it first came out of the *Smiths-Shop.* Arch-Bishop *Odo*, *wanting other means to perswade them out of their senses*, prays with tears whilst he was at *Mass*, that Ibid. lib. 31. cap. 20. n. 5.

God would declare the truth and propriety of the Divine Mysteries. And at *confraction* the fragments of *Christs body which he held in his hands began to pour forth Blood into the Chalice.* You may think these Misbelievers cry'd *Peccavi*; for *they pray the Prelate to pray the Blood might be chang'd again, lest vengeance should fall upon them for their errour.* He doth so; and 'twas *Wine.* Here's Miracle upon Miracle, *Bread* yields *Blood*, and *Blood* proves *Wine.* But *Mettal* upon *Mettal* they call *bad Heraldry*; and *this Wonder* upon *Wonder* is *worse Theology:* indeed *plain Necromancy*, for the last Reason in the preceeding Story. So that, though the Relater quarrel it, Bishop *Parker* spoke the truth in saying, *'Twas a Delusion, and Lying Miracle of Satan:* as there he quotes him.

Antiq. Britan. in Olon.

This now serveth for a *Specimen* of these *Popish Miracles*, which truly are *Diabolical Atchievements.* I have not counted (I confess) the number of those Instances which I have reported. But at all adventures, I make no doubt, but that in the room of every *single Wonder* I could put *ten*; indeed an *hundred*, or perhaps a *thousand*; would I be so lavish of *mine own pains*, and the *Reader's patience.* But for their *whole Crop of Miracles* in every kind, whether the *labour of one mans life would serve to house it*, I dare not hold affirmatively.

But since they are *all* both *without*, and *against* the Word of God; and serve *chiefly*, if not *only*, for the *maintainance* of *Superstition* and *Idolatry*, with those *Doctrines of Abominations* which are the *Womb* and *Breasts* to both; but *all three* the *Objects* of the righteous and implacable hate of God; *we need no more to question whether they once came from Hell, than whether God himself be still in Heaven.*

3. But yet because the *Papists* are so past all shame in bragging of their Miracles, and do engross all *Christian Churchship* into their own hands *upon this very account*, thrusting *poor Protestants* as far without the *Churchyard Pale* as *Heathens stand* themselves; I think it worth the while before

fore I end this Chapter, and in a further pursuance of the design thereof, to remember them, that not only *Heretick*s and *Turk*s have pleaded Miracles as well as they; but very *Heathens* can make as fair a claim to *God* by this kind of *Argument*, as themselves. And if the *Romanists* here stick to damn, as *Devilish*, the *Heathen Wonders*; their *own*, being so much *like them*, may be justly judg'd by *Protestants* to be of the self *same breed*.

Well then, passing by the *Miracle* of the *Novatian Bishop*, spoken of by (*a*) *Socrates*; those wrought by the *Donatists*, who are therefore by St. *Austin* in contempt called (*b*) *Mirabilarii*; and the great Wonders of the *Heretick*s *Founder*, *Simon Magus* mention'd in (*c*) *Church History*, and (*d*) *Holy Scriptures* plain enough: Yea and the Miracle in the Moon, whereof *Mahomet* was the *Author*, and (*e*) *Bellarmine* is the *Interpreter*: I say passing by these Miracles of *Heretick*s and *Turk*s, I will be at a little further pains in making the *comparison* betwixt the *Heathenish* and the *Popish Wonders*. The *former* whereof both for their *seeming excellency*, and verily *credibility* also, may fairly *vie* before *Impartial Judges* with the *latter*.

(*a*) *Hist.* lib. 7. cap. 17.
(*b*) *Tract.* in *John* 13. de *Unitat. Eccl.* cap. 16.
(*c*) *Justin* & *Irenaus* apud *Euseb. Hist. Eccl.* lib. 2. cap. 13.
(*d*) *Acts* 8. 9. &c.
(*e*) *De Not. Eccl.* lib. 4. cap. 14.

First then, (*f*) *Vespasian*'s making the *Blind man* see by *spitting* on his Cheeks and Eyes, and the *Lame man* found by *kicking* him with his Foot, are Wonders not inferiour to (*g*) *Bernard*'s *Blind woman* cured by the *sign of a Cross*, and (*h*) *Cuthbert*'s *Lady* made to walk by sprinkling of his *Holy Water*.

(*f*) *Tacit. Hist.* lib. 4. haud longe a fine. *Sueton.* in vit. cap. 7.
(*g*) *Miracula St. Bern.* c. 15.
(*h*) Cressy's *Church Hist.* lib. 19. cap. 7.

Again, That (*i*) *Servius Tullius*, whilst a *little Child* and *sleeping*, should have *flames of fire sparkling about his Head*, will match, I trow, the (*k*) *Star St.* Dominick's *God-mother* in a night Vision saw upon his *Forehead* in his *Infancy*.

(*i*) *Liv. Decad.* 1. lib. 1.
(*k*) *Vinc. Spec. Hist.* lib. 29. cap. 94.

3. So the (*l*) *Child*'s, of six Months age, *Proclaiming a Triumph in the Ox Market at* Rome; was, to me, as notable a Feat as (*m*) *Pope Sergius*'s reputed *Bastard*'s clearing *him*, that was call'd his *Father*, from being a *Whore-master*.

(*l*) *Valer. M.* lib. 1. cap. 68.
(*m*) *Baron. Annal.* Anno 699. n. 2.

4. *Xerxes* his (n) *Wine*, that being poured into his *Goblet* was *once*, *again*, and a *third* time turned into *Blood*, looks *bigger* far than the *Priest's* (o) *Water*, wherein he wash'd his *Fingers* after *Consecration*, that was ſerved ſo.

5. And the (p) *Bees* bringing Honey into *Plato's* Mouth, whilſt yet a *little Child* he lay *aſleep*, with the (q) *Ants* putting Corn into *Midas's*, when he was ſuch another *Infant*, and *ſleeping* too, makes *their two mouths*, I reckon, a great deal more remarkable than *St.* Alreds *whole Face*, though *Capgrave* ſay it was as bright as the Sun, and made the *Arch-Deacon's* hand caſt a *Shadow*.

6. Nay the (r) *Apparition* to *Auguſtus his Phyſician* in his Dream, that forbad the *General's* abſence from the *Battel* the next day to be fought, although he were ſick; and whereupon being carried out in a *Litter* he ſcap'd the *Enemies hands* who took his *Camp*, is as *Authentick a Revelation*, as (s) *Peter's*, *Paul's* and *Andrew's* ſaluting *Dunſtan* in his ſleep, when *Peter* ſlapt him with a *Ferula* on the hand for *refuſing a Biſhoprick*, which made him learn *more wit* againſt the next opportunity.

7. Thus, (t) *Caſtor* and *Pollux* fighting for the *Heathen Romans* againſt the *Tuſculanes* at the Lake *Regillus*, fits to an hair (u) *Peter* and *Paul's* doing ſo for *Popiſh Romans* againſt their *Enemies* with like ſucceſs, of *Victory to both*.

8. Yea the *Miraculous Vengeance* on (w) *Laocoon* for piercing the *Trojan Horſe* is near of kin unto, that (x) *Plague* which fell on *Hereticks*, forſooth, for their prophaning *Images*, *Holy Veſtments*, and the like *Romiſh Trumpery*.

9. Alſo (z) *Hector's*, *Creuſa's* and *Anchiſes's Ghoſts* converſing with *Æneas*, ſuit very aptly with *frequent familiarities* between the *Romiſts* and their *Friends deceaſed*: particularly between the *Pope* and his Brother *Stephanus*, before in this *Chapter* mention'd; with *hundreds* more.

10. So the *flaming* (a) *Light* upon *Aſcanius's Head* and *Hair*, that hurt him not, and *long-train'd Star* that like a Torch directed *Anchiſes* and *Æneas* in their way, yoke very well with the great *light* like a (b) *Crucifix* in St. *Anthony's* ſtudy

(n) *Val. M.* lib. 1. cap. 78.

(o) *Baron. Annal.* Anno 1192. n. 21.

(p) *Val. M.* l. 1. c. 79, 80. & *Cicero* de *Divinat.* l. 1.

(q) *Nova Legend. Angl.* fol. 11.

(r) *Val. M.* lib. 1. cap. 81.

(s) Creſſy's *Church Hiſt.* lib. 31. cap. 25.

(t) *Val. M.* lib. 1. cap. 98.

(u) *Luitprand.* lib. 4. cap. 44.

(w) *Virg. Æn.* 2.

(x) *Daurault. Flor. Extmp.* Tom. 1. Tit. 73. Ex. 4.

(z) *Virg. Æn.* 2. & 5.

(a) *Virg. Æn.* 2.

(b) *Daurault. Flor. Ex.* c. 1. Tit. 77. Ex. 2. & 5.

study by night, and the *Cloud* like a *Sun* upon St. *Francis's head.*

11. Why? was not the (c) *Epidaurian Serpents* going to *Rome* so *willingly*, and stopping the *Plague* there, full as *marvelous* as the (d) *wild Bulls* doing it in *Pope Adrian's* days, so long after; when the *Grecian* led him with a twin'd thread, and then sacrific'd him to the gods, with *liking* of the *City*, and *permission* of the *Pope?*

(c) *Val. M.* lib. 1. cap. 101.
(d) *P. Jovius.* Tom. 2. l. 21.

12. *Juno Moneta's* Image (e) nodded, saith *Livy*; spake, (f) *Volo*, quoth *Valerius*; and *Fortune's*, twice pronounced, (g) *Rite me, Matronæ, vidistis, ritèque dedicastis*; Pallas's (h) *leap'd up* thrice from the ground; and *Victoria's* at *Elis* (i) *turn'd her self* towards the Temple door; nay, besides *turning away* the faces, and *looking on* the Earth, (k) *Plutarch* tells us of their *Sweating* and *Groaning* too. And are not these as pretty *Pranks*, as those the *Popish Images* do in (l) *Bowing*, (m) *Walking*, (n) *Talking*, and the like?

(e) *Dec.* 1. l. 5.
(f) l. 1. c. 102.
(g) *Ibid.* c. 103.
(h) *Virg. Æn.* 3
(i) *Cæs. de Bell. Civil.* lib. 3.
(k) *Camillo.* mox ab initio.
(l) *Flor. Ex.* Cap. 2. Tit. 25. Ex. 3.
(m) *Cæs. Dial.* l. 2. c. 12. & l. 8. c. 25. &c.
(n) Vinc. *Spec. Hist.* l. 24. c. 8. Cresf. *Ch. Hist.* l. 32. c. 19. n. 4.

13. Let the Reader judge whether the Atchievement of the (o) *Heathen Virgin* that took up *Water* out of a River in a *Sieve*, and carried it a good way without *spilling*, be not as memorable at that (p) *Holy Pope's* shaking *Fire* out of his *Sleeve*, and yet there was *no burning.*

(o) *Dion. Halicarn.* R. Antiq. l. 2. pro. fin.
(p) *Card. Bennо* in vit. *Greg.* 7.

14. And the other *Virgin*, when the *Vestal Fire* was out, that made a piece of *Linnen* thrown upon the cold hearth by her *Prayer* to fall into a *great Flame*, did, by this (q) *bringing Fire in*, where there was none, without any *Ceremony*, in mine opinion a *Marvel* equal to the same *Pope's* (r) *putting Fire out* by making the Sign of the *Cross* against it.

(q) *Dion. Halic.* ibid.
(r) *Flor. Ex.* Tom. 1. cap. 1. Tit. 42. Ex. 6.

15. Nor do I think that (s) *Accius Navius* the *Augur's* cutting a *Whetstone asunder with a Razor*, was less *Prodigious*, than (t) *Elias* being utterly freed from all unchast Motions by a dream, that *three Angels* gelt him with a *Razor.*

(s) *Liv. Decad.* 1. lib. 1.
(t) *Pall. Laus. Hist.* §. 32.

16. Most certain the *Heathen* and *Roman Divi*, or *Saints*, seem equally intent upon *rewarding* and *punishing* People, as their Worship was *observed* or *neglected* by them. For as

(u) *Val.* M. lib. 1. de neglect. *Rel.* c. 18. as (u) *Hercules* cut off *thirty* of the *Potitii*, whom he had assign'd to his service, within one years time for substituting Slaves to minister unto him, and took away the sight of *Appius* that put them on so doing; so (w) *Dunstan* (as we heard before) knock'd on the head the poor *Monk* that was about to forsake his *Monastery*; and sent his sickness unto him again, that spake slightly of the *Cure*, supposed to be had from him.

(w) Vinc. *Spec. Hist.* l. 24 c. 96.

(x) *Dionis. Hal.* c. lib. 2. prop. fin. 17. On the other side, as (x) *Vesta* sav'd her Maid from *punishment* and *rebuke*, although she had let out the *Sacred Fire*, because she otherwise was a *devout Servant* of hers; so the (y) Virgin *Mary* saved from the *Devil* one that had *great Devotion* for her, whom for *horrible wickedness* done in the day, the *evil Spirit* was come to *punish* at night. I could be tedious in Examples of both these kinds. But only two more.

(y) *Hist. Varg.* lib. 4. cap. 11. ad finem.

(z) *Val. M.* lib. 1. cap. 20. de neglect. *Rel.* * *Antonin. Chr.* P. 3. Tit. 24. cap. 11. 18. *Æsculapius* took vengeance on the man that cut his (z) *Sacred Grove down*, by causing him at *Augustus*'s command, to lose his life in that *very place* where he had been guilty of such *high profaneness*: But * St. *Francis* makes *his Son fall sick and die*, that answer'd his *Disciples*, who would have borrowed his Cart, thus scurvily, *I would rather flea two of you and St.* Francis *too, then lend you my Cart.* Though 'tis true upon repentance he raised him up again: and St. *Gregory*, after three loving warnings, *struck his Successour* on the head, whereof he died, for speaking disgracefully of him.

Vinc. *Spe. Hist.* lib. 22. cap. 23.

* *Val. M.* l. 1; c. 94. de somniis. 19. Their *Visions* and *Revelations* too, seem exactly of a piece also. * *Himera*, a Woman of good descent, conceits her self carried *up to Heaven*, as she was taking rest, and there she sees all the habitations of the *Gods*, and *Jupiters* Throne, and a man bound in Iron Chains under it, *&c.*

Vinc. Spe. l. 23. c. 30. Thus St. *Salaberg* had a Vision of a Tent coming *down from Heaven* of marvelous brightness wherein she being taken by a *curious Bird* was carried over a *mighty River*, and saw

Id. Ibid. c. 116. *rare things*, &c. and St. *Batild* saw a Ladder at the *Virgins Altar* that reach'd to *Heaven*, whereon in company of the Angels

Angels she went up: and *hundreds more* like these.

20. But to make an end. The *corner stone* in Popery, I mean *Purgatory* was indeed the *Heathens*; and borrowed thence by *Romanists*. *Rome Pagan* hath that *Infernal place*, and the *Wonders* of it described by *Philosophers* and *Poets*, at the least; before *Rome Popish* had her *Monks* and *Friars* to transcribe it from them. Who doth not know of *Hercules*, *Theseus*, *Orpheus*; and especially *Æneas* his travelling thither, and returning with great tydings thence? So that he, who will compare * *Virgil's Æneads* with † *Cressy's History* (which he takes from *Bede*,) I doubt not but he will conclude, that *Poet* help'd this *Orator*; and *Popery* must acknowledge *Paganism* for the Founder of its *Purgatory*: *this modern draught* proving so exact a *counterpart* of *that elder one*.

* *Virg. Æneid.*
† *Church Hist.* lib. 2. cap. 20. See (if you please:) *Greg. Dial.* l. 4. c. 36. *Bed. Hist.* l. 5. c. 13. Vinc. *Spec. Hist.* l. 27. c. 88, 89. *Cæsar. Dial.* l. 1. c. 32. &c.

4. If we review this *Chapter* now, (wherein a very *gleaning* only hath been made, which beareth a *proportion* next to nothing, 'tis so little, to the *Vintage*) I know not how 'tis possible for an *honest mind*, suppose him able but to see *day at noon*, not readily to acknowledge the *Proposition* undertaken cleared beyond all *possibility of contradiction*: and as before we saw, *very many of the Romish Miracles were very cheats of men*, so here 'tis manifest, that *more are Diabolical Atchievements*. Which is another Argument, that the Pope is *He whose coming should be after Satans, working with Lying Wonders*.

CHAP.

CHAP. III.

3. Proposition. ***Most*** **Popish Miracles** ***are*** **Errant Forgeries;** ***downright*** **Lyes:** ***and so confess'd by some honester of their own Authors.***

Most Popish Miracles are Errant Forgeries.

Our third *Proposition* is, That *most of the Popish Miracles are errant Forgeries:* utter Falsities, in matter of *Fact*; that is, in plain English, *downright Lyes.* The difference between this *Predicate* here, and that in the *first Proposition* is obvious enough of it self, to every ordinary understanding. Howsoever I will add this to make all sure; those *Miracles* which are said to be *very Cheats*, have indeed the *colour of a Wonder*, more or less, according as it happens; although they are the while so far from being *real Effects of Almighty Power above, or against the common course of Nature*, that they are nothing else but *jugling and deceitful Deeds* of men wickedly witty, that *are* quite *other things* than what they *seem to be.* But the *Miracles* I call *Forgeries*, are *things that never were in Nature*; *meer Chimera's*, without *any existence*; *perfect Fictions* that have none other foundation than a *Lying Tongue*, or *Brazen Pen*; *Blind Engines of a wicked Brain.*

As for Example; and to gratify the dullest apprehension: That *World of Wonders* wrought by such and such a *Saint*, or such and such a *Relick*, at such and such a *Church*, *Chappel*, or *Monument*, supposing that there were such *Saints* and *Relicks* (which often is not so) and that such *Places* were, yet, *that World of Wonders never were at all.* The Story is *utterly false*; and owes its *being* wholly to the *lewd Invention* of a *Lying Monk*, or *Priest*, or some such *Forging Varlet.* To call *most Romish Miracles Spiritual Romances*

Romances of Carnal Romanists, would be a piece of *Courtship* that would hardly please *honest* and *plain dealing* men. Because as surely as a *Spade* is a *Spade*, and ought so to be called: so surely *most* of their *Wonders are*, and therefore are to have *none other name*, than, *errant Forgeries*, *gross and downright Lyes*. To give my Reader as good assurance hereof as the case will bear, and which will certainly (suppose him guilty) leave his Incredulity without excuse, I am resolv'd to produce an *heap of Instances*: which notwithstanding, that I may proceed more orderly, shall be reduced unto certain *Classes*. As for their *Errant Forgeries* touching *Miracles* with them relating

1. Some way or other to our *Blessed Lord*:
2. To the *Holy Angels*:
3. To the Virgin *Mary*:
4. Lastly, and *chiefly*, unto *other and inferiour Saints*; Forraign *first*, *and then* Domestick. Yet must the Reader know that when I have done all, I shall be so far from thinking that *one half* of those that might be, are presented, as to be doubtful whether, in a just account, 'twill prove the *thousandth part*.

Forgeries
1. *Touching Things of Christ.*

2. First, Their *forged Miracles* of things belonging to *our Saviour*. I do acknowledge some little stock hereof was spent * before: but there is yet a *reserve* behind of *fresh* and *new ones*. And only such, I pass my word, shall now be dealt with. But I must tell you *Popish Invention* is so horribly *dull* and *flat* in these, that whether it smell more of the *Knave* or *Fool*, is past my Art to give a righteous judgement; and therefore 'tis transmitted to the Readers Bar.

* Book 2. c. 9. §. 4.

The *Cross* whereon *our Saviour* suffer'd I meddle not again with: but for all that the *Cross* which *Constantine*, not yet a Christian, had appearing to him in the † *Air* with this Inscription, *In hoc Vinces*, and whereof his *Army* were *Spectators* likewise, till it utterly disappeared and there was no more of it, must not be omitted. For what will

† *Euseb.* de vita *Constant.* lib. 1. cap. 22.

you ſay now, if more than 1300 years and ½ after that *Viſion's* gone, *this Airy Croſs is turn'd more ſolid*, and its *dying Spiritual Body* hath ſince obtain'd a *Reſurrection* to become *Material*, ſo as to be ſeen and handled with the *Papiſts?* What they will count a *very notable Miracle*, will you not pronounce a moſt *damnable Lye?* Yet do but go to *Brixia* (within the State of *Venice*) there it is: whilſt the *Curtonenſians* confidently affirm it is with them. *Et vitulâ tu dignus, & hic!* For I know not whether beſt deſerve the *Wheiſtone!*

Calv. Admon. de Religu. circa med.

Such another *Strapper* is their *talk* about *Chriſts Shrowd*, or *Winding-ſheet*. Why? *The Romaniſts have this to ſhew ſtill!* As if *Chriſts Mortal Body* had been wrap'd up in *Immortal Linnen?* Can you imagine otherwiſe of a *piece of Cloath* that ſhall laſt ſo *many hundreds years* above a *thouſand?* But beſides the *Scriptures* ſilence of ſuch a *Miracle* in ſtore; did not the *Heathen Souldiers* know how to diſpoſe of *that*, think you (for *they kept the Sepulchre*) as well as of his *Garments*, which they ſhared? 'Tis *mighty likely*, they took ſuch care of this, that now no fewer than *ſix Cities* may juſtly pretend to have it; beſides a *whole one* in a *Nunnery at* Rome! And *their whole Shrowd*, where-ever it ly, is a *great piece wherein Chriſts Body and Head were wrap'd together.* Whereas the *Jewiſh* manner (after which our *Lord* was buried) was to have them wrap'd with ſeveral Cloaths; and *Scripture* tells us of the *Napkin* for *our Saviours Head.* Which is a *clear proof* the *Inventors* had forgotten the *fundamental rule* of their Craft, *Mendaces oportet eſſe memores*; That is, *Lyars ought to have good memories.*

Id. Ibid.

Joh. 19. 40. & 20. 7, 6.

And ſure they will be *three merry Tales* together (whether fewer, or more *ſuch Boys* club'd to make them) when you hear of the piece of *broyl'd Fiſh*, which *Peter* offer'd to his *Maſter*, when he appear'd to them on the Shoar. This you muſt know, as great a *Miracle* as it is, they have. What *Pickle* it is kept in, I cannot tell. But they are *good Cooks:* eſpecially, to lick their own Fingers by ſuch traſh as this! But I do not find the *Baskets* though, wherein the *Fragments*

Id. Ibid.

ments were taken up. No! there was nothing ſaved, to ſave their *Tongues* from the *guilt* of *boring* for ſuch *ſhameleſs Lying*.

But I'le not meddle with the *Reed* they put into the hand of *Chriſt*, the *Money Judas* ſold him for, the *Pillar* whereunto they tyed him when he was whip'd, the *Aſſes tail* whereon he rode, with many others of like kind with them; which are ſuch *loud ones all*, that whether the *Knave*, or *Fool*, or *Mad-man* were the moſt *Predominant* in their *Coynage* is hard to ſay. And though I quote an Heretick (as they call him) for theſe reports, he deals ſo faithfully, that *Bellarmine* himſelf (as I ſaid before) makes not an Eſſay to ſtain his reputation in it. *Book* 2. c. 9. §. 4

One more from a *Friend of theirs*, the *Monk Hermannus Contractus*. *Some of Chriſts Blood was found near* Mantua *in the year* 1048. There's a *Miracle* now! *Chriſts Blood* on *Earth* ſo long after his *Body* was *entirely* raiſed and aſcended into *Heaven!* But the *Cream* of the jeſt is; *That 'twas found by a Blind man too!* Now, though I am willing to keep fair with the *Proverb*, that *it may be a Blind man may catch a Hare with a Tabor:* Yet that a *Blind man* ſhould *ſpy Blood*, and know the *Blood of Chriſt* from *other Blood*, and meet with it too not till above a *thouſand years* after it was *firſt ſpilt*; I cannot but pronounce it *Lye enough to choak a Dog!* Apud *Magdeburg.* Cent. 11. cap. 13.

3. Well, Now touching *Angels*. Doth it not ring aloud like a *Twanger*, that *the Angels ſhould ring Bells in Heaven unto the honour of the Trinity?* Here's *Muſick truly Popiſh!* Pythagoras's *Harmony of the Sphears* was but a *Jews-Harp* to it! Yet 'twas ſomewhat a *Clowniſh fancy* to lay by the *Viol*, *Lute* and *Organs* too, for *Bells!* But whether 'twere reſpect to *Braſs*, whereof ſuch Authors *faces* muſt be made; or *Natural Inſtinct* that inclined them to the *Rope*; one *end* whereof, at leaſt, they claim as *Merit*; or whatever elſe it were that made their *Clapper* go thus wildly; to be ſure *Capgrave* tells, St. *Walſtan heard it*. 'Twas more I trow than ever *Prophet*, or *Apoſtle* did; ſay *Nov. Legend.* fol. 256. 2. *Of Angels.*

'twere *Moſes* or *Paul* himſelf! And a man would think required more than an *ordinary ſwallow* in the Believers of it to get it down. But *Mountains* go glib as *Oyl* with Popiſh Faith!

Antonin. Chro. P. 3. Tit. 16. c. 6. §. 3.

But did not thoſe *Bells* ſtand in the ſame *Church*, think ye, where St. *Dunſtan* heard the *Prayers* I ſhall tell you of? He in his *Holy Veſtments* leaning on the *Altar* weeping, falls aſleep: is catch'd up to *Heaven:* and there among the *Angels* hears, *Lord have mercy, Chriſt have mercy, Lord have mercy.* But thoſe in *Heaven* have obtain'd mercy to the *height*, and are aſſured that it ſhall *continue*; and therefore *Praiſes* and not *Prayers* are their *proper* and *peculiar* work. He comes to himſelf, and goes to his Prayer below, and up is caught again, and hears then, *Ite miſſa eſt*, the concluſion of their *Impious Maſs*, when the People are diſmiſſed. Thus he that drave a Trade with the *Father of Lyes* (as we heard the laſt Chapter) nere ſticks at one a *whole yard thick*, for his *Maſters* Intereſt.

Ubi ſupr.

Well; for the Tale now of St. *Michaels Relicks*. And there are *three Places* at the leaſt which pretend to have them, ſaith *Calvin*. And in one of thoſe you may ſee St. *Michaels Sword*, juſt like a *Boys Dagger*; and his *Buckler*, fitted to it, like a *Boſs* of a *Bridle*. Should we meet a *private Perſon* furniſhed with theſe *Tools*, we would conclude the *man came freſh from* Bartholomew's *Fair*. But were ſuch *Weapons*, think you, uſed againſt *Sennacherib*; or any other of the *Churches Enemies?* Are the Weapons of a *Chriſtians* Warfare *Spiritual*; and the *Angels*, *Carnal?* For *theſe Relicks* may be call'd *thoſe Weapons*, juſt as you would ſay a *Bodkin* is a *Pike*; though a very *young one*, truly! Or do not rather theſe *Inventors* glory equally in *imputing* the *guilt* of *Folly* to the *Angels* to *uſe ſuch Tools*; and *contracting that of Knavery to themſelves*, thus to *bely* them? But who can have the patience to attend unto ſuch *Childiſh Cocks and Bulls*, as theſe?

Turſell. Lauret. Hiſt. l. 1. c. 5.

I'le end then with their *Maſter-piece* of this kind: I mean the *Angels Miraculous Service* in tranſlating the *Chappel*

pel of their Lady of *Lauretto*. This *Chappel*, which was the Virgin *Maries House*, at leaſt her *Chamber*, in the year 1291 was brought by *Angels* from *Galilee* to *Dalmatia*, (a ſhort Stones throw) *upward of two thouſand Miles*, ſaith my Author: thence within the ſpace of four years to *Italy* (another little ſtep of an hundred Miles, and over the Gulf of *Venice* to boot,) into the Province of *Picenum*, into a Wood belonging to a Gentle Woman called *Laureta*; whence the *Chappel* hath its preſent Name. As it was bringing thither, the very Trees (may be, becauſe there were *few People*, and thoſe *pure Clowns*) bowed humbly thereunto, and continued in that obeyſance till *Age*, or *Winds*, or *Axes* made them *proſtrate*; he tells us. About *eight Months* after, this *House*, (being it ſhould ſeem of a *gadding humor*,) takes up *new Quarters* upon an *Hill* about a *Mile* off. Once more, and within few Monthes, it *packs up its Tools* again; and away 'tis gone to another *Hill* about a *Flight-ſhot* off: and there *this wandring Jew*, at laſt is ſettled; having never paſs'd by *Land* or *Sea*, but only through the *Air*. *Baronius* hath the ſubſtance of this whole *Neſt of Miracles*. And he hath two *demonſtrations* of *matter of Fact*, that drive the Nail up to the head and clinch it too on the other ſide. As *firſt* and *foremoſt*; *Nothing is impoſſible with God*, Ergo, *'twas tranſlated ſo*. *Old excellent* for its *Logick!* See the *force* of this *Argumentation* another way. *Nothing is impoſſible*, &c. Ergo, *There is a World in the Moon*: Or, Ergo, *The Man there drinks Claret*: Or, Ergo, *Their Brains are addle that reaſon at this rate*; for they talk like *Lunaticks*. Then in the *ſecond* place; *Chriſt foretold that Mountains ſhould be removed at the command of Chriſtians*, Ergo, *The Angels brought the Chappel*, as you heard. 'Tis ſomewhat the *lighter Burden* of the *twain*, I grant. But theſe *Porters* were not *Chriſtians*: *Men* only, and not *Angels*, being ſo call'd in *Scripture*. But let us try once more to argue *Cardinalwiſe*. *Mountains ſhall remove at the command of Chriſtians*; Ergo, *Bedlam* or *Bridewel* are the fitteſt *Lodgings* for the *Founders*, *Abettors* and *Receivers* of

cap. 6.
cap. 7.
cap. 8.
Annal. An. 9. n. 1.
(1.)
(2.)

of such *shameless, witless Fictions.* As *fair a consequence* altogether as the former; and the *consequent* of undoubted *truth.* As for their *Chappel* carried through the *Air*, 'tis nothing else but a *Castle* in the *Air*; and those that *bare* that were none others than they which *built* this, *viz. The very scum and dregs of Popery, Idle, Sottish, Knavish, Lying Priests and Friars.* Whereof if any scruple yet remain to any sober mind, let him but consult the most Learned Dr. *Stillingfleet*, and then be longer doubtful if he can.

Second Discourse, &c. p 442. &c.

3. *Of Virgin Mary.*

4. But *more work for the Tinker still*; in their *Forgeries* of the Virgin *Mary.* Their *Prayers*, you have heard, report her *Queen of Heaven*; but their *Stories* make her a *very Kitchin Wench of Hell:* indeed much worse; the *Errantest Slut*, one of them, that ever trod upon the Earth. Let's come to proof. Supposing that the *Blessed Virgin* should be still a *Nurse* (for so they make her) I cannot take it for any great piece of *modesty* in her, that she should *pluck out her Breasts for* Filbert's *sucking them*; although we grant the *poor man* was *sick* the while. And yet *Baronius* reckons this *foulsome Tale* deserv'd a room in his *Church Annals.* But the Relater, (were not *Lye* inscrib'd in *Capital Letters* on the *Story*,) would expose both *Her* and *Him* to vile suspition; though it be only for what *Riverius* tells us out of *Platerus* of a man despair'd of, who liv'd so long upon a *Womans Breast*, that she at last was found of Child by him.

Anno 1028. n. 5.

Prox. Med. l. 6.

Yet it was *bolder* somewhat in the *Virgin*, to set no better rate upon her *Reputation*, than to become a *Midwife* to (an *old Colt*) an *Abbess*, whoring with her *Sewer.* And when she had deliver'd her, to send the *Bastard* by two *Angels* to be brought up by a certain *Hermit.* Whatever pity she allowed the *Innocent Bastard*; methinks the *Bridewell* would have well become the Strumpet for a little *examples* sake; after *her Mouth* at least. But the *Plots* of the best *Poets* may sometimes have a *hole* pick'd in them: and

Vinc. Spec. H. l. 7. c. 86.

and what's to be expected from such *sorry Sots* as these?

Nay that's worse a deal which the grave *Cæsarius* tells us of the *Virgins* supplying the place of a *Nun*, by name *Beatrice*. And how would any man think the *Holy Maid* was imployed the while? Sure some notable work of *Piety* or *Charity!* I tell you, no. This *impious* as well as *impudent Forger* hath the face to say; *'Twas lying in the Stews*: that is, Playing *daily the common Whore*, mean time. Ay; and to assure you *Head* and *Heart* were of the same Mettal with his *Face*; he says the *Nun* and *Virgin drave this Trade full fifteen years together.* *Dialog.* l. 7. c. 34.

But there is worse behind still. For what possible excuse can there be made (if you trust these *true Sons* of the *Father of Lyes*) for the *Virgins* lying the first night betwixt a *Bridegroom* and his *Bride?* And, good now, why? When the *Man* was but yet a *Boy*, and playing at *Ball*, he puts the *Ring* his *Sweet-heart* gave him on her *Images Finger*, that he might not break it; with a complemental promise of being *her humble Servant*, as a *fairer Piece* than his *Mistress* was. Here's such a *Stretcher* as forbids a *modest Man* to descant on it. Vinc. *Spec. H.* l. 7. c. 87.

Only one more, which *Johannes de Nicol.* in his *Reformed Spaniard* reporteth from *Trithemius*; how the Virgin *Mary* courted Friar *Allen* with a *Ring* made of her own Hair, and put it on his Finger, (whereof you heard, thus far, in the *first Chapter*,) *espoused her self unto him, kiss'd him, let him handle her Breasts, and conversed as familiarly with him as a Bride useth with her Bridegroom.* *Medes Apostac.* p. 119. 480.

What shall be done unto thee, O thou *filthy*, as well as *false Tongue!* But let us stop this *Sluice* of *Folly*, *Falshood*, and *Filthiness* compounded; though I cannot say which is the *Basis* of them. Would not these *Beastly Stories* make excellent *Lectures* for *open Stews*, and *common Whore-houses?* Are they not likely to *convert* those *Cages of Uncleanness* unto *Popery*, as well as to *confirm* the Purple *Whore*, and Mother of *Whoredoms* her self, in the same? But let us try whether we shall meet with *lesser stench* in the next *Sink* we stir in.

5. Lastly

4. Other Saints.

5. Lastly then, For *Forgeries* about *other and inferiour Saints*, which pass for *Miracles*, because they are *Infinite*, I will first give *Forraign* then *Domestick* Instances; but of *both* a *sample* only.

1. Forraign.

The Jesuit *Dauroultius* tells us of four of their Saints that had the *gift of Tongues*: St. *Servatius*, St. *Vincent*, St. *Antony*, and St. *Xaverius*. And this gift of theirs the *Wretch* compareth with what the *Apostles had*. But his *Falshood* will appear by a bare consideration of the *last*. For if any of them had it, in all reason it should be he, that conversed with a *People of a strange Tongue* as well as *Religion*, I mean the *Indians*. Yet his own Letters thence give this *Tale* the *Lye* to the very Teeth of it; by his complaint that *both sides being willing, the one to hear, the other to teach*; for want of *Language they were forc'd to converse together like Statues*; *till by degrees he learned to prattle like a Child among them*. So that the Story of *his gift of Tongues* shews only that the *Relator's Tongue* is an *unruly Evil*. And if Papists make no Bones of forging such notorious Falshoods now 'tis *Noon-tide*, and of *things so late*; what would they not adventure in *dark Midnight*, and of matters a *great while since*? But the conviction of this Forgery is both more *plain*, and indeed the more *observable* because *Bellarmine* himself in his *bragging Enumeration* of those real Miracles wrought by this their Apostle of the *Indians*, hath an *utter silence of* his *gift of Tongues*. For he, having seen the Letters out of *India*, would most surely have *publish'd* on the House-top such a *remarkable Miracle*, but that *they* gave a contradiction to it. And for those he *speaketh* of, without peradventure they were as *false* as *this* he *tacitely* yieldeth to. Because if God give the power of *any Miracles*, how unreasonable is it to imagine he *would deny a Man that which is flatly necessary for the execution of his Office*? This is certain, according to the * Promise of Christ, the the first *Miracle* which the *Apostles* (that were going unto

For. Ex. Tom. 1. cap. 1. Tit. 5. Ex. 7, 8, 9, 10.

Epist. Japan. 3. l. 30.

De Not. Eccl. l. 4. c. 14.

* *Acts* 1. 8.

to the *uttermoſt parts of the Earth* to preach the Goſpel,) ſhewed, was their *ſpeaking* * *unknown Languages*. But we know well the *Romiſh Talent* for *falſe Inventions*: and ſhall know it better yet by what enſueth. * *Acts* 2. 4.

For the next Story, in the foremention'd *Jeſuit*, carries its own conviction in the forehead of it. A *Catholick*, once a *Biſhop* now an *Hermit*, *knows an Heretick to be ſuch without any former acquaintance either by word of mouth, or hearſay*; Solo intuitu, *by bare looking on him*, ſaith my Author in his Title. Now to this *quick-ſighted Hermite*, (what, I pray now, was the Poet, *Lynceus*'s, though *he* could ſee through a Wall; and the Moon as ſoon as ever ſhe firſt changed;) but a very *Pur-blind Creature*? Well; though the Relater deſerveth well, as it is; yet had he ſaid his *Saint* had ſeen through a *Mill-ſtone* too, he muſt have had the *Wheſtone*, with the firſt that claim'd it. But 'tis pity he hath not given us the *Receipt for ſpying Hereticks*. 'Twould have prov'd of marvellous uſe to diſcover the heaps of *Popiſh Prieſts* that walk *London* Streets with *Swords* and *Periwigs*! *Flor. Ex.* ibid. Ex. 11.

But 'tis a queſtion whether he be not outbid by his *Brother* that ſays, A *certain Souldier* was wont to alight off his Horſe when he came to the Church-yard, and ſay his *Prayers* for thoſe that were *dead* and *buried* there. And once upon a time (as the common preface of ſuch Tales is) being followed by his Enemies to this Church-yard, there he falls upon his *Marrow-bones*, and threſheth at his *Prayers*. Preſently, up from their Graves ariſe dead *Souldiers* in their *Arms*, and *Clergy-men* in *Gowns*; and away pack his *Enemies*, turn *Friends*, and tell him all. E'ne thank 'um for nothing. For the *living Man* muſt ha' died, had not *dead Men* liv'd, for ought I ſee. But the Lyer might have made them pay the *new Funeral* charges though! *Promptuar. Diſcipul.* in *E.* Ex. 19.

Yet you ſhall hear *another* offer very fairly. As *certain Men were digging for Silver in a Rock*; *that falls*, and *all were kill'd but one*. He ſcapes death in a kind of *Nook*; but could not get out. His Wife taking him for dead, Idem in M. Ex. 44.

has *daily Maſs* ſaid for him, for a *twelve Months* time; and every day, but *three*, offers a *Loaf*, and *Pitcher of Wine*, with a *Candle*. A year after he is found alive; and tells the people *that every day, but three, he had the Bread and Wine and Candle ſpoken of*. The *Woman* was mighty glad for what ſhe had done: andthe *Knave Inventor* gets more *cuſtom* for his *Maſs-Trade* by the Bargain.

Idem in O. Ex. 5. Well, try the *third*. A Man *renounceth* the *World*, comes into a *Monaſtery*, and brings his *little Son* with him. The *Abbot* kiſſing him, asks the *Father whether he lov'd him? Yes*, ſaith he. He enquires a ſecond time, and hath the ſame anſwer. Then, *throw him into the fiery Oven*, quoth he. He did it *in obedience*; and the *Oven became immediatly like Dew*. But had this Authors *tongue* been there a while, 'twould ſcarce have been ſo *glib* for ſuch a *Strapper!*

Meſcus Evira-tus. Pratum Spir. c. 92. And now we are at the *Oven*, Friar *Gregory's* Feat *there*, is to my mind afore the *others* far. For when he had heated the *Oven*, and could not find the *Maulkin* (for the *Wags*, his *Brethren*, had hid it for the nonce) *in goes he himſelf, and wipes it with his Coat; and the fire never touch'd him.* Or elſe this Teller's *tongue was ſet on fire of Hell!*

James 3.

Ibid. cap. 27. For all that the *Popiſh Father's* hand is not out yet. But this next of his is not ſo formidable as the former were, although you hear of fire in it too. *Abbot Julianus* ſends greeting to an old Prieſt of *Mardandos*, and withall a *piece of Cloath* wrap'd up with *three Coals of fire* in it. The *Prieſt*, to requite his kindneſs, ſends back *that very Cloath* wrap'd up, *full of Water*. Note, ſay the *Annotations*, that *Holy Fathers command unreaſonable Creatures!* Yes! *Omnipotency* muſt *Lackey*, and play the *Foot-boy* in working Miracles to make *Fools ſport!* Blaſphemous Lyars!

Ibid. cap. 107. This *other* is not ſo *foul* indeed, but you will ſay as *falſe*, every inch of it, as the *former*. And yet 'tis mighty *pleaſant* too. Abbot *Geraſim* meets a *Lion* on the Bank of *Jordan*, and plucks out a *Stub* from his foot. The *Lion* being cured would never leave him. He takes him home, and gives him charge of the *Aſs*, which uſed to fetch Water

Water to the *Monaſtery*. Being once a good way off, as the *Aſs* was feeding, a *Camel-driver* out of *Arabia* ſpys the *Aſs* and takes him with him. The *Lion* miſſing the *Aſs*, goes home very ſad. The *Abbot* enquires of the *Lion* for his *Aſs*; ſuſpects, he hath eaten him: tells him he muſt look hence forward to do the *Aſſes* work. He did it very orderly. At laſt the *Lion* meets the *Camel-driver* by good hap: ſees the *Aſs*, takes his Bridle in his Mouth, brings him home, and three *Camels* with him. The *Abbot* after a while dies, when the *Lion* was abſent; Returning, and miſſing him, *Abbot Cilix* tells *the Lion*, the *old man was dead:* but yet would have *him* eat his Victuals. The *Lion* would not touch a bit: but roars and looks about for *Geraſim*. *Cilix*, and the other *old men* ſcratch his neck (*kind Beaſts!*) and tell him, *the old man had left them.* He roars moſt lamentably; and as by *voice*, ſo by *face* and *eyes* ſhewed his *grief* for not finding of him. When nothing would do; *he bids him come along with him:* and ſhews him the Grave. Down falls the *Lion*, roars and beats his head againſt the ground, till he dies upon it. Hath not this *godly Lion* a *goodly Lyar* to write his Life! And is not *Romiſh Monkery a Monſter of Impiety* that hath no *ſecurity* but in making *Lyes its refuge!*

To paſs by him that lifted up and carried a Beam to cover his Cell as big as the Maſt of a very great Ship; a *ſecond* that made an *Infant*, twenty five days old, know (and a wiſe Child 'twas, for that!) and declare his own Father: a *third*, that making thrice the *ſign of the Croſs* upon Poyſon, drank it without hurt: a *fourth*, that with ſome *Prayers* and *three ſignings of the Croſs* made a Ship lanch with few men preſently, that before could not be ſtir'd with three hundred in a fortnights time: a *fift*, that drave a *fierce Lion* out of the Country by a meer meſſage ſent him by his *Scholar:* to paſs by theſe and many ſcores of others like them, I ſhall tranſcribe one ſhort Tale more of his, and let him go for a —— as he is.

Ibid. cap. 190.
cap. 114.
cap. 94.
cap. 83.
cap. 58.

Ibid. cap. 158. The *Monaſtery of Marden* built upon a very high Hill had at the foot thereof a *Garden* for its uſe, about ſix Miles off. And there they alſo had a *Gardiner* to attend it. Whenſoever they had a mind for *Herbs*, they ſadled their *Aſs*, and ſaid unto it; *Go to the Gardiner and fetch ſome Herbs.* Away goes this (*wiſe*) Aſs upon his errand: ſtands at the Gate, and knocks with his *Head.* (There the wiſe *Aſs* play'd the Fool: 'twould have done better to have uſ'd his *Foot.*) The *Gardiner* loads him; and back comes he as he went, alone: and this is his daily Trade. But he ſerves none but the Fathers thus devoutly. The *Inventor*, doubtleſs, took his ſcent from *Balaam's Aſs.* But then he ſhews himſelf very *near of kin* unto that *Beaſt*, by ſuggeſting, *unawares*, the *too great likeneſs* betwixt *both* their *Maſters.* For that *falſe Prophet* may *truly* call *theſe* Fathers, *Sons*; and this *our Author* ſhall put in for a *Childs part*, I warrant him; if *Falſhood* can *Legitimate* and *Entitle* him.

I have ſtayed the longer here, not for the Mans preheminence to all other *Talemongers* in that faculty, (though he be not a very Bungler, as you ſee;) but for the *reverence* paid him by the *Romaniſts*, who have thought fit to rank him with the *Fathers of their Church.*

So was St. *Gregory*; and a *Pope* to boot. Who (if he be not abuſed, as we ſaid before) hath in his *Dialogues* more abuſ'd the World by ſuch *pitiful Fictions*, than any other: becauſe he began the Trade ſo early, and truly, the whole Drove were but his *Prentices*, as it were. Mark what *Earneſt* his very *firſt Tale* gives for the *whole Commodity.*

St. Gregory's *Dial.* l. 1. c. 1. *There was a Boy* that aſpir'd to Heaven by forbearing to eat Fleſh: And when his Father had invited *Gueſts*, and he refuſed to eat any Meat with them: he was laughed at, and taunted by his *Parents* with, *Shall we get you Fiſh in theſe Mountains.* For there they heard of *Fiſh* indeed; but never ſaw any. Now mark the Miracle. Upon the ſudden, Water being wanting for their ſervice (and 'tis pity foreſight had not prevented that!) the Servant-Boy

Boy runs with his Bucket to the Well, and there takes up a *Fiſh* with the Water, ſufficient to ſerve him a whole day. Now what a *ſilly Flam* is this? That when God hath made no difference betwixt *Fleſh* and *Fiſh*; but told us, *Every Creature is good if we receive it with thanksgiving*, the *humor of an idle Boy* muſt be attended with a *Miracle*: or rather the *World* abuſed and *Superſtition confirmed by a Fiction.*

'Tis like it too, that follows there. This *Youngſter* growing up, and getting a *Monaſtery* raiſ'd, wherein were met almoſt *two hundred Monks*, ſeeth a *mighty Stone* falling down the Hills ſide, which would have deſtroyed *them all.* He makes no more ado than calling often on the *Name of Chriſt*, and making the *ſign of the Croſs* againſt it, there he glues it to this day, ſtill hanging as it were ready to fall. Mark; that the man takes it in the *very nick*, and ſees it *rolling*; (but you muſt think it went down the Hill but a *Foot-pace*, or *Snails-pace* rather;) then, the *Monaſtery*, and about *two hundred Men* were like to be deſtroyed by *one Stone*; further, *Chriſts Name*, and the *ſign of the Croſs* croſs'd its bad purpoſe; and laſtly, it *hangs juſt a falling ſtill!* Theſe are *ſhrewd circumſtances* to cramp the credit of a *Tale*, ſuppoſing *Gregory* were the *reporter* of it! Ibid.

But let the Reader judge himſelf, and I'le ſay nothing; only tranſlate a third. A *Nun* ſpys a *Lettice* in the Garden which ſhe longs for: and forgetting to *ſign it with the Croſs*, eats it greedily. The *Devil ceaſeth* her upon it. And when the *Father* comes to diſpoſſeſs her; the *Devil* ſpying him, crys out; *What have I done; what have I done? I was but ſitting on the Lettice, and ſhe came and bit me.* But the *Father* turn'd him packing though. Ibid. cap. 4.

And let him take the ſame courſe about the *great Fire* in a City, which increaſ'd upon the peoples induſtrious *caſting Water* on it: but by the carrying of a *Biſhop*, whoſe Gout had taken away the power of walking from him, and *ſetting him*, at his own deſire, *againſt it*, was *extinguiſh'd preſently.* Ibid. cap. 6.

So

Ibid. cap. 7. So of *Bonnoſus* his removing (by Prayer) a *huge Stone*, that five hundred yoke of Oxen could not ſtir, for the convenience of a *Kitchin Garden*: His making a Glaſs-Lamp broken to Shivers, whole the ſame way, to prevent the *Priors* anger: And his filling full *all the Veſſels in the Houſe*, with a very little Oyl, to ſupply the lack of Oyl that was like to be in the *Monaſtery*.

Ibid. cap. 9. What ſhall be thought of that Story of *Boniface*, whilſt he was but a *Boy*? When his *Mother* beat her ſelf for vexation, that he had given away the *Corn* whereupon they were to live the *whole year*: he makes no matter of it, but gets him to his *Prayers* in the *Barn*, and *that* was preſently fill'd with *Wheat*, as it was never ſo full before. And of his making a *Fox* bring back a *Hen*, that it had ſtole from his Mother, and then falling down dead, by this *mighty Prayer* of his, ſaid in the Church though, *Is it thy pleaſure, Lord, that I ſhould not eat of my Mothers nouriſhment? For behold, the Fox hath eaten the Hens ſhe keeps.*

Ibid. cap. 10. Or of this of *Fortunatus*, that made a *Mad-horſe*, which did men hurt, tamer than ever he was; only making the *ſign of the Croſs* over his Head: and his curing a *Goth's broken Thigh* by throwing a little *Holy Water* on his Limbs, and nothing elſe; and which was done by his Deacon alſo. Yet the Man that was forc'd to *keep his Bed* and could not *ſtand* before; now *riſeth*, gets on *Horſe-back*, and *rides* as well as if he never had been amiſs.

But I muſt remember what I ſaid towards the latter end of the *former Chapter*, that if I went far in upon theſe *Dialogues*, a whole Summers day would not fairly bring me out again. And you may eaſily gueſs as much by what you ſee from the firſt ten Chapters of the firſt Book: where notwithſtanding *more than twice as* * *many as they I have mention'd, may be found, beſides them.* I ſhall therefore only give you further one a *piece* out of every other Book of his, and let him reſt.

* *Very near twenty more.*

Dial. l. 2. c. 6. A *Goth* that turn'd *Monk* was ſet to cut up *Brambles*, that grew upon the Bank of a certain Lake: and ſtriking with

with all his might, it ſo fell out, that his *Bill* flew from the *Helf* into the *Lake*; which was ſo deep, there was no hope of finding it. He runneth to a *Monk*, tells his *loſs*, and does *Pennance* for his fault. Anon, St. *Bennet* heareth of it. To the *Lake* goes he, throws the *Goth's Helf* into it, and ſtrait the *Bill* comes from the *Deep*, joyns to the *Handle*; and the man hath it again; the *Saint* bids him work, and not be ſad about the buſineſs. If this be not *Hiccius doctius*, *vade celeriter*: what is?

Yet Biſhop *Sabines* Feat, I take it, comes not ſhort of this. For when his *Deacon* tells him the *Poe* had overflown *Church-Lands*; he bids him, *Go and tell it, The Biſhop commands you to keep off, and get you back into your own Channel.* The *Deacon* ſmiles at it. The *Man of God* then *dictates* this *Precept* to his *Secretary*: Sabin, *Servant of the Lord Jeſus Chriſt to* Poe *ſends Letters Mandatory. I command thee in the Name of Jeſus Chriſt our Lord to come no more out of thy Channel in theſe parts, nor to preſume to hurt the Church-Lands.* Withall he charges his *Secretary* to throw this *Precept* into the *River*. Which done, *Poe* plucks in his *Horns*, and never *ventures* that way more. *Dial.* l. 3. c. 10.

But how this laſt will prove, I will neither meddle nor make. Yet ſo it was, the naughty *Lombards* hang up two *Monks* on one and the ſelf-ſame Tree, and they were dead the ſelf-ſame Day. But in the Evening *thoſe that kill'd them*, to their wonderful terrour, and *all* the *Priſoners* there, heard them *ſing Pſalms diſtinctly and aloud*. *Paul* and *Silas* ſung indeed in Priſon: but they were alive. And I ever thought, as *Hanging mars ones Whiſtling*, ſo it cannot be a friend to *Singing*. This *Tale* then *ſounds* a *Note* above *Ela* ſure. *Dial.* l. 4. c. 21.

Here's now a *gleaning* of that *Harveſt* in the *Dialogues* aſcribed unto *Gregory* the *great*, a *Saint*, and *Pope* of *Rome*! 'Twas once ſaid by the *Poet*,

Quid

Quid Domini facient, audent cum talia fures?

But I may be bold to invert it thus;

Quid facient, audent Domini *cum talia,* fures?

As much as if we ſhould ſay in *plain Engliſh* Rythm,

If Saints *and* Popes *may publiſh Tales good ſtore,*
Shall not the Prieſts *and* Monks *Lye ten times more?*

We will hear their offers towards it, and barely ſo; and but of very few among them neither.

De Glor. Confeſſ. cap. 98. *Gregory Turonenſis* was St. *Gregory*'s great Friend: and he hath a Story of a very pretty midling ſize methinks, about an *Hermite*; which was this. This *Hermit* (living not belike in *Town* or *City*) hath neither *Braſs* nor *Iron-Pot* to uſe it ſeems; and therefore he imploys a *Wooden one to boyl his Victuals in. But yet for all that the Pot was not conſumed nor impaired by the fire.* So he. This were a *Relick* worth the having: yet I do not find it among all the *Popiſh Stuff!* Great pity 'tis not better ſearch'd for! For having felt the *Fire* ſo long, and to no damage; doubtleſs the other *Elements* could not hurt it in a *thouſand years!*

Spec. Hiſt. l. 29. c. 96. 'Tis pretty well that Fire can't burn *Wood*; but what is that to its not being able to touch *Paper* that is thrown into it? Why; St. *Dominicks* Arguments againſt the *Hereticks*, were ſo ſerv'd a *firſt* and *ſecond* and *third* time. But ſtill ſafe and ſound, as *Vincentius* doth aſſure us.

J. de Vorag. Legend. de St. *Domin.* Why, now I think on't, the *contrary Element* was altogether as kind to him. For as he was once paſſing over a River, he had the bad hap to let fall his *Books* into the Water. And when they had layen *three days* there without any thing to ſave them, a Fiſher man takes them up, and they

they *were at far from any hurt, as if they had been carefully laid up in any Study.*

But these are things without us still. Will you hear St. *Katherines Inward Gift?* St. *Antoninus* tells she was not only excellent for an *Eye*, which far outdid any *Cats*; but she had a *Nose* too, that scented far above all *Blound-Hounds* or *Vulturs* in the World. For she could not only *see Souls* (which was a *lower dispensation* and what some others sometimes had) but *smell* them also: and could not away with the stench of *wicked Souls*. Perhaps *such Souls* have the *Hogo* of *Garlick*, *Sulfur*, or some nasty *Carrion* with them. Though hold: for then the naughtiness of a Soul would be as rank unto a *duller Nose*, as the *stinking falshood* of this *silly Story* is! *Chron.* Par. 3. Tit. 23. c. 14. §. 13.

But what a strange *accident* befell *seven Christians of Ephesus?* Who to avoid the Persecution of the Emperour *Decius*, hid themselves in a Cave, and there took a *pretty Nap* of *three hundred sixty two years*, until the reign of *Theodosius*, when there arose the *Heresie* which denied the Resurrection. But their Faces were as fresh as a Rose, and themselves thought they had slept but one Night. But *Cardinal Baronius* tells us, some Authors think they were really dead, and others that they slept *almost two hundred years*. This takes our *first Tale napping*. But 'tis a pitiful Dream by what he adds. As *first*, That there was no such *Heresie* of *denying the Resurrection* at that time, for the confutation whereof, this Story is calculated: *Secondly*, And then they should have been *really dead*, to have made a good proof: And *lastly*, No Author of that time speaks at all of such an *Heresie*, or such a Miracle to confute it. However the *good Cardinal* is content the *Superstition should go on*; and I do not grudge this *Tale*, the ground thereof, should pass for a *Weather-beaten Lye*, as it is. *Portifor. Satisfur.* Lect. 1, & 2 Julii 27. *Martyrolog.* Jul. 27. *J. de Vorag.* hath the Tale at large: but makes the years but 196. *Leg. de Sept. Dorm.*

And what if I can match this Story, within an Inch or two? And that, we say, is no great matter in a *Load of Thorns*; nor between a *Pair of Lyes*, neither. I do not mean by the Heathenish Boy *Epimenides*, that *Pliny* speaketh *Nat. Hist.* l. 7. c. 52.

eth of, who ſlept *fifty ſeven years* only; but by a *Chriſtian Monk*, who, wondring at the Paſſage, *A thouſand years in thy ſight are but as yeſterday*, prays to have the meaning revealed to him. As he was thus muſing, a very *fine Bird* flys to and fro before him; ſo long, till ſhe had brought him into a mighty Wood, where ſhe kept him *waking*, but neither *hungry* nor *thirſty*, by reaſon of her *ſweet ſinging*, juſt *three hundred years*, (not one day more or leſs) till all his *Brother Monks* were dead. Now though this might edifie him much about that *Scriptures* ſenſe, it made a ſweet buſsle at his coming back unto the *Monaſtery*, for his entertainment there again.

Spec. Exemp. Diſt. 9. Ex. 65.

Theſe are loud Muſick now! But for a Chamber, where you may not go above a whiſper, *Cæſarius* his *Prieſt without a Tongue* does very well. Poor man he was *ſaying Maſs*, and the *naughty Hereticks*, the *Albienſes*, pluck'd his Tongue out by the roots. He calling on the Virgin *Mary* with all devotion of his ſoul, (but he did not ſpeak loud enough to be heard a Mile off, you muſt note!) ſhe comes and bids him open his mouth, and ſhe (did not ſpit in't, but) puts a piece of *fleſh in*, and he was as *well tongu'd as ever*; ſpeaking out, and plainly, his *Ave Mary* to the end.

Dial. l. 7. c. 24.

She did a pretty courteſie too, for a *ſmall one*, to the Woman of whom the *Jeſuit Boniface* ſpeaketh. A *Gentleman* having a mind to go a Fiſhing, bids his *Maid* get ready his *Angle Rod*. She, wiping off the duſt too hard, breaks the ſmall end thereof. His Wife ſeeing it, and knowing her Husbands paſſion, betakes her to the Virgin *Mary*, and her own *Nurſe*, that had done Miracles whilſt ſhe lived. God is wonderful in his *Mother*, and to be admired in his *Saints*, *ſaith the Talemonger*. The *Rod is preſently made whole*, *whilſt ſhe kept the two broken pieces in her hand*. And this Relater was not ſtruck dumb with a Lye in his mouth!

Hiſt. Virgin. lib. 3. cap. 18.

But *Vincentius* hath a merry one indeed. *Nineteen Men and Women* were ſinging, and dancing in a Church-yard one night, where the Prieſt was to ſay *Maſs*. And they were

Spec. Hiſtor. lib. 25. cap. 10

were so loud at their Songs, that he, against his will, *speaks their words when he would say better.* They would not leave off, though he desired them. He cursed them, then by *God*, and by St. *Magnus* to sing and dance this fashion for one whole year. The *Priests Son* plucks away his *Sister* by the *Arm*; off comes her *Arm*, but not a drop of blood. And she held out her *dancing* and *singing* the whole year with the rest. They had no *rain*, nor *cold*, nor *heat*, nor *hunger*, nor *thirst*, nor *wearinesse* troubled them all this time. At the years end a *Bishop absolv'd* them of their Curse, and they left off that sport. And is not this a *damn'd Miracle?* And now can any man think that a *Lye a yard thick* could choak such a Talemonger!

'Tis all as pleasant which *Lipomanus* tells us of. A *Vandals* charging St. *Nicholas's Image* to take care of his *Money* and *Goods*, whilst he upon necessity should be absent. But it so falls out that, for all this, the *Thieves* took away all besides this *Image*. At his return, and seeing it so; he makes a *lamentable stir*, and thus taunts the *Image*: Nicholas, *You are a speeial keeper! What hast thou done? Give me my own again, or I will make thee pay for't*: And to *the whipping of it* unto purpose falls he. When he was tyred, he tells it, *I will surely burn thee, unless thou give me my own again.* The *Saint*, as much concern'd as if *himself* had been whipped, hastens to the *Thieves*, as they were dividing their Spoil. Says he to them, *unhappy Wretches, what do ye do? Know ye not that I was where you did this Roguery? Did not mine eyes see you, when you stole this, and to'ther thing? I have suffered for your fault. All was under my Care. If ye do not restore, I'le not spare a man of you: You die to morrow, one and all.* They being sweetly frighted, that very night carry back all to the place they had it in. What Mountains now can stick in these Mens throats! *Sanctor. Hist. Epitom. Par 2. Vit. Nichol. prop. fin.*

Or *theirs* either that report St. *Christopher* carried *Christ* a *Pick-pack* over an Arm of the Sea, and did a many other goodly Feats besides; as *Baronius* tells us many of their Authors do. Yet himself, as good a friend as he is unto *Martyrol. Jul.* 25.

Hor. B. Virg. Sec. Vſ. Sar. p. 83. ſuch *vanities*, can tell us there, that *this Saints Alts are much depravd, and horribly diſagree among themſelves, and all need correction.* Then, they are falſe enough of conſcience, it ſhould ſeem. Nay to aſſure you 'tis a ſorry Fable, he tells us of a *Biſhop* that turns all into an *Allegory*; and ſeems inclined thereunto himſelf. And in *earneſt*, is it not a *Thick-skull'd Invention*, that *our Lord* ſhould need a *Porter*, when *Sea* and *Land* are all one to him for walking on?

Chro. Tit. 15. cap. 13. §. 6. Ay: but would you not admire that St. *Benedict* ſhould ſee his Siſter *Scholaſtica's* ſoul? Yes, yes, he did ſee it, ſaith St. *Antonine*, *juſt like a Pidgeon* (of all the World!) *and going, when ſhe died, ſtrait up to Heaven.* Come, you *Hereticks*, that *deny any Women have a Soul*, and ſee your ſelves confuted plainly; for Women have ſouls! nay certainly, and ſo have *ſome Men* too; however it fare with *theſe wild Hiſtorians.*

In Vit. S. Franciſ. cap. 13. For when St. *Francis* died, a *Friar* that was his Diſciple, ſaith *Cardinal Bonaventure*, *ſaw his ſoul like a glorious Star in a white Cloud carried right up to Heaven.* This *Star* was as big as the *Moon*, as bright as the *Sun*, ſaith the Arch-Biſhop of *Genoa.*

Legend. de S. *Franc.* If thoſe Souls came ſafe to their journeys end 'tis well. But I can't but pity the poor Mans body that was ſo long without a cauſe expoſ'd to Wind and Weather.

Vinc. Spec. H. lib. 26. cap. 33. For *Father* and *Son* going a *Pilgrimage* to St. *James* at *Compeſtella*, light upon an unlucky Hoſt, that firſt makes them *drunk*, and then puts two *Silver Cups* into their Wallets; and next morning crys Thieves, after them. Being taken and tryed, one muſt be hang'd; and after ſome Complements, the *Son* thinks it manners to be hang'd for his *Father.* The *Father* goes on his Pilgrimage, and returneth *thirty ſix days after* to the *Body* of his *Son* ſtill hanging, maketh grievous lamentations. But the *hang'd Son* began to comfort him, ſaying, *Moſt dear Father, weep not, but rejoyce; for I was never better in all my life: St.* James *ſupports and comforts me to this time, with Heavenly ſweetneſs.* The *Father* over-joy'd, makes known the Buſineſs; the

People

People flock together, the *Man* is taken down, and *Hoſt* hang'd up in his room. Some would ſay no matter, had *this Author* born him company too. But that were hard! Had he been but bor'd through the Tongue; if it had not cur'd him perfectly, 'twould no doubt have made him *Lye more cleverly*, for time to come.

But for a *Tongue* to pierce an *Inch-Board*, commend me to *Turſellinus*. Who tells us of a *Dalmatian Prieſt* deeply devoted to our Lady of *Lauretto* taken Priſoner by the *Turks*. When they perſwaded him to be their Convert, he calls on *Chriſt* and *Mary*, to vex them. Being asked why he uſ'd thoſe Names; becauſe they ſtick, quoth he, in my Bowels. The *Turks* threaten to pluck out his Bowels, unleſs he would curſe *Chriſt* and *Mary*. My Bowels, quoth the Prieſt, you may take away; but *Chriſt* and *Mary*, you cannot. It made them mad, and he perceiving what was like to come on't; *prays*, and *vows to the Virgin, if he liv'd to wait upon her.* They cut him up, and put his Intrals into his hands half dead, and juſt a ſinking down with this bitter jeer, *Make haſt, and carry thy Bowels, as thou haſt vowed, to* Mary *of* Lauretto *who ſticketh in them.* He gets him forward, and many days journy being quickly over, (yet I do not find he rode Poſt,) he came to *Lauretto with his Guts in his Arms*; there pays his Devotions, and expires. But this Author, to be ſure, could neither have *Guts* in his Brains, nor *Modeſty* in his Face, nor any *Honeſty* in his Heart, in telling ſuch a *terrible Thumper!* *Hiſt. Lauret.* lib. 2. cap. 18.

Unleſs you think he did it but in imitation of their *Holy Breviary*; and then his *right Intention* merits a *Saintſhip* for it. For there we read that St. *Denys* (the Patron of *France*) *when his Head was cut off, carried that Head of his two Miles in his Hands.* But they do not tell us what he did with it afterwards: though had he clap'd it on again all that while, in my mind it had been the wiſer courſe. But the Story being left as it is, a Man may be ſhrewdly tempted to believe, that *Rome hath a very bad Heart, but no Head at all*, not only *oftentimes* to abuſe the World *with* *Feſt. Octob.* die 9.

Fabulous

Fabulous Saints, but with most *monstruous Fables of their Saints* also. But these are *Romish Delicacies!*

However I must be sparing in them, lest my Reader surfeit. By S. *Gregory*'s leave then, I take St. *Attalus* his *Feat* to be somewhat braver than *Sabinus*'s was: altho the *Poe* be the bigger River. For when the little *River Bobius* had drown'd the *Mill* and *Shop* belonging to the *Monastery*, he sends his *Deacon* to command the River not only to retreat, but take another course. Back go the *obedient Waters*; and like a *living Creature*, stay themselves up against the steep sides of the Hill, till they had made a Channel for themselves.

Vinc. *Spec. H.* l. 23. c. 20.

Well but St. *Benedict*, when an elder *Monk* was possessed of the *Devil*, makes no more ado but gives my Man a *Cuff on the Ear*, and sends the *Devil* packing. A pretty Medicine verily!

Antonin. Chr. P. 2. Tit 15. cap. 13. §. 2.

We heard of a *Monk* that swept the Oven with his Coat. But what is that to what this *Woman* did? St. *Aurea* went in, and brought out *Hot Embers* and *Live-Coals* with her *Hands*, and made the *Oven* clean *so*. And to convince you this is the *lowder* of the *twain*, the *Bells rang themselves* the while: and so the *Sisters* heard them do.

Vinc. *Spec. H.* l. 24. c. 69.

You were told too of a *Fire* stay'd by setting a *Gouty Bishop* against it. But *Arnulphus* did as much, only by making of the *sign of the Cross* against it.

Antonin. Chr. P. 2. Tit. 13. c. 6. §. 13.

And what did *Hildeuntus* do, I pray? Upon my word, for the Inches of it 'twas very notable! I do not mean his *raising to life a Boy that died unbaptiz'd*. But going to say *Mass*, and pulling off his *Gloves*, he *hung* them (as you would do upon a *Pin*, or *Nail*) upon a *Sun Beam* for three Hours together.

Vinc. *Spec. H.* l. 23. c. 25.

Yet now I think on't, St. *Deicolus* did more. For he *hung* his *Cloak* (and that's heavier than *Gloves*) for as long a time there. And he might have hung it longer, had it pleas'd him. For the *Sun Beam waited till he put it on again.*

Ibid cap. 4.

But

But three whole years will not ſuffice to collect all Fables of this kind. 'Twill not therefore be amiſs to be looking homewards: where we ſhall not find a barren Wilderneſs neither.

6. And now at taking leave of Forraign Examples, it may not be amiſs, for the more effectual conviction of the abominable Falſhoods uſ'd by *Romaniſts* in obtruding on us *Lying Wonders* for *real Miracles*, to ſhew that *ſome*, and *the moſt worthy Perſons* (having *all* the reputation of Ancient Saints and Fathers) *to whom they have aſcribed Miracles*, flatly deny *any Miracles wrought by them*. Which had we no concurring teſtimony elſe, plainly *gives them the lye unto their Teeths*. I ſhall only mention three.

St. Gregory wrought no Miracles.

1. St. *Gregory*, and the reputed Author of thoſe *Dialogues* we heard ſo much of lately, is reported by all their *Authors* to have *Heaps of Miracles*: particularly by the *Authors* of his Life before his Works, both in the former and latter * Edition thereof. Though *Platina*, it muſt be confeſſed, ſpeaking very highly and largely alſo in his commendation, as *ſuperior to all the Popes that ever came after him*, hath not one Tittle of any Miracles that he wrought; which would have been very ſtrange had he ever credibly heard of any. But howſoever his *Miracles* as I ſaid, ring loud among the *Romaniſts*. Yet if we may believe himſelf, he was ſo far from doing Wonders in the ſenſe we ſpeak of, that he concludes *that Gift had left the Church before his time*. I will make the Reader judge upon the hearing of his own words. For he, expounding the *laſt* of *Mark* 17. &c. *Theſe Signs ſhall follow them that believe*, &c. Demandeth thus; *And what, becauſe you do not theſe Signs, do you not believe? But theſe things were neceſſary at firſt planting of the Church. For that Believers faith might grow, 'twas to be fed with Miracles.* Becauſe when *we plant Orchards, our ſelves do uſe to water them till we ſee they have well taken root. And then we give that off. Therefore* Paul *ſaith*, Tongues are

* *Sic* Vincen. *Spec. H.* l. 22. c. 20, 21, 22. *Antonin. Chro.* Par. 3. Tit. 12. c. 3 §. 8. &c.

In Evangel. Homil. 29.

are for a Sign, not to Believers, but the Unbelieving. *We have moreover something of these Signs of a more curious consideration. For the Holy Church doth daily in a spiritual way, what she did by the Apostles in a corporeal manner.* And so he interprets every passage there by an *Ingenious Allegory*, about weaning from the *World*, converting to *God*, edifying in *Holiness*, &c. which are spiritual Miracles. *Which*, saith he, *are so much the greater, for that they are spiritual: so much the greater, for that not our Bodies, but Souls are raised up by them.* With more unto that purpose, evidencing plainly that he was so far from working the *Miracles spoken of*, that he thought not any other did, or was to do them.

Have we not *faithful Authors*, think ye now, of *Popish Miracles?*

2. *Nor Damascene.*

* *Helvic. Chr.* † *Spec. Hist.* l. 17. c. 103. ‖ *Annal.* ad An. 728. n. 2, 3, 4, &c.

John Damascene is the next, * more than an hundred years after *Gregory*. † *Vincentius* tells us his Affair: but ‖ *Baronius* is a more Splendid and Authentick Author. He saith, *John Damascene* being in command with the King of *Saracens*, wrote many Invectives against *Leo Isaurus*, Emperour, for his opposing *Image-Worship*. The *Emperour* being vexed, and not being able otherwise to be reveng'd upon *John*, because he was out of his reach, contriveth, (saith the *Tale*,) this Plot against him. Having gotten some of *Johns* own hand Writing, he frames a Letter from him to himself, in alike Stile and Characters unto *Johns*, for betraying the City and Country of that *Saracens King* where *John* commanded into his, the *Emperours* hands. This *forg'd Letter* the *Emperour* sends with another of *his own* to the said *King*, pretending great kindness, and faithfulness to the League between them; notwithstanding his temptations by many Letters of a *Christian* under his command. This *one* of which number he thought meet to send unto him. The *Saracen King* is so offended hereat, that *John Damascene's* right-hand, that acted the Treason, must be cut off; *for Example*, hung up in

in *open Court.* 'Twas done. But at *Evening* when 'twas thought *the King* might be somewhat pacified, *Damascen* sends an humble Petition, that *since his Pain was intollerable and would not be abated whilst his Hand hung up in the Air, it might please him to let him take it down, and bury it in the ground, for the asswaging his Pain.* His request is granted. But instead of burying it he makes haste therewith to his *Oratory* at Home; and there falling down before the Image of the Virgin *Mary*, puts his Hand to the Wrist from whence 'twas cut off, and with Groaning and Tears imploreth her help: concluding his Prayer, *That she could do what she would, because she was the Mother of God.* He prays himself asleep (his *Pain* and *Devotion* were equally great the *mean time!*) and then sees the *Virgins Image* look pleasantly upon him, and saying; *Behold, thy Hand is whole,* He wakes over-joyed, you must think, and finds it *most true.* To this purpose the *Cardinal:* nor need we other *Examples.*

And was not this *Poor John* instrumental in a *notably Miraculous Cure* upon himself? But truly there be many *scurvy Circumstances* in the *Story*, if we shall attend them, that will say nay; before we come to hearken what himself shall speak unto the Point.

For first, * *Vincentius* and St. *Antonine*, † I am sure, do tell the *Tale* so *different*, and sometimes *contrary* to *Baronius*, that this falling out betwixt them, would make one confident, *'tis no honest Story.* ‖ *Vincentius* liv'd betwixt four and five hundred years ago. * *Antonine* died about two hundred years since; and † *Baronius* not seventy years hence. Yet those much *Elder Men* have not a Tittle of *Leo Isaurus* and the King of *Saracens*; as 'tis impossible they should, since in their reckoning *John Damascene* flourish'd in *Theodosius* the first's time, above three hundred years before *Leo Isaurus* reigned. Besides, there is as *little* about the Quarrel for *Image-Worship*; as there could not be more; because *that* was not then *in fashion.* So the *Letter* was feigned by one that had been his Scholar among

* Ubi supra.
† *Chron.* P. 2. Tit. 10. c. 10. §. 4.
‖ *Spec. Hist.* l. 31. c. ult.
* Ad finem *Chron.* ipsius.
† Anno 1607. *Helvic.*

the *Saracens*, they ſay; and being to *them* directed, to invite them to ſurprize the *Chriſtians* and *Johns* own Country, was found in the *Emperours* Court; and ſo brought on his Puniſhment. Again, his hand was hung up, not *in the Court*, (as *Baronius*) but *in the Monaſtery*, ſaith *Vincentius*; *before it*, ſays *Antonine*: yet afterwards, *both of them* make *John* ſay, 'twas *hung up in the Church*. Theſe and other jarring Paſſages there, make foul ſuſpition, all is not right.

Secondly, The *Cardinals* Story ſmells of a *Monkiſh Fable* ſtrong, in making *Sacred Majeſty* (not to commend that *Emperour* for his zeal againſt *Idolatry*) debaſe it ſelf ſo low, as to ingage in a pitiful *mean*, as well as vilely *ſinful* method of Revenge; and againſt an *Abject Monk*, worthier far of his *perfect ſcorn* than *mortal ſpight*.

Thirdly, And do we not ſee the *Sottiſh Forgery* which makes the *very Saint a ſorry Lyar?* To *pretend* the reaſon of his ſuit was, *that he might bury his Hand to eaſe his Pain*, (whether with or without a *Tang of Sorcery*, I will not determine,) when the uſe he maketh of the grant declares that no ſuch matter was *intended* by him.

Fourthly, The Story only ſerves for *Image-Worſhip*; and therefore being calculated to the behoof of an *utter and abominable Lye*, 'tis *reaſonable*, *juſt* and *equal* to be concluded *ſuch it ſelf*.

But notwitſtanding, *Store is no ſore*, as our *Proverb* ſaith; we have not need of any of this to prove the Story *guilty*. For *Damaſcene* himſelf denies expreſsly *himſelf to be a Miracle-Monger*. His words tranſlated are, *The Diſciples and Apoſtles of our Lord teaching by the fulneſs of the Holy Spirit, and working Divine Signs by the Power and Grace thereof, recover'd Men from the depth of Ignorance, fiſhing them out to the light of Heavenly Knowledge, by the Net of Miracles. So alſo their next Succeſſors in Grace and Dignity, both Paſtors and Teachers that had the Illumination of the Spirit, enlighten'd the Blind, and converted the Erroneous, as by the Power of Miracles, ſo by the Gift of Preaching. But We that neither have the Gift*

De Orthodox. Fide. l. 1. c. 3. ad initium.

of

of Miracles, nor of Teaching, &c. will treat a little of this matter. So *himself*, and of *himself* too.

There's *Number two*, to prove them guilty of the just charge of *Forgery!*

A *third*, will stop their Mouths. That is St. *Bernard*; the youngest I confess, but not least *able*, or least *honest* of *three*. The *Scriblers of his Life*, at the end of his Works, tell us of *Heaps upon Heaps* that he wrought of *Miracles*, more, (for ought I know,) than *Christ* and his *Apostles* all put together did. Such *swarms* are lying in the *fourth Chapter* of the *fourth Book* there, that *Bellarmine* cracks of him, as *having outdone all Saints whose lives are extant.* But St. *Antonine*, next to a *Cardinal* as *Arch-Bishop*, and above him as a *Canonized Saint* saith, *None like St.* Martin, *for this faculty.* *One* is shrewly out, but *neither* was *Pope*: therefore *both* fallible. Howere, the *Cardinal* tells us, *Bernard* wrought thirty nine Miracles in one day. A good days work, believe it! And you may guess, 'twas *in a Summers day* too!

3. *No, nor* Bernard *neither.*

De Not. Eccl. lib. 4. cap. 14. *Chron.* Par. 2. Tit. 10. c. 11. §. 3.

But, if the Reader will allow me, I will begin with very strong *Presumptions*, and end with certain *Proof* from this Saints own mouth, *that he wrought no Miracles.*

And pray now, how *ill-favouredly*, and *very suspitiously* doth it look, that in the *Apostolical Letters of St.* Bernards *Canonization* (which are *four in number*, at the end of his Life,) there is not one Tittle to be found of *any Miracle* that he did; though the *Pope* commend him *highly* for his *Life* and *Doctrine*, and several of his *Virtues* are particularly specified? Had he then been famous for the *Gift of Miracles*, who can imagine, *that* had been omitted? Especially since *that* is a Circumstance so considerable, which as it useth to be the *grand Inducement* to the *Popes*, for conferring such an *Honour*; so 'tis the ordinary course to express it in their *Bulls*. * *Bellarmines* words are, *Saints are not Canonized* ordinarily, *by the Pope, unless they were famous for great, and certain Miracles.* And is it likely then, not *one*

* *De Sanct. Beat.* l. 1. c. 5. Nisi claruerint magnis & certis Miraculis.

one of many *great* and *certain Miracles* ſhould be mention'd in the *Bull of Canonization?* I obſerve that in the *twelfth Tome* of *Baronius Annals*, there are at leaſt *ſeven Inſtances of Canonizations made by Popes*, with the *Apoſtolical Letters* thereof. And in every one of thoſe, as there is mention made expreſsly of the *Vertues* of the *Saints Canoniz'd*, ſo of the *Miracles* which they wrought alſo, either in their *Life-time*, or after their *Deceaſe*, or both; as the reaſons of that Honour done him. So dealeth Pope (*a*) *Paſchalis the ſecond* with St. *Peter*, Biſhop of *Anagnia*: (*b*) *Innocent the ſecond* with St. *Hugo*, Biſhop of *Gratianople*: (*c*) *Eugenius the third* with St. *Henry* the *Emperour*: (*d*) *Clement the third* with St. *Otto*, Biſhop of *Bamberg*: (*e*) *Cæleſtine* with St. *Ubald*, Biſhop of *Eugubium*: nay *Alexander the third*, who Canoniz'd S. *Bernard* alſo, doth thus both with (*f*) St. *Edward* our *King*, and (*g*) St. *Thomas* Arch-Biſhop of *Canterbury*.

(*a*) *An.* 1106. n. 14.
(*b*) *An.* 1134. n. 2.
(*c*) *An.* 1152. n. 4.
(*d*) *An.* 1189. n. 13.
(*e*) *An.* 1192. n. 1.
(*f*) *An.* 1161. n. 1.
(*g*) *An.* 1173. n. 6, 7.

And why the *Annaliſt* ſhould not exhibit the *Letters Apoſtolical* for St. *Bernards Canonization*, as well as others paſs'd by the ſame *Pope* (ſince he wants no *Veneration* for the *Saint*, and makes mention thereof in his *Martyrology* as done by *Alexander the third* at *Anagnia*, in the ſixth year of his Popedom, *Anno Dom.* 1165.) I cannot divine, except it be *in diſpleaſure at them as having not a Syllable of any Miracles that he did*; which was a ſore rebuke to thoſe many *Stories of his time*, that went current to the contrary.

Aug. ſt. 20.

'Tis evident by their *Ceremonials*, that *Excellency of Life*, *Opinion of Sanctity*, and *Shining of Miracles*, are the *things* enquired after by the *Pope* in order to his *Sainting* any one; and *thoſe* himſelf reporteth in his Conſiſtory by word of Mouth unto his *Cardinals* for the obtaining their concurrence in the work: and nothing more unreaſonable than that his *Publick Writ* ſhould recite the *former*, and conceal this *laſt*, which themſelves aver to be an uncontrolable Proof thereof! 'Tis plain enough, they never would be ſo cruel, to *ſtifle Miracles if there were but any ſpark of life at all in them.* Which makes me willing to ſubmit

Sacrar. Ceremon. l. 1. §. 6. c. 1. *&c.*

ſubmit it to the Reader, *Whether it be not paſt ſuſpition that thoſe heaps of Wonders aſcribed to St.* Bernard *are not of the ſelf ſame make with thoſe many others lately heard of as aſſign'd unto other Authors:* that is, *meer Forgeries.*

But to *ſtrike home*, and make no more ado. *Bernard* himſelf, in mine opinion, plainly denies that he had *any power of working Miracles.* Witneſs, firſt his Expoſition of *Mark* 16. 17, &c. *Theſe Signs ſhall follow them that Believe; In my Name they ſhall caſt out Devils, ſpeak with new Tongues*, &c. Where are they, ſaith he, that have thoſe Signs? Who caſts out Devils; ſpeaks with new Tongues; takes up Serpents? And anon, (after *Gregory*'s Copy whereof but lately) he goeth on, *The work of Faith that worketh by Love, is the compunction of the Heart, whereby doubtleſs Devils are caſt out, when ſins are rooted out of the Heart. Then Believers in Chriſt ſpeak with new Tongues, when old words are gone from their Mouth, and they henceforth uſe not the old tongue of their firſt Parents that ſwerv'd to words of naughtineſs, for juſtifying excuſes in their Sins. But, when by compunction of Heart, and confeſſion of Mouth, their Sins are deſtroyed; to prevent a relapſe, and that their latter end prove not worſe than the beginning, they muſt needs take up Serpents*, that is, *extinguiſh poyſonous Suggeſtions*; and ſo on *Allegorically* with the reſt. Now theſe being the thoughts of *Bernard* about the way of working *Miracles* in latter Ages of the Church, *viz.* that it ſhould be in a *Spiritual manner*, 'twere mighty odd to apprehend him a *Doer* of them *properly.* *In Serm. 1. de Aſcenſion. Domini.*

But that other *Paſſage* of his is more expreſs. Where having ſpoken of St. *Benedicts Miracles*; How is it, ſaith he, that I *propoſe his Miracles to thee? What, that thou ſhouldſt do Miracles alſo?* No, *by no means.* And anon: *Therefore though we have no Miracles of our own, the Miracles of our Patron ought to be a great comfort to us.* And is not here a plain denial of *Miracles* wrought by *himſelf*, or *any of his Society?* Or muſt we truſt *falſe Prieſts* and *Monks* concerning him, rather than his own *Teſtimony?* They that can eaſily make the *loudeſt Witneſs dumb*, or *contradictory* to himſelf; *Serm. de Benedict. in med.*

himſelf; that can feign *Books*, and father *Authors* to them at their own diſcretion (as you heard before, is a Faculty that *Romaniſts* have at their Fingers ends) will ſurely find no difficulty in *forging Tales*, even what they pleaſe; eſpecially about times of deepeſt Ignorance, and when the men are dead to whom they faſten them, who therefore cannot right themſelves and reveal their Knavery. As doubtleſs is their dealing with St. *Bernard* alſo.

Which for my part I think is manifeſt from the *Tales themſelves* they have written of him, without being beholden to any of theſe obſervations made by me. Let any man but diligently read the five Books of his Life, and he will find ſuch Inſtances of *witleſs Wickedneſs*, or *Witchery* rather, aſcribed to him, that he muſt needs ſay *Falſhood is printed in Capital Letters on their very forehead.* As his *curing* one in *Spain* whilſt he was in *France*; an *Hydropick* Man by putting his *own Girdle* about him; anothers intollerable *Head-ach* by ſending *his Cap* to wear; *Cattel* of the *Murrein* by giving them *Holy Salt:* a dying *Prieſt* by his *Coat*, when he was abſent; a *Devil* caſt out by his *Stole*, being *ſeen* in the *Quire* as they were ſinging, when he was *at home* the while not well; killing vaſt members of Flyes by Excommunication; and multitudes more of ſuch like Monſtruous Prodigies. Eſpecially St. *Bernard's Ale!* The Account whereof is this.

De Vit. S. Bernard l. 1. c. 12. Once upon a time there came a *Company of noble Souldiers* to his *Abbey*, to ſee the *Place*, and *Reverend Abbot* thereof. 'Twas now almoſt *Lent*; and their common buſineſs was to go about the Country for the *Trade of Tilting*. The *Goodman* deſires them to lay by their *Arms*, till *Lent* at leaſt. No; they would not. I *truſt in God*, ſaith he, *that he will give that Truce which you deny* And calls for drink; which *bleſſing*, he bids them, *Take up a Cup of Souls-Ale.* They did. And being but juſt out of doors, it began to work (not *upward*, nor *downward:* only *inward.*) For God inſpiring, and his Word (*viz.* St. Bernard's Ale) running ſpeedily, they were *converted*, and became *Spiritual Souldiers.*

When

When *thouſands* were converted by the *Apoſtles*, and at *one Sermon*; was there ever ſuch an Experiment made as this? *Drinking*, alas, is commonly made a *means of mens Deſtruction*, in *Eſtate*, and *Body*, and *Soul!* But was it ever dreamt of, that it ſhould be an *ordinance of Converſion?* That *Ale* ſhould turn *Mens Heads*, is but too common: but 'tis the firſt time, no doubt, that e're it turn'd their *Hearts*, and will be the *laſt*. But ſure enough, either the *Devil* was *in't*; or the *Tale's a-Strapper!* And theſe *Fablers* bring their *Hogs* to a fine Market at laſt; that the *Saint* muſt either be a *Sorcerer*, or *themſelves Lyars*. But *I am bound to chuſe the latter.*

2. *Domeſtick.*

7. And now we are got home again: I mean within our Kings Dominions. Let's begin with *Dunſtan*, once our Arch-Biſhop of *Canterbury*. Being about to conſecrate a Church, he obſerves it ſtood not right Eaſt. What does he, but putting his Shoulder to the Wall (you may imagine he lifted pretty hard!) the Church ſtands preſently as it ought to do. I think the Author lifted hard for this dull Invention too! For you ſhall never perſwade an *Ideot*, that *Omipotency* would engage it ſelf about ſuch a *Superſtitious Trifle*. Vinc. *Spec. H.* l. 24. c. 79.

Such another is the ſame Authors of his catching the *Devil* by the *Noſe* with a pair of *Hot Tongs*, when *like a Man* he peeped into his Cells Window and talked about *Women* to him. I tell you, he pluck'd ſo hard, that he got him inward towards him; and the *Devil* was glad to ſhift from him by breaking down the Wall: crying out, it did ſo ſmart, *O, quid fecit calvus ille!* O what hath this Bald-Pate done! And repeated it too, ſaith, * *Capgrave.* And had he not ſerved him well enough, if he had pluck'd it off, d'e think? Ibid. 74. * *Nov. Leg.* fol. 90.

Antonine will give us a third of him. When a mighty Beam was falling out of its place, the *Ropes* that held it being *broken*, St. *Dunſtan* had hardly bent his Fingers in making of the *ſign of the Croſs* againſt it; but up it honeſtly *Chron.* Par. 2. Tit. 16. c. 6. §. 2.

neatly gets without any other help into its place again. Had we but as skilful *Bone-setters* now, as *Dunstan* was a *Beam-setter*, what little pain or trouble would *disjointed Limbs* be put to!

But St. *Guthlac*, I believe, was as hard for the *Devil* at last, as e're St. *Dunstan* was. For though, as *Cressy* tells us, the *Devil* was very curst unto him, one while in *whipping*, *binding*, and *dragging* of him through *Fenny Places*; *Guthlac* paid off his old Scores at last, by *Capgraves* telling. Not only when he held him unto short Meat, by making him to serve as Labourer at his Building, without a *Penny* of *Money*, or *Bit* of *Bread*, as far as I can find. But specially when he ty'd him short indeed, by shutting him up in a *Boyling Pot*. This was worse than a Pinch of the Nose, I trow! And how he scaped either being *drown'd*, or *scalded* unto death, pray, who can tell? *Venus*'s Souldiers under that mishap would not change for either of these.

Church Hist. l. 21. c. 20. n. 7.

Nov. Leg. f. 162.

And now we are with *Friar Cressy*, let's stay a little with him. For really his *Book* is very good Company in long *Winter Nights*; but that the *Bulk* and *Price* are much too big. St. *Patrick* was a Britain born, though he be esteem'd the Apostle of the *Irish*. Who travelling to an *Hermite* called *Justus*, has given to him a *Staff*, affirmed by *that Donor* to have been received by him from the hands of *Christ* himself, that appeared to him. At a distance hence St. *Patrick* meets with several other *Hermites*, some very *decript*, who were the Sons of others that were *fresh* and *Youthful*, by the vertue of a Blessing with this *Staff*. They tell a like Story to the former: and that it was to be deliver'd to one *Patrick*. The vertue of which *Staff* is very great, and great Veneration is paid to it, saith my *Relater of this Christmas Tale*. And indeed though Mr. *Cressy* hath as *Catholick a swallow* as another man, this Story makes him *keck* in going down. For at the first he saith, *he would not interpose his credit for the truth of it*; and at last, doubts *what fortune so stupendious a Story may find*. Howsoever 'twas worthy to be inserted into his *Church History*; that truly is cramb'd with such *Trash*.

Church Hist. lib. 9. cap. 6. n. 12, 13, 14.

As

As to ſhew a match for that. St. *David*, he reporteth, was *one of the greateſt Lights that ever the Church enjoyed*; yet was a *Royal Baſtard* by a *Nun*. For which I think the *Britains* will con him little thanks. But he was to preach at a *Britiſh Synod*, and he bids the Boy that waited on him whom he had raiſed from the Dead (well offer'd at firſt daſh!) to ſpread a Napkin under his Feet (a deep Myſtery!) and whereon ſtanding, to work goes he. In Preaching, *Heaven* ſends a *Snow-white Dove* upon his *Shoulder* (an hanſome Progreſs!) and *Earth* riſeth up under his *Feet*, till it becomes an *Hill*, from whence his Voice was heard like a Trumpet, far and near by all. *Plaudite!* For if this be not a *loud one*; what is ſo? Either the *Synod* met in a *Church* (the uſual place for ſuch Aſſemblies) and then 'tis ten to one but there was a *Pulpit* or *ſomething* like it, for this Preacher to act his part in: or if it were *abroad*, (which is not to be parallell'd, I ſuppoſe) 'twas ſure a *Clergy-Army* of *fifteen* or *twenty thouſand* that needed a *Hill-Pulpit* to make the *Preacher* heard. And yet, methinks, a *Mountain* is as much too high for thoſe that ſtand in the *Valley*, as the *Plain* would be too low, for the benefit of hearing. Laſtly, for the *Earth* to riſe up to a *Mountain* or *Hill*, where *Hills* and *Mountains* are not ſcarce before, (as is the caſe with *Wales*,) and barely for the ſervice of a *Pulpit*, and for one *ſingle Sermon* too, are all, I think, ſuch unlucky Circumſtances, as leave the Author more a *Fool* than *Knave*, and *better* worthy of the *Whip* than *Whetſtone*.

Ibid. l. 10. c. 8. n. 1, 3.

So alſo *Capgr. Nov. Legend.* fol. 85.

Nay St. *Kentigern*, though a *Scotchman*, yet flying into *Wales* hath the *ſame gift* of *Pulpit-making*; that is, *raiſing Mountains* under him whilſt he preached, that St. *David* had. And what will you ſay if *Wales*, at firſt, became thus fill'd with *Mountains*? The Notion is new: and if it take, *Father Creſſy* and his *Friends* muſt have the *thanks* and *honour* of the *diſcovery!* Well our *Bleſſed Lord* uſ'd Mountains often to *preach*, and *pray*, and work *Miracles* in-likewiſe; but never wrought a *Miracle* of raiſing a *Mountain* for any of thoſe purpoſes.

Ibid. l. 12. c. 2. n. 2.

Mat. 5. 1. & 14. 23. & 15. 29. & 17. 1. &c.

Ibid. l. 11. c. 18. p. 3. But what will you say to St. *David's* inviting St. *Kined* to his *Synod*; and his denial to come, because he was *lame* and *crooked*, *unfit for such Holy Company*, *and unable for the journey?* Why, mark it now. St. *David* prays him *strait* and *sound*. Would not any man think, he would gladly come now? See the *cross-grain'd Saint!* He unprays that Prayer; and is *lame and crooked* again.

Nov. Legend. fol. 205. But now I speak of St. *Kined*, let's but step to *Capgrave*, and call upon him, we'l come back again. This their *Saint*, saith he, was a *Bastard by Incest* (no fault of his you must note) and being baptiz'd, was put in a *Twig-Cradle*, and cast into an Arm of the Sea. Multitudes of *Sea-Fowl* take him up, put him on a *Rock*, make him a Feather-Bed (not with our *Ticking*) drive away *Worms* and *Snakes* from the place, cover him from *Storms* with their *Wings*. Before nine days were over an *Angel* brings a *Brass Bell*, and puts it to his *Mouth*. He sucks, and lives on that. (What shift he made before, I cannot tell.) He never *foul'd* himself; the *Food* by reason of it's fineness affording no *Excrements*. (I forbid our Nurses to expect that, though!) His *Swadling-Clouts* were *Bark*, which grew as he did. One finds him that has no child; and carries him home to his Wife with joy. The *Birds* in two *Armies* divided, assault his *House* with one, his *Cattel* with the other. Back they carry him, and are glad to leave him where they found him. As he grew bigger a *Stag* suckled him (he did not suck a *Bull* then!) twice a day, instead of his *Bell*. After, he fed on Herbs: liv'd eighteen years an *Hermit*; and was taught his *Book* by an *Angel*. At whose appointment removing to another place, he rests by the way, and up springs a *Fountain* to refresh him. He did thus often, till twenty four *in all* brake out. His *Servant* hid a *Lance* (no matter how the Master came by him or it,) and forsware it. Thereupon falls mad; rangeth about, walks o're *Sea*, runs through *Hills*, *Vales*, and *Thickets*; and lives like a *Beast* seven years. Then St. *Kined* thinks of him, and prays for him. O're *Sea* comes he again. Enters the Saints

Saints Oratory, but is all hairy. The Saint was invited by St. *David* as you heard: and at laſt, good man, he died. So much; and too much of St. *Kined.*

But you have heard the Story of St. *Winefreds Well*: have the patience for a ſhort account of the *Saint* alſo. She had vowed Virginity, and was wooed by a Kings Son. To make her eſcape, ſhe pretends to dreſs her (for he found her much unready) and to return again. But with this Ingenious Lye (as why ſhould they not make the Saint lye a little, and not take all the pains to lye themſelves?) out at a back Door makes ſhe towards the Church. On the ſide of the Hill ſhe is overtaken by her Suiter, whoſe *love* was turn'd to *rage*, finding her ſtill obſtinate; off he cuts her *Head*, and up there leaps a *Well*. There's St. *Winefreds Well* then! Down goes her *Head* into the Church among the People with St. *Benno*. Sad amazement and lamentation was there at this Spectacle, you may think. The *Man of God* takes up the Head, ſeeks the Murderer, and finds him wiping his bloody Sword upon the Graſs. He pronounceth his curſe againſt him; down falls he dead; his Body melting (ſaith *Salsbury Breviary*) diſappears; many ſaying, the Earth ſwallowed it, and it ſunk to Hell with his Soul. St. *Benno* often kiſſeth the *Head*, joyns it to the Body, covers it with his Mantle, and away goes he to the *Altar* to ſay *Maſs*. That done, to the *Body* he returns, begins a Sermon, (but raiſed no *Mountain* for a *Pulpit*,) then prays for the *Virgin*, whereto the People ſay, *Amen*. Preſently the *Virgin* riſeth up, as if it were from ſleep; wipes her Face from duſt and ſweat, and goes to the *Church* to give thanks. Only where the *Section* was made, there was a *Circle* like a *white thread* all her life. Thus this *notorious Fable*, which Friar *Creſſy* calleth ſuch *a ſtupendious Miracle, as neither the precedent nor following Ages of the Church could afford one to equal it.*

Church. Hiſt. l. 16. c. 8. And *Brev. Sariſb.* Novemb. 3.

I think indeed, the Man, though quite *beſides his wont, thus far ſpeaks very true, That there never never was ſuch a Miracle in the World!* Though *Lying Wonders* many, that come very near it.

Jan. 15. n. 15. * *Second Discourse* p. 548.

And by his leave, his Friend *Colganus* (as * Dr. *Stillingfleet* quotes him, for I cannot get the Author) renders him as *foolish*, as his own *Tale* doth *false*. For when *Beoanus's Head*, that was cut off, could not be found, St. *Ita's* prayers made it come posting through the Air, stand by the Body, and she joyned them fast again, so that in one hours space the *Man becomes as lively as ever he had been all his life*. And this, I trow, is such a *Twanger* as quite *outringeth* Mr. *Cressy's loud*, and so *admired* one!

Church Histor. l. 17. c. 3. n. 7.

Nay, I appeal to the Reader, how far St. *Clare's* is short of St. *Winefreds*. He a noble English man to avoid marrying a noble and beautiful Virgin, runs away to *France*. There a *Lady* falls in love with him, and he must leave the *Monastery* to scape her too. This turns her *kindness* into *fury*; and she sent two *Murderers*, who cut off his Head. He riseth strait, and with his *Hands* takes up his *Head*, carries it unto a *Fountain* whereinto he cast it; thence he takes it out again, and carries it into the Oratory of his Cell; and thence went forward to a little Village near the River *Epta*; *and so ended his Procession*! St. *Winefred could* not, or *did* not do any of these things. And whether be the greater Wonder, to live without a Head as he, or with the Head joyn'd to the Body as she, let the Reader judge. And also whether *both be not Lyes in-grain!*

Ibid. l. 21. c. 3. n. 6.

Why? *Decumanus* did well too. For when his *Head* was off, the *Trunk* takes it up, carries it to a *Chrystalline Fountain*, and with the *Hands* washeth off the Blood: at last *Head* and *Body* were honourably buried near the same place. And if the *Trunk* or *Head*, or *both* made the Grave, and perform'd the whole solemnity of the Funeral, without other help (for my *Author* is silent in the Case) I take it to be a *spit* and *stride* before St. *Winefreds*.

Ibid. l. 27. c. 27. n. 1, 2.

Yea, now my hand is in with him, St. *Edmund's Head* shall make a fair offer to match the *stupendious Tale* you heard of. For when the spightful *Danes* who cut it off, had hid it in a *Wood*, that the *devout English* might not have the happiness of such a *precious Relick*; and 'twas not found

found in a *whole years time*: when the diligent Seachers were asking one another [*Where it was?*] the *Head* answers aloud, *Here, here, here*; and so continues, till it had brought them to the place. And when they were come, they find a *mighty fierce Wolf* defending it from all other *Beasts*, which delivers it quietly to them, and attends it to the Grave. Now if this *Wolf* stood *Sentry* here the *whole year* out, and then was *close Mourner* too, (whereof we have no notice,) I should think this *Fable* had clean got the *start* of the other that so *amaz'd* the *Friar*.

Nor may you slight St. *Justinians* Story before you hear it. When his *Head* was off by his wicked Servants hands, the *Body* takes it up, down to the *Shore* it goes, and crosseth over the *Sea* with its *Head* between its *Arms*. There indeed it rested, and St. *David* buried it. Now what a matter was it that St. *Winefred* lived, when her Head was on again? Here's going by Land without *stumbling*; by Sea without *sinking* with no Head on, but between the Arms! *Such Lyes that* (as we say) *have neither Head nor Tail, do these Folks thrust upon the credulous World!* Ibid. l. 11. c. 8. n. 5.

But must it be an Instance of the weaker Sex? The Holy Virgin St. *Juthwara* then, after her *Head* was off, took it up in her own Hands, and carried it back unto the Church from whence she came, when her bloody Brother serv'd her thus. Up springs a *Fountain* where her *Head* fell, as well as where St. *Winefreds* did. And somewhat more. For as *Miraculously* (yes, just all one!) sprung up a Tree, to prove (no matter how) the Virgins sanctity, saith the Friar. Fitter far, to make a *pair of Wooden Spectacles* for the *Forger!* Ibid. l. 23. c. 9. n. 8.

Ay; and the Virgin St. *Ositha's* Body, took the Head in her Hands, walk'd firmly to a Church, about a quarter of a Mile off, knock'd at the Door with the Bloody Hands, and there left the marks of Blood. And there was a *Spring* too where the *Head fell*. But all the Water of the Sea would never wash such *foul* Mouths *clean*. Ibid. l. 17. c. 15. n. 5.

Whether

Whether Friar *Creſſy*, notwithſtanding his great ſtudy and long practice in the faculty of a *Tatemonger*, did not forget, in ſo extolling St. *Winefreds* Story, the *fundamental maxim* of his Art, *Mendacem eſſe Memorem*, is worthy to be enquired into.

But to avoid more *Ink-ſhed* in theſe Tales of *Blood-ſhed*, let's fall on ſome that are of a *Jocunder Humour*. And believe it, they are much miſtaken that think the *Monks Poetical Wit* lies only in a *Tragical Vein*.

You know our *Saviour* faſted forty days; and *Pulſe* and *Water* made *Daniel* and his *Fellows* fatter, than finer *Food* did others. But Popiſh *Saints*, forſooth, as far outdo thoſe *Inſtances*; as the *Devil* can outdo *God Almighty!*

Vit. St. *Patr.* c. 18. c. 171. For (ſee the Helliſh Impudence!) *Joceline* tells, that St. *Patrick* did not only faſt twenty days together, at one time, (for that's a trifle;) but a *whole Lent* together, at another, without any humane Food.

Nov. Leg. f. 3. Whoop! but St. *Aidan*, (as *Capgrave* tells us,) faſted full fifty days; and grew fatter too upon it. Verily had a Man but their *Receipt*, 'twere as pretty a way to gather *Fleſh* and ſave *Charges*, as could be wiſh'd for. And I would have the *Monks* and *Prieſts* look after it. For let their *Carcaſes* be in never ſo good a plight, this *Trading* would wear their *Credit*, and their *Conſciences* too (had they any left of either) to very *skin* and *bone!*

Jocel. c. 3. But they have more ways than one to be *frugal*. For St. *Patrick* learnt a fine trick of this kind, when he was but a Boy: that is, to pick up *Ice* in his Hat, and carry it Home, to make a *Fire* of. And if he did ſo whilſt he was ſo young; he would ſave *Wood* and *Coals* with *Snow* and *Water*, you may be ſure, as he grew *elder!*

Idem. c. 77. And though *entertainments* now are coſtly; if many, ſpecially muſt be provided for: He could feed 14000 Men with one *Cow*, two *Stags*, and two *Wild-Boars*. And they coſt him nothing but the *praying for*. And was not this *Dog-cheap*, as we uſe to ſay? Nay, there was a ſpeech, *that the Cow next day was alive again*, ſaith my Author.

Why?

Why? Is this so strange! St. *Bernack*'s Cow was kill'd, cut up put into the Pot by him that stole her. But the Water would never be hot by all the fire that could be put under it; and the Saint restored this *Cow* again at last, and made a *Wolf* to keep her too. And to shew his good Husbandry instead of keeping *chargeable Horses*, he calls *Stags* to draw his Cart. And when his work was done, lets them go to feed themselves again, without his cost. *Capgr.* f. 37.

Nay *Patrick* prays back a *Sheep*, safe and sound; that had been taken away the day before, by a *ravenous Wolf*. *Jocel.* c. 8.

Yea, for avoiding other *Expences*, how excellent were they! St. *Decumanus* croft'd *Severn*, from *South-Wales* to *Somerset-shire* on a *Bundle* of *Rods*. And is not that a great deal cheaper than hiring *Boat* and *Ferry-men*? *Capgr.* f. 86.

And *Bernack* went over Sea upon a Stone. Idem. ubi supr.

Patrick divides a River, that himself and company might get on to'ther side. f. 37. *Jocel.* c. 90.

And St. *Columba* sowing but in *June*, hath a brave Crop ready to be mowed in the beginning of *August* next. *Adamnan.* l. 2. c. 2.

And the same Saint made his Hosts *Cows* that were but *five*, by his blessing, just *one hundred more*; in all *one hundred and five*. Ibid. c. 10.

And saved his *own Writings* from being hurt at all, when they had layen twenty days in a *River* with other Books: nay, when those other Books were spoil'd and rotten, his *Papers* were just as if they had layen all the while in a Desk. Ibid. c. 6.

Nay, St. *Briget* though she had given all her *Milk* away to the Poor; yet when she was to give her Mother an account, and was afraid of her displeasure, only prays, and hath as much Butter as any of those that gave no Milk away at all. *Cogitosus.* c. 2.

So St. *Milburg* when the Birds hurt the Fields and took away the Corn, she but commanding them to be gone; they take their leave, and no more trouble her. *Capgr.* f. 232.

St. *Luman* went his *Voyage* prosperously, being fervent in Faith and trusting to St. *Patricks* Merits, against both *Jocel.* c. 51.

Wind

Wind and *Tide*. And are not all theſe Inſtances of huge *frugality* in their ſenſe, and *monſtrous Lying* to all Sons of Truth?

But for Feats of *Ingenuity* and *Activity*, (though moſt of theſe do well,) I like marvellouſly St. *Cutberts* banging the *Devil* about the Hill with a *Club*, till he made him fly for't. (I warrant you, 'twas better ſport than the *Wreſtling* in *Moor-fields* is!) For ſaith *Capgrave*, *The prints of their feet are to be ſeen to this day.*

Nov. Leg. f. 69.

Spec. Hiſt. l. 2. c. 77. And 'twas as pretty for St. *Dunſtan* to bang him ſo, that he brake his *Cudgel* in three pieces; as *Vincentius* ſaith.

Lib. 33. c. 25. n. 9. Is it not pleaſant alſo, to hear that the Chariot that carried the Holy Treaſure of St. *Edmunds* Body up and down the Country to ſcape the *barbarous Danes*, ſhould, being put to it hard, go ſafely over a Bridge much narrower than it ſelf; ſo that one Wheel roll'd meerly in the Air, ſaith *Creſſy*. Yea one ſide of the Horſes in all likelihood muſt make the ſame ſhift; to be ſure they had the ſame ſucceſs.

Fol. 296. Quarum rotarum veſtigium in hunc uſque diem apparere dicuntur. But St. *Walſtans Herſe* in mine opinion outpaſſeth this. For that (as *Capgrave* tells,) went upon the *ſurface* of a very *deep Water*, as if it had been *firm Earth*. Nay, and the *Cartroot* was to be ſeen to that day. *And who can tell, but, if you will look the Place, you may ſee it ſtill.*

Ibid. in Vit. ejus. What think you of St. *Alban?* People thronging to ſee his Martyrdom, and crowding very hard by a deep River, many were drown'd. There's *an end of them*, a man would think. Nay, hold there. The Saint perceives it, and prays that *all might ſee his Paſſion, and to that purpoſe that the Waters might be dryed up.* What now? 'Twas ſo! And thoſe that were drown'd before, are now found ſafe in the bottom of the River.

Jocel. c. 83. c. 82. Is this a thing you wonder at! St. *Patrick* raiſ'd one *from the dead* that was eaten by the *Hogs*, man. And another that was turn'd to very *Aſhes*. Look you there now! How much behind St. *Alban* is he?

But

But for *Thumpers* commend me to Abbot *Bar*, and St. *Brendons* Stories. The *Abbot* had a mind to see *Rome*, borrows St. *Davids* Horse, and makes that his *Ship* to cross the Sea with. Far off he meets St. *Brendon*, mounted on a Whale. They salute one another kindly: and part in peace to the end of their Journeys. *Capgr.* f. 84.

But my Reader longs for *Shore*, and to take leave of such a *dead Sea*, by this time sure. Well: we *see* Land, and shall *make* it speedily.

But St. *Patrick's Goat!* Oh the Tale of that *sweet Goat* of his first! 'Twas, (*poor thing!*) *stollen*, *kill'd*, and *eaten* too. Fy upon the *Knave* that did it! Nay, he denied it, and forswore it also. *Mirum affatu sed mirabilius apparuit actu*, quoth my Author. The *Goat* that was *stollen*, *kill'd* and *eaten*, *bleats* in the *Thiefs Belly*, and so discovers his *Roguery*. And serv'd him well enough, upon my word! *Jocel.* c. 148.

We have done at Home too with one Story more of *Friar Cressy's*: which sets so *large* and *fair a mark*, as hath not been outpitch'd, (in mine opinion,) by any one upon the spot. St. *Kentigern's* Mother bearing great devotion to the fruitful *Virginity* of the *Blessed Virgin*, and mov'd with *Womanish presumption*, beggeth of our Lord, that she might in *some measure* imitate the *Blessed Virgin* in the *Conception* and *Birth* of a *Child*. (*A pretty Prologue to a wanton Play!*) At length she found her self *with Child*. But often *protests*, and *swears* to boot, that she knows nothing of the *Father*; either, *who* it was; or *when*, or *how* it should be done. (*A dainty Protasis, this!*) But by the *Law* of the *Country*, she must be thrown down headlong, from the top of an *high Mountain*. No other course with all such Women. (*See now the Epitasis!*) She *sighs*, and *weeps*, and *prays*: but the Executioner does his work. Down falls the *Creature*: but so far from being *kill'd*, and *dash'd* in pieces, that there's no *bruise*, or *hurt* at all. Then, with *severity enough*, she is carried a Shipboard many Miles into the *Sea*; and there turn'd out into a small *Boat of* *Church Hist.* l. 11. c. 5.

Leather, destitute of all *Humane help*. Yet with greater speed than *Oars* and *Sails* could have afforded, she arriveth safely at a far distant Port. Landing, she is deliver'd, without a *Midwife*, of that admirable *Saint*, and so miraculously conceiv'd *Son*. *So the pleasant Catastrophe of this Tragicomedy!*

Either this Woman *liv'd well*, and spake the *truth*; or play'd the *Whore*, and told a *Lye*. If the *former*, which *Popish Blasphemy* maintaineth; what will become of the *Christian Catholick Faith*, *that never any but our Blessed Saviour was conceived by the Holy Ghost and born of a Virgin?* If the *latter*, which is not to be doubted of; would the *God of Truth* set his Seal unto a *Lye*, and the *most Holy* for the defence of *most vile Iniquity*, engage Omnipotency in such *uncouth and unheard of Miracles?* No, the whole Plot declares it self to be the *pittiful Invention* of a *Pate* so *witless* as well as *graceless*, that it knew not how to draw one *Line* of seeming *truth* or *honesty* thereupon!

Miraculous Lyes of delivering Souls from Hell.

8. Yet, Reader, such is the Integrity of the *Roman Synagogue*, besides this little sprinkling thrown before you, to abuse the World with Horse-loads, Cart-loads, whole Ship-loads more of other such like *Sorry* and *Sottish Lying Wonders*; able to make the very *Ink* they write with *blush* again! And verily such *notorious Tales*, in infinite heaps, their Books are cramb'd with, that those of *Guy* of *Warwick*, *Bevis* of *South-hampton*, and *Tom Thumb* may seem *Authentick Records* when compared with them. Nothing could save us from *flat amazement* hereat, but that *God* foretells, *the future Apostasy from the Faith was to be promoted by men speaking Lyes in Hypocrisie, and having Consciences seared with an hot Iron.* Which is fulfilled in the *Papacy* to an hair, as hath been, I suppose, abundantly evinc'd already.

1 *Tim.* 4. 2.

Yet if it should be possible for any to be doubtful still, I have six or seven *Instances* more, that are short and sweet, and which will make such a *Saxifragous Dose*, that no

scruple

ſcruple can ſtand before it, let but the Patient, *Proteſtant* or *Papiſt* take it as a Chriſtian.

The Scriptures are expreſs, that the *pains of Hell are everlaſting:* nor can there be a returning thence for thoſe that are gone thither. * *Origens* error, to the contrary, ſtands condemn'd by Fathers and Councils. Nay, the Church of *Rome*, as contradictory as its other *Doctrine*, *Diſcipline*, *Worſhip* and *Practices* may ſeem to be, dares not openly but to maintain, that *as the bliſs of Heaven, ſo the pains of Hell will prove eternal.* What muſt thoſe *Stories* be then, that tell us how the *Popiſh Saints* have deliver'd *Souls*, and not a few, from *Hell* it ſelf! Are they not *rankeſt Lyes!* Have not their *Authors* Brazen-faces! Hath not the *Church* it ſelf a *Whoriſh-forehead*, that ſeeth theſe things and never *bluſheth!* Yea, is ſo far from *puniſhing*, or *rebuking* ſuch tranſgreſſions, that ſhe approves the *things*, as well as gives the *Authors* licenſe to publiſh them! Such an *Autocatacritos*, a ſelf-condemned Wretch, is that *Mother of Harlots, and Abominations of the Earth!* But let us hear the Inſtances.

Mat. 25. 41, 46. cum Sexcent. aliis.

* *Concil. Conſtantin.* 5. & 6.

Bellarm. de Pœnit. l. 4. c. 1.

Firſt, 'Tis a *famous Story* with them, that *Gregory the great* wept ſo long for *Trajan*, the Heathen Emperour, that he obtain'd deliverance of his Soul from Hell; with charge however, *to ask no more ſo great a Boon for any that died unbaptiz'd.* Yet, * *Gregory* himſelf gives this *Tale* the *Lye*, in an often flat denial of any relief from Hell.

Vita Gregor. ante *Opera.* Et Vinc. *Spec. H.* l. 10. c. 68.

* *Moral* 8. 14. & 9. 45, 46.

Secondly, So did St. *Nicholas* deliver his own *Brothers Soul from Hell* too! But then it was his *own Brother*, indeed; and it coſt him *fifteen days and nights praying and weeping too*, as St. *Antonine* tells us. Yea this St. *Antonine* that elſewhere ſaith, † *In Inferno nulla eſt redemptio, non ſolum liberationis; ſed nec interpolationis, nec diminutionis, nec refrigerationis.* There is no redemption in Hell: no reparation, no diminution, no refreſhing from the pains thereof. The *miſchief of a naughty Memory!*

Chron. Part 3. Tit. 24. c. 10. § 1.

† Ibid. Part 2. Tit. 16. c. 8. § 3.

Thirdly, The *ſottiſh Monk Ceſarius*, when he had told us of a *Vullain* that had given himſelf to the *Devil*, and

Dial. l. 12. c. 23.

turn'd downright *Magician*, and renounced *Christ*, and liv'd thus in his wickedness for many years, and at the last was *damn'd in Hell*, and felt all the torments there, reporteth that an *Angel* for some good works he had formerly done, upon his promise of amendment, releas'd him thence and sent him into the World again. And is very peremptory, that it was not *Purgatory*, but *very Hell* from whence he came.

Spec. Histor. l. 24. c. 77. Fourthly, Why, *Vincentius* will inform you that our St. *Dunstan*, when King *Edwins* soul was *gotten into* the *Devils clutches*, ne're left his *Prayers* and *Tears*, until he knew it was *got out* again. And though the Devils *scolded basely* at him for it, he quickly stop'd their *sawcy Chops*, by saying, If *the man sin'd against Christ and him, and Christ and he thought meet to pardon him; what had their malspert wickednesses to do to find fault therewith?* Blasphemous Lyar!

Ibid l. 21. c. 97. Fifthly, But the *same Author* tells us, (that you may not think the *British Saints* inferiour to the best abroad,) that our St. *Machutes* fetch'd the *Giant Maldunius* out of *Hell Torments*; brought him to life again; and of an *Idolater* made him a *Christian*, and *baptiz'd* him.

Nov. Legend. f. 54. Sixthly, Nay, *Forreign Authors* have not the Monopoly of the *Tale-faculty* neither. For though Friar *Cressy* may stand by, yet *Capgrave* shall be heard: who will tell you in a word, *That St.* Cadock *saved a Giant from Hell it self.* Which you may think is somewhat more than to save a *Person of a common size* from thence!

Vita St. Patr. c. 81. Seventhly, And that commendeth *Jocelines* Story too. Who lets us know that St. *Patrick raised from Death, and Hell, Baptized and sent to Heaven another Giant likewise.*

But being at the *number of Perfection*, I go no further; but for this time shall finish mine Accout of *Errant Forgeries* that pass for *real Miracles* with the *wicked Romanists*. Desiring now the Reader to observe, how *little* cause they have to *brag*; how *much* to *blush*, (were not all Modesty excommunicated by them) *for making Lyes their refuge, and under Falshood thus to hide themselves!* And must not

their

their Hopes be built upon the *Sand*, that cleave to such a *Wretched People*, the *great Foundation* of whose *Church* instead of *real Miracles*, standeth on nothing else but *Lying Wonders!*

Papists Complaints of their own Forgeries.

9. I have but one thing more to do before this Chapter's ended by me. And 'tis only to acquaint the Reader that this *Romish baseness* is trail'd to such a pitch, that some even of themselves, in *Learning* equal with, and for *Honesty* far above the *very Best*, could not forbear to *declaim* against it; nay, to cry *shame* upon it.

To begin with *Lindanus*, a sufficient Zealot for the Papal Interest. Even he can tell us, that the *Bishop of Lyons* before his time long had observed in the *Antiphonary*, *many things superfluous, light, false, and blasphemous; yea, ridiculous and phantastical. Who, if he had liv'd to see our Missals and Antiphonaries; Immortal God*, saith he, *What name would he have describ'd them by? Where not only Apocryphal stuff out of* Nicodemus *his Gospel, and other vanities is cramb'd in: but the very secret Prayers, yea* Canon *too* (the more our *shame* and *grief*,) *are defil'd with foulest Errours. Nay, the new Roman Breviary hath feasts of Saints*, saith he, *of whom 'tis doubtful yet whether ever there were such men, or no. Yea, and the* Legends, he concludes, *though called golden, are as obnoxious also.*

Lindanus. *De optim. gen. interpr.* SS. l. 3. c. 3. ad fin.

Nescio an eorum nomina sint satis vindicata.

Cornelius Agrippa in his just Invective against *Scholastical Theology* informs us, that those *Priests* and *Monks* of theirs, that were not able to climb so high as to reach their Airy Speculations, *fall upon making Histories, and with a kind of Godly Lying* (as they reckon it) *counterfeit Relicks, frame Miracles, and feign pleasant or terrible Tales*, &c. As plain a *Tell-troth* as ever spake!

Cornelius Agrippa. De Vanitat. Scient. c. 97. Pie non nihil admentientes, supponunt Reliquias, fabricant Miracula, confinguntque Fabulas, &c.

Nor is their great *Lyranus*, though long in *time* before them, much behind in *plain dealing*. For, quoth he, *The People in our Church are grievously*

Lyranus. *In Daniel* 14. But our *Bell and the Dragon*, ver. 23.

sometimes

Aliquando fit in Ecclesiâ maxima deceptio populi in Miraculis fictis à Sacerdotibus, vel iis adhærentibus propter lucrum temporale.

sometimes full'd with Miracles, which Priests or their Partakers feign for Worldly gain.

Lod. Vives. De Trad. Discipl. l. 5.

Nay, *Lodovicus Vives*, a very *Learned* and *Famous* Papist saith, *The lives of Saints are corrupted with* abundance of Lyes; *whilst the* Writer *indulgeth his own* Passion, *and setteth down not what the* Saint *did, but what* himself *would have had him done. For*, he goes on, *there be those who thought it a piece of Piety to tell Lyes for* Religion. And speaking * elsewhere of the *Golden Legend*, he calleth it *an History unworthy of the Saints.* Adding, *I know not why they call it a Golden Legend, when the Author had an Iron Face, and Leaden Heart.*

* *De Corrupt. Art. l. 2.*

M. Canus. De Locis Theolog. l. 11. c. 6.

With whom their *Bishop Canus* is unanimous. Who protesteth that he speaks it *more from grief, than to reproach them, that* Laertius *hath more severely written the Philosophers Lives, than Christians have the Saints: and* Suetonius *more honestly the Story of the* Cæsars, *than Catholicks, Martyrs, Virgins, and Confessors. For our men make such Fictions, that I am even asham'd, and a weary of them. Vives* (of whom we last spoke) *his complaint*, quoth he, *is very just: and like a wise and honest man he rebuketh sharply those that think it Piety to tell Lyes for Religion.* And after there, he professeth, *that he never yet could meet with one History that he could approve.* And further on, 'Tis not only *Speculum Exemplorum* or the *Golden Legend* that he condemns: *in the former wherof are Monsters, rather than Miracles; and the latter was written by an Iron-fac'd and Leaden-hearted, to be sure no grave and prudent Person*, he says: but *Bede* and *Gregory cannot be defended, much less* Vincentius *and* Antoninus. The Reader may with pleasure read a great deal more unto this purpose in this great Author.

Qui pietatis loco duxerint mendacia pro Religione fingere.

Miraculorum monstra sæpius quam Miracula legas.

Espencæus. In 1. Tim. 4. Digr. 1 1. c. 11.

Who is seconded by his Brother *Bishop Espencæus*; No Stable is so full of Dung (is his opinion) as the Legends are of Lyes. And *that called the Golden one*, he saith, *is a*

Story

Story unworthy of the Saints; *yea, nothing can be baſer than that Book.* Indeed he uſeth *Lodovicus*'s words, whereof you heard but now. Yea, and *Lindanus*'s alſo, whom I quoted firſt; with ſeveral others in that Chapter: with a *Promiſe*, to ſpeak more unto *that buſineſs*, if God gave him life. Quid fœdius dici poteſt illo libro?

And now we need no more, than *Cardinal Cajetanus* contempt of *Arguments* drawn from *Miracles* and *Revelations*: *as being only fit for old Wives.* And then *all theſe*, according to his reckoning, muſt be either *crafty Cheats*, or *open Lyes*. *Cajetanus.* *Opuſc.* Tom. 2. *Tract.* 1. *de Concept. B. V.* c. 5. Pro Mulierculis, non pro Sancta Synodo.

But notwithſtanding theſe complaints, and of many others, about theſe horrible abuſes, there is *no redreſs* in the *Romiſh Synagogue*; which made *Lindanus* (to end with *him*, with *whom* I firſt began) wiſh *ſome* Charles *the Great were living to afford releaſe, ſince their wickedneſs did deny them any Pope ſo good, as once to ſet upon it*: and whereto * *Eſpencæus* alſo (though implicitely) ſays, *Amen. But all in vain!* Ubi ſupra. c. 4. ipſo limine. * Ubi ſupra.

To verify Gods own *Prophecy* of *her*; *We ſhould have healed Babylon, but ſhe is not healed*: and enforce his *Command*, *Forſake her, and let us go every one into his own Country: for her judgment reacheth unto Heaven, and is lifted up even to the Skies.* Even, *ſo be it.* *Jerem.* 51. 9.

Becauſe with *Lyes* and *Falſhood* ſhe *provoketh* God, *deceives* the Nations, and *deſtroys* her ſelf. Of all the *Miracles* ſo much gloryed in, very *many* being plainly prov'd to be *meer Frauds of Men, more Works of Satan, moſt foul and falſeſt Fictions*; and, which the *Chapter* coming next, and laſt of all, will put above a poſſibility of contradiction, or ſo much as ſcruple; *None true and real Miracles.*

CHAP.

CHAP. IV.

4. Proposition. *No Popish Wonders are true and real Miracles. These are ceas'd. As Scriptures, Reason, and great Authors testify. Theirs serve false Doctrines only: Eight out of* Bellarmine *discours'd of, and as many pointed to.*

No Popish Wonders true and real Miracles.

THe *last Proposition* is, that *no Popish Wonders are true and real Miracles.* And this an *honest and plain-dealing* man, without more ado, would very reasonably presume of, from the *Premises*, whether strict rules of *Logick* allow it a necessary Inference from thence, or no. For when so *very many* of their *Marvels* are manifested to be meer *Cheats*, *more* foul *Devilisms*, and *most* rank *Lyes*, who can hope for *any truth* and *reality* in the *rest of the Pack?* Our *Saviour*, I remember, saith, *He that is unjust in the* least, *is unjust also in* much. And that *he that is so in* much, *should be so also in the* least; is more conclusive doubtless. Nor do I take it for an adventure of any danger in this case to pronounce, That *these that are so false in* most, *will be true in* none at all. *Image* and *Superscription*, whatever they promise, will never prove the *Romish*, *current Coyn*. Though their *Shop* be *cunningly painted*, *Boxes* most *fairly guilt*, and *Titles* of them all be *Antidotes*, the *Contents* are nothing else but *Poyson*. As in an *universal Leprosie* there is no *perfect Soundness* in any *part*; so among *all* their *Wonders*, not *one* is to be found that is a *true and real Miracle*.

Luke 16. 10.

This also, with *Divine Assistance*, anon shall be confirm'd above gain-saying; when three or four short Observations have first been prefac'd thereunto.

2. As

2. As *first*; *That all true Miracles are ſtrange Effects, exceeding all the ſtrength of Nature; and which can never flow from any manifeſt or hidden cauſes therein: but are produced by the Power of God alone, either with, or without the Intervention of any ſecond Cauſes, as ſeemeth meet to his Omnipotent Soveraignty.* Both ſides, in words at leaſt, are full agreed in this. St. *Auſtin*'s deſcription (as we heard * before) is larger, I confeſs, nor is his *notion*, of a *difficult and unuſual Accident appearing above the expectation and power of him that wonders at it*, calculated for a *Miracle* as we now conſider it; which *there* was alſo intimated. However (if the *Reader* will allow *one* ſtep aſide) that looſer account of *his*, befools the *Miracle of Tranſubſtantiation* utterly. Becauſe *nothing* there *appears*, or *difficult* or *unuſual* to any that converſe therewith. *Nothing* after Conſecration is to be *ſeen*, otherwiſe than before. Then what's the *Miracle*; excepting the *ridiculous Folly* and *groſs Idolatry* of the *Maſſ-mongers?* But, to return, the *Proteſtant* and the *Papiſt* alſo are as unanimous, as they are exact in the report you heard touching a *Miracle properly*, and *ſtrictly* taken. To paſs by all the reſt, (*a*) *Peter Martyr*, (*b*) *Polanus*, on our part; on theirs, (*c*) *Aquinas* and (*d*) *Bellarmine* do all concur herein. And which is more, the *Holy Scriptures* teach this Doctrine. *Pſal.* 72. 18. *Who only doth wondrous things.* And 136. 4. *Who alone doth great Wonders.* Joh. 3. 2. *No man can do thoſe Miracles except God be with him.* And 9. 16. *How can a Man that is a Sinner do ſuch Miracles?* So *Acts* 2. 22. *Hebr.* 2. 4. *&c.* Therefore, whereſoever *ſeeming Miracles* may be wrought by *Magicians* or *falſe Prophets*, or by *Antichriſt*; how wonderful ſoever they appear, they are but *Lying Wonders: God only worketh true and real Miracles.* (1.)

* *Book* 1. c. 12. §. 7.

(*a*) *Loc. Com.* c. 8. (*b*) *Syntagm.* c. 58. (*c*) *Sum.* 1. q. 110. 2. 4. c. & q. 114. 2. 4. c. (*d*) *De Chriſt.* l. 1. c. 9. & *de Not. Eccl.* l. 4. c. 14.

Secondly, *Many Works may ſeem very ſtrange, and paſs for real Miracles with Men, the cauſes whereof may notwithſtanding lye in Nature, though undiſcerned by them; and therefore ſuch are no true Miracles.* And the ſaid *Marvelous Works* may peradventure only ſerve *bad ends*; and ſo they owe (2.)

themselves entirely (through the *Divine Permission*) to *evil Men*, and *wicked Angels* chiefly. For *Devils* very well know the *Power of Nature*, and can apply that easily unto *Matter*. By the Conjunction whereof *such Effects* are oftentimes produced, and so upon the *sudden*, that the *Observers* of what is done, through want of prospect into the cause and way of doing it, may justly be amazed thereat. 'Tis clear to *them*, that *Worms*, and *Frogs*, and *Serpents*, and the like arise from *Putrefaction*, when due degrees of *Heat* shall work thereon; and which without *any difficulty*, they can *speedily* apply thereto. The * *Father* justly thinks *Pharaoh's Magicians* did their Feats this way; and that the *Fire* and *Tempest* upon *Jobs* Cattel and Children, thus came to pass. All which were *deservedly marvelous* unto Men; yet still of *Natures* growth, and hatch'd by *Satan*, though *wicked Men* had an under hand, in part: and therefore these were not *properly*, Miracles. Moreover, great is the *advantage* of *evil Spirits*, over Mens *Spirits*, *Blood*, and *Humors* of their Bodies, to disturb their Apprehensions, and so create them Wonder: yea, and their *Art* is like, for framing *Bodies* of the *Air*, or some other *Element*; which may pass for *truly Humane*, to our marvelous amazement; when there is nothing of a *Miracle properly*, all the while. What else was *Samuels Body* raised by the *Witch* at *Endor*, 1 Sam. 28. What, the *Signs* and *Wonders*, that *false Prophets* and the *Man of Sin* should shew? See *Matt.* 24. 24. *Mark*, 13. 22. *Revel.* 13. 13. And our *Text*. The *Rhemists* say, *False Prophets and false Christs are Seducers, who in the latter days by the power of the Devil shall seem to work Wonders: yet we must not believe them.* (A good Caution for *us*, against *themselves!*) Such *Marvels* are no true *Miracles* therefore, whatever they appear, and may be taken for. Thus too, † *Aquinas*; and thus ‖ *Bellarmine*, and more expressly.

* Augustin. *de Trinit.* l. 3. c. 8.

On *Mark* 13. 22.

† *Sum.* 1. q. 114. a. 4. c.

‖ *De Not. Eccl.* l. 4. c. 14.

(3.) Thirdly, *The true end of all true Miracles is, the Glory of God, and eternal good of Men: by a confirmation of that Doctrine that came down from Heaven, to carry thither up again all the sincere embracers of it.* True, miraculous *Cures of Diseases*, and

and *Reſurrections from the Dead*, &c. were Temporal Mercies to the Parties themſelves, and Friends concern'd for them: but *here* was not *their true end*; that (for ſo I rather call the ultimate end) reach'd to what I ſaid before. Our Saviour makes this plain by the uſe he maketh of his *Miracles*: namely, to *convince the People that he came from God with Doctrine that would bring them to him.* The works, (ſaith he,) *that I do, bear witneſs that the Father hath ſent me*, *Joh.* 5, 36. So *cap.* 10. 25. and 14. 11. and 15. 24. and 20. 31. *Mark* 16. 20. *Hebr.* 2. 4. *&c.* The *Popiſh end* aſſign'd to *Miracles*, which almoſt fills *both Pages* with them where this ſubject comes to handling, that they are wrought, *forſooth, to commend the lives of Saints*, is *falſe*, and *frivolous* at the beſt. *Falſe*, for then all workers of Miracles ſhould be neceſſarily Saints. Which, as true as 'tis in *true Miracles*; yet is not ſo in ſuch as the very beſt of theirs, *meer Wonders.* For that would *Saint* their Partners, *Balaam*, *Judas*, as thoſe in *Mat.* 7. 22. and ſuch as want Charity, 1 *Cor.* 13. 2. *Frivolous*, at the beſt, by *Bellarmines* own conceſſion. Becauſe no Saintſhip is, where the *true Faith* is not embraced; and ſo the Miracle (when 'tis *true*, be ſure) looks to the Proof of the Truth of God, and that's the *true end* thereof. Bellarm. *De Not. Eccl.* l. 4. c. 14. Ubi ſupra.

Laſtly, And which follows hence, *God never did, doth, or will work* any Miracles, *mediatly*, or *immediatly to confirm falſe Doctrine.* Therefore, whatſoever *Principles* or *Points of Doctrine* contrary to the *Doctrine of God* in Holy Scriptures, which is alſo ſo abundantly already confirmed by *great* and *numerous*, *open* and *unqueſtionable* Miracles, ſhall be ſtarted; and howſoever they ſhall be atteſted, though by the *ſtrangeſt* and moſt *amazing Prodigies* or *Wonders* that e're were ſeen by men; Thoſe *Principles* or *Points of Doctrine* muſt be condemned as *Falſhoods* and not *Truths*; and thoſe ſtrange *Prodigies* that atteſt them as *Lying Wonders*, and no *true Miracles.* The reaſon of both Parts is evident. God is the *God of Truth*; He cannot *lye*, or give his *atteſtation* to a *falſhood.* Holy *Scriptures* are his *undoubted Truth*: (4.)

and whatſoever ſpeaks *againſt them*, is a *certain Lye*; and therefore *every Wonder* on *its* behalf, *more ſo*. The *Father of Lyes*, and not the *God of Truth*, muſt be the *Father* of that *Wonder*. This *Sun* gives ſight to *very Moles*: and *blind Papiſts* cannot avoid conviction hereby. They ſay, *true Miracles cannot be done but by the power of God: wherefore, what is confirmed by a Miracle, is confirmed by the Teſtimony of God. But God cannot be the Witneſs of a Lye.* And therefore works no Miracle againſt the Scriptures; *which* their *Trent Council* alſo owns (in ample words at leaſt) to be of God. The reſult then is, that *Holy Scriptures* ſo confirmed by God (and confeſs'd by men too) is the *only Standard of all Doctrines*. Nay, that *all Miracles*, ſince ſuch their confirmation, muſt, if need be, ſtand tryal at *their Bar* alſo. For which *themſelves* likewiſe are expreſs, *Deut.* 13. 1, 2, 3, 4. *If there ariſe a Prophet — and giveth thee a Sign or Wonder, and it come to paſs, for carrying thee after other gods, — thou ſhalt not hearken, — but walk after the Lord — and keep his Commandments.* — Unto which purpoſe are multitudes of other places; as *cap.* 5. 32. and 17. 18, 19, 20. *Iſa.* 8. 20. *Job.* 5. 39. *Acts* 17. 11. *Gal.* 6. 16. 1 *Theſſ.* 5. 21. 2 *Tim.* 3. 15. 16. 2 *Pet.* 1. 19. *&c.*

Bell. ubi ſupr. Deus autem non poteſt eſſe teſtis mendacii

Seſſ. 4.

Theſe things premiſ'd, as both uſeful in themſelves, and of great ſervice to what is following we now come to the Proof of the *Propoſition* it ſelf, *That no Popiſh Wonders are true and real Miracles.*

3. *Two* Witneſſes are as good as Twenty: nor will my *Arguments* be any more. And the *former* ſhall be found, I doubt not, but more than *Probable*, and I am ſure the *latter* will prove it ſelf a *Demonſtration.*

Argument 1. *True Miracles are ceaſed.*

No Popiſh Wonders are true and real Miracles: Becauſe ſuch *Miracles*, ſerving to confirm the Truth, are altogether ceaſed in theſe *latter Times*. More plainly; ſince God hath ſent his Goſpel through the World, and that hath gained *credit* and *acceptance* there (which was effected long

ago,

ago, even before the *great Apostacy* was brought forth, and *Popish Abominations* had obtained in the Earth) God hath been pleased, as there was no need, so to forbear any further *new attestations* thereunto, by exerting his Omnipotency in *miraculous Signs and Wonders:* and therefore *Popish Miracles cannot be truly such.* The reason's manifest, *There are not any such at all.* My business therefore lyeth only in making good the *Antecedent, That miraculous Operations for confirming Truth* are, *since the Primitive Times, expired utterly.* This I expect to make apparent from *Scriptures, Reason,* and *great Authors*; which as a *threefold Cord* is not easily broken.

Prov'd, 1. From Scripture.

1. As touching *Sacred Writ*; in mine opinion, *it* doth the business *fully* these two ways. By *plain Imitation*; First, *That Christian Miracles should be only for a time*; And secondly, *That Antichristian Wonders should succeed them.* Which being so, *true Miracles* must be long since *fairly dead and buried,* and the pretences of their *presence* in after Ages was nothing else but the *Churches* being *haunted with Ghosts and Goblings:* a perfect *Samuel,* that appear'd at *Endor.*

Which intimateth Christian Miracles not intended but for a time.

But let the *former,* in the first place, be consider'd more particularly by us; namely, that *God intended not a Perpetuity of Christian Miracles in the Church.* That *extraordinary Officers,* such as *Apostles, Prophets* and *Evangelists,* were designed only for the *Churches Infancy,* I know not who doth make a doubt of, as in very deed the *event* is able to convert an *Infidel.* And wherefore *extraordinary Gifts,* the proper *qualifications* of those *Officers,* and which, if they do not make, to be sure declare them such, should not expire therewith, is not to be imagin'd. When the *Apostle* telleth us, *Prophecies shall fail, Tongues shall cease, and Knowledge shall vanish away,* he speaketh of these extraordinary Gifts; and if he did not *meerly* intend that *this Cessation of them should fall out in the succeeding Ages of the Church,* yet that his words should have *no respect that way* 1 Cor. 13. 8.

at

at all, is not to be admitted. For his saying *Charity never faileth*, must be understood *upon necessity* as meant, *neither in this life, nor that to come.* Therefore, by subjoyning instantly, that *extraordinary Gifts should fail*, the very nature of the *opposition* doth invite us to understand him, *both in this life and that to come also.* And then *their failing in this life*, cannot respect the *Primitive times*, wherein they most abounded; but must belong to *after Ages* of the Church.

Homil. 34. in 1 *Cor.* 13. St. *Chrysostom* upon the Apostle's, *Prophecies shall fail, and Tongues shall cease*, saith thus; *Both being bestowed for the sake of Faith, Faith being spread abroad, their is no further need of either of them. Furthermore, that Prophecies and Tongues should be extinct a good while since* (from the time he wrote in) *is not at all to be wondred at.* So that *Holy, Learned, Ancient Father* both takes St. *Paul*, to intend that extraordinary Gifts should be but for a season in the *Church*; and also that so it had fallen out, and long before the time he lived in. But in mine opinion the *Apostle's last words* of the Chapter are plainer yet unto this purpose: *And*

1 *Cor.* 13. 13. *now abideth Faith, Hope, and Charity: these three, but the greatest of these is Charity. Now*, in the Churches *Militant state*, in her *old age*, as well as *Youth*, and *Infancy*; *These three*, ordinary *Graces* not extraordinary *Gifts*; *Abide*, will be permanent; that is, to the consummation of all things, are to be *perpetual* in the Church. Sufficient *Intimation*, that with *extraordinary Gifts* God ever meant the Case should be far otherwise. And mark this further, that the reason given by the Apostle, why *extraordinary Gifts* should *cease* and *fail* and *vanish*, understand it, either of the Churches *state Triumphant*, or of *succeeding times* of her *Militant state*, is exceeding fit for *both*: namely, *There is no further need of the things that are so to fail.* Their *office*

Vers. 10, 11, 12. was *to confirm the Truth of the Gospel.* And *Saints in Heaven* are past a possibility of doubting of that word, which to the utmost is, and for ever, perform'd unto them. Nor can the *Saints on Earth* in reason *do it now*: because the *Miracles* done already afford the best assurance *God can give*, and

and they are capable *to receive*. And whereſoever they want ſucceſs, neither would *thouſands* more prevail: no, not though with them (as *Abraham* once ſaid) *one came from the dead and told them*. But hereof more fitly in the ſecond Proof; from *Reaſon*.

But *Mark* 16. ſeemeth plainer to this purpoſe, yet. *Theſe Signs ſhall follow them that believe. In my Name they ſhall caſt out Devils, they ſhall ſpeak with new Tongues, they ſhall take up Serpents; and if they drink any deadly thing, it ſhall not hurt them, they ſhall lay hands upon the ſick, and they ſhall recover.* Here is *extraordinary Power* promiſ'd to the *Church*; but with a plain intent it ſhould not reach beyond the *Infancy* thereof. The reaſon is irrefragable. Elſe, *either Chriſt was not ſo good as his word*; or *the Church it ſelf in growing up, went out of the World*. Both which are *falſe* and *blaſphemous*; yet one is unavoidable, if the Promiſe mention'd were not intended, as aforeſaid. Becauſe *thoſe Signs*, at leaſt ſome of them, (one only would ſerve the turn) ſtayed but *little*, if *at all*, behind the *Apoſtles* in the World. And indeed St. *Paul* joyning extraordinary *offices* and *works* together (which is worth the noting) ſuch as *Apoſtles, Prophets, Miracles and Gifts of Healing*, 1 Cor. 12. 28. may put us in mind, that they are like the *Twins*, that being *born* together, ſhould *live* and *die* ſo too. But *Chryſoſtom* is expreſs in telling us, that *what was then done, in his time was wanting. The baptiz'd then ſpake with Tongues, many prophecyed, and ſome had other Powers; but when he wrote there were none ſuch.* Nay, *Bede* himſelf, how great a Friend ſoever he may elſewhere ſeem unto *Miraculous Fables*, will not allow the vertue of this Promiſe to laſt until his times. For in his Expoſition *hereupon*, ſaith he, *What? are we not Believers, becauſe we do not work theſe Signs? Why, theſe were neceſſary in the beginning of the Church*. Thereby implying, they neither *were*; nor were *needful* then. Nay, he ſpeaks out, *we water Orchards at firſt planting, but when the Trees are rooted, we do ſo then no more*. And thus he reckons, was Gods dealing with his

Mark 16. 17, 18.

Chryſ. *Hom.* 29 in 1 ad *Cor.* c. 12.

Beda *In Marc.* 16. prop. fin.

his Church in the Case of Miracles. Wherein, to say the truth, he plainly, and in very terms doth follow * *Gregory*: as also † *Bernard* very nearly follows *both*. And in their steps do tread their *Lyra*, and the *ordinary gloss*. For our Interpreters since the Reformation, such as *Marlorat*, *Pareus*, *Piscator*, &c. the *common Vogue* determines the extent thereof, *not one step further than the Primitive times*.

* *Homil.* in *Evang.* 29.
† *Serm.* 1. de *Ascens. Dom.*

And Antichristian Wonders to succeed them.

Thus much of the *notice* Scripture giveth us of *Christian Miracles ceasing in the after Ages of the Church*: now let us observe its significations of *Antichristian Wonders succeeding them*. That very *Text* which leads us to this whole discourse, of *Antichrists coming with Signs and Lying Wonders*, gives us sufficient assurance, though it had no fellow, what Tricks must be expected on the Stage as Christianity grew maturer in the World. But when we add thereto a remembrance of the serious warning our *Blessed Saviour* gives us, to beware of *Signs* and *Wonders* which were to come in the Future times, and which would work amazement in the Earth; how clear an *Implication* have we therein, that *true and real Miracles should be then expired?* Else, as *Moses* once so absolutely confounded the *Magicians*, *Peter*, *Simon Magus*, and *Paul*, the Sorcerer *Elymas*; so our *Lord*, for our better security, doubtless would have directed us to the Persons that were endowed with the Spirit of *Moses*, *Peter*, and *Paul*: I mean, have sent us to *those his Servants*, whom he should enable in the *Churches Age*, by working *true and real Miracles*, to baffle *false and Lying Wonders*. Our *great danger*, and his *greater kindness* would most certainly have prompted him to that advice. For such a *method* would have settled us by our *very senses*, In an Affair of most important consequence; but too remote from our weaker understandings. What multitudes, and of well meaning people, have miscarried by the *workers of false Wonders*, whose Jeopardy might easily have been prevented, had there been present *they*, that could have controll'd such with *true Miracles*. Though 'tis confess'd the

2 *Thess.* 2. 9.

Matth. 24. 23, 24, 25.
Mark 13. 21, 22, 23.

the *Scriptures* are so strong a *Tower*, that those who get them thither, and keep them there until their *senses are well exercis'd*, are past all danger: yet false Doctrine back'd with the greatest *Lying Wonders* would have none advantage at all on men, no, not the weakest, were *fresh real Miracles always ready to crush them in the Shell.* In the *New Testament* therefore we find no *Cautions* against the *false Miracle-mongers* then. And why? but because as *Gods Power* was superiour to the *Devils*, so *that* was lent familiarly to his *Church* in *those* days, to the *perfect befooling Satans Operations*; as is most evident in those Instances given about *Elymas*, and *Simon Magus*, besides the silence, wherewith *the Devils Oracles* were struck dumb. But this being done abundanly to the confirmation of the Gospel, that *Lease* was to *expire*, *Satan* was to be *let loose* again to play his Pranks, and we are called on to stand upon our Guard. The *former Miracles* only must be *trusted to*; because they were of God; *latter* to be *rejected*, because not so. God had done enough already, and would do no more that way. Therefore *Christ* saith, *Matth.* 24. *If a man shall say unto you, Lo here is Christ, or there; believe it not. For there shall arise false Christs and false Prophets, and shall shew great Signs and Wonders*, (in future times:) *insomuch that if it were possible they shall deceive the very Elect. Behold, I have told you before.* Not *Christian*, but *false Christian*, that is, *Antichristian Wonders* have the *latter* Times, you see, assign'd for them. Beware and trust them not; saith Christ, *Behold, I have told you before.* Yea, his Beloved Disciple tells us also, *That the time should come, when all the World would wonder after the Beast; and worship him too, (except the chosen.)* The reason follows, *He doth great Wonders, and deceiveth Men by means of those Miracles which he hath Power to do.* Which though it be spoken of *two Beasts*, is intended of the *same Antichrist*, by the judgment of the most Learned of our, and their side to. Nothing then can be more plain than that *Gods intention* was, in his Infinite *Justice and Wisdom*, to let his *Church*, when she

Vers. 23, 24, 25.

Rev. 13. 3. *Vers.* 8.

Vers. 13, 14.

Paræus in loc. Bell. de R. Pont. l. 3. c. 15.

was grown up, be exercis'd with *falſe Miracles*, himſelf having, whilſt ſhe was but young, abundantly eſtabliſh'd her in the Faith by *true ones*.

Both commended from the Harmony in eſtabliſhing both Teſtaments.

And truly, methinks, the Notion of God's intending *Chriſtian Miracles but for a little while, and Antichriſtian ones to ſucceed them*, is the more acceptable for the *apparent Harmony* in the Divine Method of eſtabliſhing *both his Teſtaments* repreſented by it. The *Old Churches Doctrine for Faith and Manners*, with how much Glory of *Signs* and *Wonders* in *Egypt*, *Wilderneſs*, at *Red Sea*, and in *Canaan* likewiſe, was it ſetled, to the abſolute control of *Satan* in the *Magicians*, *Balaam*, and all other *Inſtruments* of his? This being once *well done*, it pleaſeth God to ſuſpend any further *extraordinary workings* for that purpoſe. But foreſeeing that the *Devil* would be at work with *Wonders*, to withdraw his People from the way of Truth, wherein they had been fixed with ſo *great aſſurance*, his *Infinite Wiſdom* thinks it enough to *forewarn* them only, as we find, *Deut.* 13. 1, 2. *&c.*

Sutably in the *New Teſtament*; nothing was wanting on the *Almighty's part* to eſtabliſh the *Chriſtian Doctrine and Church* in the World, by *many moſt excellent and uncontrollable Miracles*, together with *ſtriking dumb* the *Heathen Oracles*, baffling *Satans Agents* every where elſe, and diſpoſſeſſing *himſelf* where-ever he was met with abuſing Man in *Soul*, or *Body*. But having ſo done, he doth not, (as indeed there was *no need* he ſhould,) make any further progreſs in thoſe works of Wonder. Only is graciouſly pleaſed to advertiſe us, that hereafter, *Satan* would get *Elbow room*, and play his *Feats* to purpoſe; and therefore we are to beware of him: as you have already heard. I conclude this Proof with *Peter Martyr*'s obſervation; *As* Moſes's *Law gain'd it ſelf Authority by many Miracles in* Mount Sinai *and the* Wilderneſs, *which, when the People were ſettled in the Land of* Canaan, *failed: for the ſame reaſon, Miracles are alſo taken away, becauſe the Goſpel is ſpread throughout the World.*

Loc. Com. Claſſ. 1. c. 9. n. 20.

World. Of whose mind also is the *Laborious* and *Voluminous* Popish Bishop *Tostatus*. Who, besides much else unto the purpose, useth these words, *They were necessary in the Primitive Church to introduce the Faith of the Gospel: but* now, *because that Faith is sufficiently introduced*, there *ought to be no Miracles at all.* And so much for the *first Proof*.

In Levit. c. 9. qu. 14. In Primitivâ Ecclesiâ fuerunt necessaria ad introducendam fidem Evangelii: Nunc autem, quia sufficienter introducta est, non oportet Miracula ulla esse.

The second is from *Reason*.

2. *From Reason.*

4. And certainly nothing is *more reasonable* than this *Conclusion*, *That Miracles are ceased*; ever since the *Primitive Times*, that is. Who is so void of reason, as to think God always ready to exert his *Almighty Power* for disturbing the *course of Nature* setled by his *ordinary Providence*, either by inverting or exceeding the stated Laws thereof (which Miracles do,) unless there be some stat *necessity* for the same, at least some marvelous *usefulness* of so doing. But no pretence of the *one* or *other* can be admitted in this case.

For first, There is no necessity for the Power of Miracles to be permanent in the Church, at all. *Because the Gospel is, not sufficiently only, but abundantly confirmed by them already, and so received by the Christian Church.* And this we heard above, was the proper and peculiar *end* of Miracles. Which being attain'd, what further need of the *means* thereto? Our Saviour and his Apostles shewed openly their *Patent* under *this broad Seal of Heaven*; not barely for their further confirmation who were Friends already, but also for the full *conviction*, or *confusion*, and utter *silencing* their most obstinate *Enemies*, *Jews* and *Gentiles* too. *God and Nature* (saith the *Maxim*) *do nothing in vain.* That is, *God will do nothing in vain in the course of Nature*: and is it to be imagin'd, that he will do so, *against it?* Must his *Almighty Power run* and *go* in paths unusual, to gratify the *unreasonable scrupulosity*, or rather, truly the *wicked curiosity*

1. *No necessity of a permanent Power of Miracles.*

of ſinful Mortals? And when I pray ſhall God have done, if *Sinners wantonneſs* muſt rule the Roaſt in ſuch a ſerious and tremendous buſineſs? Moſt certain 'tis, that where *paſt Miracles* will not ſatisfy without more *preſent*; thoſe *preſent* alſo will ſtand in need of others *future*. So that as *yeſterday* borrows of *to-day*; *to-day* muſt be beholden to *to-morrow* for the ſame purpoſe: and ſo *in Infinitum*. Thus muſt Omnipoteney *Hackny* everlaſtingly at the *Heels* of the ſinful luſts of Men: Than *which*, what's more *unreaſonable* and *abſurd*: what's more *Impious* and *Blaſphemous*!

2. *No uſefulneſs.*

1 *Cor.* 14. 22.

2. And what would be their *uſefulneſs*? That which the Apoſtle ſaith of one, is true of all *Miraculous Gifts*, That *they are for a Sign, not to them that believe, but to them that believe not.* And let it be remembred, pray, that our Converſation is not in the *midſt of Jews and Heathens* now, as was the caſe of the *Primitive Saints*. And ſo their *whole* or *principal* ſervice (at the leaſt) is defeated utterly. Then their *continuance* for ſo long a time, and *frequency* at this time in the *Chriſtian Church*, what effects were it like to have? Confirmation of the Faith is paſt already, and therefore needleſs, as we heard. And inſtead of holy *Admiration* and awful *Reverence* in the minds of Men towards the *Author* of them, they would be rendred *vile*, and *cheap* to moſt; and ſo far *out of credit*, as to deſerve no *obſervation*, if they eſcap'd *contempt* and *ſcorn*. Do we not ſee this daily in *Providential Wonders*? The *marvelous growth of Plants, flux and reflux of Tydes, motions and influences of the Sun and Stars*, with thouſand other matters of like amazement in the *great World* we live in; (to ſay nothing of the *little World* Man, whoſe *Generation, Formation, Production, Nutrition*, with every thing about him, is admirable to an extacy;) all theſe ſuch *ſtupendious works of Providence*, by the *commonneſs* and *familiarity* of them, and their ſo *long continuance* in the World from the firſt Creation to this day, have *little notice* taken of them by *any*; and *none* at all by the far *greateſt part of Mankind*. Nor is there any reaſon

to

to be given of other hopes in the caſe of *Evangelical Miracles*. But our Proverb would reach *them*, alſo, as well as *other* matters: *Too much of one thing proves good for nothing.* Underſtand it ſtill, *where there is no neceſſity to urge the repetition of it. The manifeſtation of the Spirit is given to profit*, ſaith the Apoſtle, when he is ſpeaking of *extraordinary Gifts*. But no room being now left for *profit*, *ſervice*, and *advantage* by them, it is *moſt reaſonable to conclude them ceaſed*. Which is the *ſecond Proof*. 1 Cor. 12. 7.

The third is from great Authors, that ſay the ſame; and for theſe Reaſons alſo. 3. *From Authors.*

5. There are of theſe *Ancient*, and *Modern* too, who have declared their opinion frankly to that very purpoſe we are pleading for: *viz.* that *true Miracles are long ſince ceaſed*.

The Reverend Father *Chryſoſtom* is clear herein. What we have taken notice of in him already goes very far to make this good. But he hath infinitely more. Particularly; on the ſecond *Chapter* of the firſt to the *Corinthians* his words are theſe, tranſlated: *Becauſe there are no Miracles now, you may not think that there were none then*; that is, in the *Apoſtles days*. *They were of good ſervice then*; *but they are now of none at all*. And again; *We prove what we ſay by the Teſtimony of the Divine Scriptures, and of the Miracles that were at that time wrought*. Yea onward there; *There are no Miracles now, that our Faith may be the more honour'd*: as *Chriſt ſaid to* Thomas, *Bleſſed are they that have not ſeen, and have believed*. Yet further in that Homily: *If you ſeek for Signs, you ſhall ſee Signs now alſo*, although not ſuch as then were ſhewed. To wit, *innumerable Prophecies and of innumerable things*, fulfil'd that is; *the converſion of the World*; *the alteration of Barbarians Philoſophy, the change of ſavage Manners*; *and the propagation of Piety*. (1.) *St.* Chryſoſt. *Homil.* 6.

Thus you ſee how plain this Holy Author is for Miracles being ceaſed; which he declared above 1200 years ago.

ago. And 'twas not rashly spoken by him neither; for he very often saith the self same thing. But I will only note one passage more of his, upon the second to the *Thessalonians*. *If the Bar to Antichrists coming were the presence of the Holy Spirit in miraculous Operations, then,* saith he, *Antichrist should be come already: for those are ceased long ago.* Thus he.

Homil. 4. ad initium.

(2.) Hear next the Holy Father *Augustine*; one but a very little younger than the former. *Why* (say the Heathens) *are not those Miracles now done which you brag were done heretofore? I can say, they were necessary before the World believed, that it might believe. Whosoever therefore now doth ask for a Prodigy that he may believe, is himself a great Prodigy, for not believing when the World believeth.* Thus here. Elsewhere, he telleth us, *That by the Miracles of Christ and his Apostles others were become unnecessary then:* and adds, *the Catholick Church being spread throughout the World, Miracles were not suffered to continue in his times.* Nothing more express than this! So likewise when he saith, *Let no man say Christ worketh no Miracles now: and therefore prefer the Churches former times to these. Because our Lord in a certain place preferred those that saw not, and believed, before them that did see, and believed. Whom meant he but us; nor us alone, but those after us? Now greater cures are wrought, for which he did design those lesser. Now blind flesh opens not its eyes by a Miracle of the Lord: ay, but a blind heart opens its eyes by the Word of the Lord. Now, a mortal Carcase riseth not: a soul that lay dead in a living Carcase riseth: Now, deaf Ears of the Body are not open'd: but how many whose Ears were shut, do by the piercing Word of God grow open, that they believe who did not believe, live well who liv'd ill, obey that were disobedient?* Can any thing be more plain? I shall attend him but once more. *Let no man,* saith he, *regard Tales.* Potius *wrought a Miracle;* Donatus *prayed and God answered him from Heaven: either they are deceived, or deceive. For against these Miracle-mongers God hath made me wary, by saying, In the last days false Prophets shall arise shewing Signs and Wonders.*

De Civit. Dei. lib 22. cap. 8. ipso limine.

De verâ Relig. c. 25.

De Verbis Domini. Serm. 8. in princip.

In Joh. Tract. 13. prop. fin.

Wonders. We ought not therefore to be deceived with Miracles.

'Tis true, and cannot be denyed, that St. *Auſtin* in his Retractations will not have us underſtand him, as utterly denying all kind of Miracles whatſoever in his time, (if he be not abuſed in thoſe paſſages, which make him to unſay what he had ſaid before ſo *often* and ſo *plainly*; which is no news with *Romaniſts*, as we heard * before, and it may be further ſeen in the *incomparable* Daille.) However, as the very nature of thoſe Wonders ſpeak it, ſo St. *Auſtin* is allowed to ſay there, *That they were not ſuch indeed as in the firſt times, no nor ſo frequently wrought*: particularly, *no laying hands upon the baptized and the Holy Ghoſt received thereupon, no ſpeaking with Tongues of all Nations, no healing the Sick with the Preachers ſhadow: Thoſe, and ſuch other works are now manifeſtly ceaſed*, as in that place we find.

* Book 2. c. 10. §. 7.

Right uſe of Fathers. book. 1 c. 4.

Retract. l. 1. c. 13.

In the third place, the Author of the *Queſtions out of the New Teſtament*, bound up indeed with *Auſtin*'s Works, but judg'd by * *Bellarmine* one elder than he, ſaith thus in terms, *The Holy Spirit is not now abiding in men for working Signs and Wonders*.

(3.)

* *De Scriptor. Eccleſ. Quæſt. Ex Nov. Teſt.* c. 93. Tom. 4. *Paru.*

But then the *Author of the Imperfect Work*, going commonly under the name of *Chryſoſtom*, but eſteemed generally to be the labour of ſome other *Worthy and Ancient Writer*, ſpeaketh as full unto this point as any, *In the end of time*, ſaith he, *the Devil is to have power for doing Wonders to the outward good of men, as the Saints were wont to do heretofore. So that now we are not to know the Miniſters of Chriſt by this, that they work Miracles for mens good*; but becauſe they work not any Miracles at all. *Whilſt vocation from Infidelity unto Faith laſted, the Servants of Chriſt wrought Miracles. That being over and Seduction beginning, the power of working Wonders is deliver'd to the Devil*: with more unto like purpoſe.

(4.)

In Matth. *Homil.* 49. ultr. med.

Theophylact accordeth with the reſt: for ſpeaking of the *Miraculous Gifts* of the *Holy Ghoſt*, he ſaith, *they are ceaſed long ago*.

(5.)

In 2 *Theſſ.* c. 2. v. 6.

The

(6.) The concurrence of *Gregory the Great* and *Venerable Bede* (for they are both as one) we had above, and shall refer the Reader back thereto, whilst we give audience unto *Modern Authors*.

Supr. c. 3. §. 6. & hic. §. 3.

I must not insist on *Protestants*; although of them there are a Cloud of Witnesses; because perhaps exceptions will be taken at them, as Parties in this Case. But we have plenty among the *Papists*.

(1.) To begin with the *Colledge of Paris*. *That* in a *Writing of* 1389, saith, *Miracles ought to be suspected, since our Lord says*, Matth. 24. *Then shall arise false Prophets and shall shew great Signs*. Which they would never have said, but that they did conclude *true Miracles were ceased*. Whose very words St. *Amour* speaketh also.

Script. Schol. Paris. de pericul. Eccles. c. 14.

In Luc. 19.

(2.) *Erasmus*, if they will allow his Name upon their Book, is expressly of this mind, saying, that the *Gift of Miracles is now ceased*.

Paraphr. S. in 1 Cor. 13. ad finem.

(3.) So is *Stella*; who besides his pronouncing, *Jam non opus est Miraculis*, *There is now no need of Miracles*; adds, *they would do more hurt than good*; *as arguing that the Christian Faith were not before sufficiently confirm'd*.

In Luc. 9. 29.

(4.) *Espencæus*'s words are, *Where is now there is no unbeliever, there is now no need of working Miracles. He therefore that worketh an unprofitable Miracle, or not in its season, is a false Prophet*. Which he quoteth from an Ancient Author, and approveth.

In 2 Tim. 3. n. 14.

(5.) The *Bishop of Rochester* averreth, that *Mark* 16. *was intended by our Saviour of the first Ages of the Church only: and that the Christian Faith being spread over the World there was no longer need of Miracles*.

Contr. Luther. Captiv. Babyl. cap. 10. §. 4.

(6.) *Acosta* saith the same: *Signa nulla facimus, neque verò opus est: We work no Miracles, nor is there need we should*.

De Indor. Salut. l. 2. c. 9.

(7.) Their *Gloss* tells us, *Miracles were necessary in the beginning of the Church, but now the Churches Faith being confirmed, they are not needful*.

Gloss. Orcin. in Marc. 16.

(8.) Which is the sense of their Bishop and Commentator *Tostatus*. *Nunc potestas faciendi Miracula non est necessaria, nec*

In Mar. c. 3. q. 12. & c. 10. q. 21.

Ecclesia

Eccleſiæ utilis: ideo non confertur. Nay, *Chriſt doth not beſtow the Gift of Miracles, but when 'tis neceſſary, at leaſt very uſeful: but now,* ſaith he, *they would ſerve for nothing but Mens curioſity. And therefore 'tis neither meet there ſhould be ſuch a Power; nor truly is there.*

There is no need of calling any further evidence; ſince we have already a very full Jury, if *Ancient* and *Modern* Authors be taken together. I might therefore end the Section without more ado, but that I am reſolved to be liberal to my Reader, and throw him in the *Great Bellarmine*, as a piece of *Vantage*. This *Cardinal*, that gloryeth ſo in the Miracles of his Church, nay the *preſent* as well as *paſt* Miracles; ſo as no *Child* was ever *prouder* of its *Baby*; He to pronounce them *ceaſ'd*, who pleads them *preſent* ſtill; will it not be worth all the other Teſtimonies, were they ten times more than they are! The *Roman Oracle* to prove *falſe*, were no great wonder; but to be ſo *foul-mouth'd* as to give himſelf the *Lye*; how wonderful! Well; ſo it is; and 'tis no fault of ours: he ſhould have gotten a *better Memory* then! His very words are theſe. *Initio Eccleſiæ, qui credebant, operabantur Miracla juxta illud* Marci ultim. *Nunc ceſſavit iſte effectus Fidei. Nec tamen Fides eſt otioſa & inanis. In the Churches Infancy, thoſe that believed, wrought Miracles according to that laſt of* Mark. *Now, that effect of Faith is ceaſed. Nor yet is Faith idle and vain.* So this *Gentleman* is, I think, as fully and plainly for Miracles being ceaſed in the Church, as words can ſpeak it. Nor can he be excuſed with the pretence, that his meaning was, *All that believed wrought Miracles then:* and ſo *that Power is ceaſed now*, becauſe, *ſome few only work them at the preſent.* For this *at once* would load him with the guilt of *groſs Ignorance*, and *groſſer Impiety*. Of *Ignorance:* becauſe it is notorious that but a *few*, and by no means *all Believers* were endowed with that Power then. God ſet *ſome* in the Church, *Apoſtles*, &c. *Miracles*, &c. *Are all workers of Miracles?* ſaith *Paul*. No, no. Of *Impiety:* for then our Lord ſhould not be a Man of his word: becauſe, only

De Confirm. lib. 2. cap. 3. prope finem.

1 *Cor.* 12. 28, 29.

some wrought Signs. But He, in whose Mouth no guile was found, promis'd it but for *some*, and perform'd it to a Tittle.

Thus *great is Truth*, and will prevail: and sometimes force its *Enemy* to do the office of a *Friend*.

And by this time I reckon we may boldly say, Holy Scriptures plainly intimate, sound Reason peremptorily concludes, and great Authors frankly subscribe accordingly, that the *Power of working Miracles is long since ceased in the Church*, and then, *no Popish Wonders are true and real Miracles*, to be sure on't.

Argument. 2.

6. However, the other *Argument*, as I said, will prove it self a *Demonstration*.

Popish Wonders serve to prove false Doctrine.

No Popish Wonders can be true Miracles, because they only serve to the proof of Falshood. More plainly; *Popish Doctrines*, to the proof whereof *their Miracles* are applyed, are contrary to the *Doctrines revealed in the Gospel*, and which have been attested to already with *uncontrollable true and real Miracles*. Now, the God of Truth will never *seal a Lye*; and much less *contradict himself* (as we have heard already) by *new effects* of his *Omnipotency* on the behalf of those *Doctrines*, that are flatly contrary to the Doctrines which the *old ones* did confirm. This Notion carryeth that convincing Evidence with it, that it must needs command assent, wherever any *Sentiments of Religion* rest; indeed throughout the whole Empire of Reason. Our greatest Adversaries are overborn to a full acknowledgment hereof.

De Not. Eccles. l. 4. c. 14.

God cannot be the Witness of a Lye, saith *Bellarmine*: *Whatsoever therefore is confirmed by a Miracle, must of necessity be true.* If therefore *Popish Miracles* retain unto a Faith repugnant wholly to the *Faith of Christ* recorded in the Scriptures, and born witness to by *divers Miracles* and *Gifts of the Holy Ghost*, we must conclude, *they cannot be true real Miracles*, but are nothing else but *Lying Wonders*.

And this will necessarily put us to no further trouble or expence, than of the *Ink* and *Paper*, with the *time* and

pains

pains required for the writing down in *oppoſite Columns* the *Romiſh Faith*, and *that Faith once deliver'd to the Saints*. Only 'twould be ſomething *tedious* to take this courſe, as indeed 'tis *needleſs*, in every Article: which yet might be done in *all*, that are *truly theirs*. It ſhall ſuffice us therefore to faſten on ſome *ſeven* or *eight* of their *Fundamental Errours*; in great aſſurance, that by ſuch a *ſcantling*, fairer advantage will be given to *judge* of all the *reſt*, than of meaſuring *Hercules by his Foot*. Now, in this number I ſhall ſhew how, juſt like *Saul*'s flying to the *Devil* at *Endor*, when *God* forſook him, they labour with *Lying Wonders*, in defect of *true Miracles* (though ſtill they *waſh a Black-Moor*,) to make a confirmation of them.

Half-Communion.

7. I ſhall begin with that *wicked Errour*, whereby they *teach*, and *practiſe* too, the *Sacrilegious robbing* all the *Laity*, at one clap (and the *Clergy* too, that are not then a making of their *Breaden-god*) of the *Cup* in the Holy Sacrament. For this their † *Council of Trent declareth* and *decreeth*, contrary to the Command of *Chriſt*, the Practice of the *Apoſtles*, and the known judgment and uſe of all *Antiquity*: accurſing all that are not of their *wicked Conſpiracy*. Touching the Command of *Chriſt*, how plainly is that expreſſ'd * *Mat.* 26. 27. *Drink ye all of it*, ſaith he. No, not the *hundred part*: nor *near ſo much*: ſaith the *Pope*. For the practice of the *Apoſtles*; that is manifeſt, 1 *Cor.* 11. 23, 24, 25, 26, 27. *I received of the Lord that which I deliver'd unto you*, People or Laity. *This do ye, as often as ye drink it — As often as ye eat this Bread and drink this Cup — whoever eats this Bread or drinks this Cup unworthily — So eating and drinking* together thrice, *Ver.* 28, 29. So before *Chap.* 10. 21. *Ye* (People or Laity) *cannot drink the Cup of the Lord, and the Cup of Devils*. And as to *Antiquity*, the Half-Communion is not yet, whatever it may live to be, aged full *five hundred years*. Why? The † *Trent Cabal* confeſſeth, That *Chriſt inſtituted both kinds, and ſo delivered it to his Apoſtles: and that the uſe of both kinds was the practice of the*

1. *Falſe Doctrine prov'd by Miracles.*

† *Seſſ.* 21. c. 1, 2, 3. & *Can.* 1, 2.

* So *Mark* 14. 23. *Luk.* 22. 21, 22.

Vid. Chamier. de Euchar. l. 8. c. 9.

† *Seſſ.* 21. c. 1. & 3.

Church in the beginning of Chriſtianity; till in progreſs of time 'twas changed. That Progreſs of time being, as you heard, about *twelve hundred years* after Chriſt. *Bellarmine* confeſſeth, that *in the Fathers' times the Queſtion was not* ſtarted, (*introduced*, his word is,) *whether both kinds were neceſſary to be recieved.* Belike, *That duty was out of queſtion then!* Thank him, for any truth, indeed! But why doth he make a ſtir in anſwering *twenty Teſtimonies* out of them, which he ſaith our Men produce againſt their wickedneſs? meerly to *lull* his Friends, and *ſcare* us with the noiſe of *barking*, when he hath no Teeth to *bite*! For my part I eſteem his Anſwer to the *eighth*, the very *wiſeſt* in the *pack*. And let the Reader thereby ſteer his judgment. *Eighthly*, (ſaith he,) *Calvin* produceth *Jerom* on the ſecond of *Malachy:* Prieſts that conſecrate the Sacrament, diſtribute alſo the *Blood of the Lord unto the People. I anſwer: Pray, tell us ſome news; will ye?* Behold a *Papiſt*, *Jeſuit*, and a *Cardinal!*

De Euchar. l. 4. c. 26.

Reſpond. Nihil novi audimus.

Well, notwithſtanding *Chriſt*'s Command, the *Apoſtles* Practice, and the ſo long *Cuſtom* of the *Catholick Church*, Romes *Doctrine* and *Practice* is for an *Half-Communion*. And good now, how can this be juſtified? Why very well. 'Tis prov'd by *Miracles:* and you have the ſame *Cardinal*'s word for it. *Quod quidem Deo placere Signis & Prodigiis aliquando demonſtratum eſt: The adminiſtration of one only kind, hath by Signs and Prodigies been demonſtrated pleaſing unto God.* And you ſhall hear his Story too. *There were once ſome Monks that were wont to have but one kind, would have the other alſo. But ſo it happen'd, that whilſt the Prieſt was breaking the Hoſt, there ran out ſo much Blood as fill'd the Charger. Whereby* (ſaith this *Diviner*) *God ſhewed that their grumbling for the Cup was cauſeleſs, when they had all in the Bread alone.*

Ibid. cap. 24. ad finem.

Which *Tale*, if it be no *Lye*, more plainly ſhews the *Devil* in it, than his *Cloven-foot* could e're have done. And muſt upon neceſſity be a *Lying Wonder*; becauſe it ſerveth meerly to confirm a *falſe* and *wicked Errour:* the owning whereof the *God of Truth* is moſt abhorrent from.

8. Let

8. Let us now take notice of a *ſecond*. They have their *Miracles* alſo for another like it, *Praying to the Dead*. For thus they alſo teach, and do accordingly: not only to the Virgin *Mary*, and all *other Saints*; but unto ſome that never were, or *Saints*, or *Men*, at all. And this *Idolatrous Invocation* the *Junto* of *Trent* eſtabliſheth likewiſe, with condemnation of Diſſenters from them. But *ſearch the Scriptures*, ſaid our Saviour. *There* is no *Command*, no *Promiſe*, nor any *Example* hereof. Indeed they do forbid it; in *requiring our Religious Worſhip to be paid to God alone*; and not to any Creature *alive* or *dead*: and in *directing our Prayers only to God*, and that becauſe in *him alone we muſt believe*. They condemn worſhipping of the *Higheſt Creatures*, *Angels*; tell us *glorified Saints* do not underſtand *our State*, and therefore cannot be *fit Mediators* to the Creator for us; proteſt againſt all *other Interceſſors* or *Mediators* but *Chriſt Jeſus*; who is the *only one 'twixt God and Man*. The * former Book ſpake of the *Popiſh wickedneſs* of this kind ſufficiently. *Should not a People ſeek unto their God? For the Living to the Dead! To the Law and Teſtimony* — Iſa. 8. 19, 20. But they are *dumb* for it: we ſee, *clamorous* againſt it. Therefore *from the beginning 'twas not ſo*. Nay many hundred years were over, before the *Doctrine of Dæmons*, whence *Prayers to the Dead ſprang*, was from the *Heatheniſh Fables* tranſlated into the *Chriſtian Faith*, in any part of the Church. The Learned German *Chemnitius*, and the Excellent *Mede* our Country-man have made this manifeſt. Though now (alas the day!) the *Heathens* worſhip to their *Dæmons*, and *Papiſts* to their *Saints* are ſo much the ſame in *Nature*, that their only difference ſeems to be in *Names*. One of very great Learning among them, * *Lodovicus Vives* by name, complaineth thus hereof. *Divos Divaſque non aliter venerantur quam Deum. Nec video in multis quod ſit diſcrimen inter eorum opinionem de* Sanctis, *& id quod putabunt Gentiles de ſuis Diis*. Which is, *They worſhip He and She Saints no otherwiſe than God, Nor do I ſee*

Praying to the Dead.

2. Falſe Doctrine.

Seſſ. 25. Decret. 2.

Deut. 6. 13. Mat. 4. 10 & cap. 6. 9. Rom. 10. 4.

Col. 2. 18. Rev. 19. 10. Iſa. 63. 16. 1 Tim. 2. 5.

* Ch. 3. §. 2, 3, &c.

Exam. Conc. Trid. Part. 3. de Invoc. *Apoſtacy of latter Times.*

* *Not. in* Auguſt. *de C. D.* lib. 8. cap 27.

see in many of them, what difference there is betwixt their opinion of the Saints, *and what the Gentiles thought of their Gods.*

All which notwithstanding, this *Heathenish Idolatry*, and so *confess'd* to be, must be defended by the specious Pretence of *Miracles*. *Bellarmine* is copious herein. And the first he mentions, is one that St. *Bernard* wrought against that *Heresie* (as 'tis frightfully called) of maintaining, *That dead Saints were not to be religiously Invocated.* But before the *Tale* be heard, if the Reader please, let him remember what the last Chapter offer'd, touching *Bernard*'s working Miracles ; and then set both his Ears open. St. *Bernard* preaching against those *Sons of Truth*, *Heretick*s, saith the *Cardinal*, that would have *the Living God alone, and not dead Men religiously Invok'd*, *Blessed some Loaves of Bread with the sign of the Cross* (ay, all the Fat had been in the Fire else,) *and told the People, that if he had preach'd the Truth, then their Sick who tasted of that Bread should be made well thereby : and a mighty Company* (under a *Million*, I trow,) *were thereby cured.*

De Sanct. Bear. l. 1. c. 19. circ. fin.

Which Feat supposed true, a *mighty Lye in Doctrine* was confirmed by a *mighty Lying Wonder*. And that's the *best* that can be made of it, notwithstanding the *Dilemma* of the *Jesuit* there. For he hath the Face to say, *Either this opinion is true, or God was Witness to a Falshood.* For, because the *opinion was false and wicked* ; the *Devil*, and *not God* gave that Testimony thereunto. And so *that* also was a *Wonder of a Lye*, and no *true Miracle*.

Image-Worship.

3. *False Doctrine.*

9. We will proceed unto a *third*. They pretend *Wonders* also for the *Abomination* of *worshipping Stocks and Stones* Religiously : that is, their *Images*. The *second Commandment*, saying, *Thou shalt not make to thy self any graven Image, nor the likeness of any thing*, &c. severely forbids their wickedness. (Though they most *craftily*, and more *impiously*, and *sacrilegiously*, leave that out in their *Vulgar Catechisms* as well as *Books of Devotions* ; and to gull the People, divide the *tenth* in *two*, and so keep the number still entire.) So do many Scriptures in the

Supra.

Supra.

Old

Old and *New Testament* condemn Religious worship to any Creature, much more unto a *senseless, lifeless Thing*; and abundantly the * *making Images* that men may worship them. I know they would evade their guilt with saying, *An Image and an Idol are not the same. That, is the representation of a true and real Being; This, of a false.* Now 'tis the *last* that is condemned in the Scripture; and about which *Heathens* are faulty: not the *first*, which is only found among the *Papists*. But this is *wretched vanity*. For it hath been proved already both that an *Idol* and an *Image* are the same in *Greek* and *Hebrew*: and however *Papists* have their Idols too as well as *Heathens*. And the *likeness of any thing* for the use of Worship, is utterly against the *second Commandment*; whether it be of *God*, or *Christ*, or *Angels*, or *Saints*, or any other *Creature*. For 'tis said, *Thou shalt not make to thy self the likeness of any thing in Heaven or Earth; thou shalt not bow down thy self to them, nor serve them.* So that to understand the Prohibition to be directed meerly against *Idols* (in the *Popish notion* of them) is both to contradict the *Text*, and indeed to make that *forbid nothing at all*. Because as the *likeness of any thing* in Heaven, Earth, or Waters, so 'tis the likeness of some *real thing*, that is forbad to be made for worshipping. Besides, since *Jove* and *Hercules*, &c. were real Men as well as *Peter* and *Paul*; and rather than St. *George* and *Christopher*, &c. why their *representations* should not be *Images* as well as *these*; (and the *representations* of the last better deserve the name of *Idols* than those of the *first*,) hath no colour of reason for the controlling it.

* *Exod.* 20. 4, 5, 6. *Lev.* 26. 1. *Deut.* 4. 15, 16, 17, 18. *Rom.* 1. 21, 22, 23, 25. 1 *Joh.* 5. 21.

Supra. *B.* 2. c. 9. §. 6.

I know 'tis sometimes pleaded, that *they do not worship the Image it self, but what it representeth*. But this is but the *modesty of a few*: when *others*, and of *greatest authority and credit* among the *Romanists*, such as St. *Thomas*, St. *Bonaventure*, and Cardinal *Cajetan*, &c. labour by seven Arguments to prove the *same Worship due to the Image and the Exemplar or Person represented by it*, as *Bellarmine* shews us. And himself that would fain seem to be of a *third* sort of

De Imag. l. 2. c. 20.

Idolaters,

Idolaters, and in the mean 'twixt *two extreams*, doth dodg apparently, and in effect ſhake hands with the worſer ſide. He affirms that *Images are properly, and by themſelves to be religiouſly worſhip'd:* but as to the *ſame kind* of worſhip due to the *Exemplar*, with that indeed, *only improperly, and by accident*. Which you muſt think the *Vulgar* in their *Practice* will very wiſely diſtinguiſh; that they will, no doubt! But ſo; the *Image of God* (*whoſe face no man hath ſeen at any time*, and therefore cannot grave or draw it,) and of *Chriſt*, muſt be, and is, *worſhip'd with the higheſt Divine Worſhip*, which they call *Latria:* that *of the Virgin*; with the middle Worſhip, called *Hyperdulia:* that *of the Saints* with the *loweſt*, nam'd *Dulia*. Yet all this while *Dulia* and *Latria* is a *ſilly diſtinction*, and *without a difference*; as was prov'd * before alſo; and *Bellarmine* himſelf is forced to confeſs.

* *Book* 2. c. 2. §. 7.

Secundum prophanos Authores idem ſignificart. *De Sanct. Beat.* l. 1. c. 14.

And as 'tis *moſt unreaſonable* to imagine that the *Hebrews* could be ſuch *ſad Sots*, to think the *Golden Calf* that *Aaron* made, was the *very God* that brought them out of *Egypt*, before *it ſelf* exiſted; or a *repreſentation* of any of the *Egyptian gods*, that ſhould prove ſo kind to them (the chiefeſt enemies thoſe poor Gods had) and ſo curſt to the *Egyptians* (their only Friends that paid them homage:) ſo 'tis moſt *reaſonable*, or rather *neceſſary* to believe, that they took it only as a *Symbol* of the *true God*, and now in the *room of Moſes* whilſt *he was abſent*; that they might have help *thereby* from God, as they were wont to have by *Moſes* when he was *preſent*. Which *Exod.* 32. & *v.* 1. makes very plain. *Make us Gods*, (or a *God*; for 'tis אלהים, often uſed *ſingularly*; as for the *true God*, Gen. 1. 1. One ſingle Idol, 1 *Kings* 11. 33. Yea for one *Moſes*, Exod. 4. 16. & 7. 1. whoſe *Deputy* or *Subſtitute* here they ask) which ſhall go before us, (as *Moſes* did, *Exod.* 17.) *for as for this* Moſes, *the man that brought us out of the Land of* Egypt, *we wot not what is become of him:* and therefore needs they muſt have ſomewhat in the room of him.

Nay,

Nay, the wiser *Heathens* took not their *Images* for any *Deities*: but only *through them* they paid their homage to the *Gods* they worship'd. * *Celsus* saith, *None but a Fool thinks otherwise of them.* And † *Arnobius* tells us, the *Heathen* said, *Deos per simulachra veneramur: We worship the Gods through the Images.* And three or four Leaves after, he brings the *Heathens*, saying, *Erras & laberis: nam neque nos æra, neque auri argentique materias, neque alias quibus signa conficiunt eas esse per se Deos, & religiosa decernimus numina, &c. We neither take Braß, Gold, nor Silver, nor any other matter whereof Images are made to be Gods themselves; but we worship the Gods in them.*

* *Ap. Origen.* l. 7. p. 373.
† *Adver. Gent.* l. 7.

In both which Cases of *Jews* and *Heathens* (though the excuses be pretty fair, and the very same that *Papists* make, for their *Image-worship*) the guilt of gross Idolatry lyes full *against them*; nor can ever be evaded by the *Romanists*.

Moreover, this *Image-worship* hath been condemned by several *Councils* also; at *Eliberis*, *Constantinople*, *Frankford*, and *Paris*. I shall only cite the words of the first, held generally to be elder than that *Famous general Council of Nice*, and about three hundred years after Christ. *Placuit, Picturas in Ecclesiâ esse non debere, ne quod colitur aut adoratur, in parietibus depingatur: No Pictures ought to be in Churches, that what we worship be not painted upon Walls.* So far were they from worshipping Images; that they would not have them in the Church at all. 'Tis a *pretty note* upon this *Canon* that I find in *Surius*: *This Canon* at that time, *perhaps for certain reasons, was necessarily or usefully made.* As if so be, *to avoid Idolatry*, which was *their reason*, were not as *needful* and as *useful now*, as *then*. But *Chamier* acquaints the Reader with them all, and doth defend them against the quarrels of the Adversaries. Nay, 'tis most certain, and by *Pope Gregory* himself, that 'twas more than six hundred years after Christ before this *Image-worship* could obtain among the *Romans* themselves. For this *Saint Pope* of theirs praiseth Bishop *Serenus* for opposing *Image-worship*; though he dislikes his zeal in plucking of them down and

Ap. Sur. Tom. 1 *Conc. Eliberin.* cap. 36.

De Imag. l. 21. c. 13.

Epist. l. 9. 9. & l. 7. 109.

breaking them to prevent it. And at last adviseth thus, *Si quis Imagines fecere voluerit, minime prohibo: Adorare vero Imagines omnibus modis devita*: If any would make Images (by way of History, that is,) in no wise forbid them: *But by all imaginable means hinder the worshipping of them.* Yea the introducing Images into Churches for History only was about *four hundred years* after Christ, among the *Latins*, and a little earlier among the *Greeks* according to *Chemnitius* his reckoning.

Exam. Conc. Trid. P. 4. *de Imag.*

But notwithstanding *God's Word*, and *Practice* of the *Primitive Church*, and *fillinesse* of their *Heathenish Excuses*, they will abide in their *Idolatry*; and prove it good to do so too, by *Miracles* forsooth. 'Tis *Bellarmine* saith it, *God by the Images of Christ and Saints, works many Miracles: whence we understand, the worshipping of Images pleaseth him.* Pretty arguing for a *Cardinal!* But for this once I take it I can do as well: whether better, let the Reader speak. *Christ wrought a great Miracle by Clay and Spittle*: Ergo, *To worship Clay and Spittle would be pleasing unto God.* Spectatum admissi risum? Instances of those *Wonders* done by *Miracles* you may have enough there: but *true Miracles they cannot be*, for the reason often mention'd, *they serve a cursed Lye, and maintain Idolatry.*

Lib. 2: cap. 12. *de Imag.*

Purgatory.

4. *False Doctrine.*

10. We will now consider of a *fourth*. They have a Miraculous number of *Miracles* for their *Purgatory* also. Now you must note their Doctrine hereof is, *That* * *Purgatory is a Place* (no Body knows where, for there be † *eight several opinions of it, and the Church hath not defin'd it:* but by the best intelligence, 'tis in *Utopia*,) *wherein as in a Prison Souls are purged after this Life, which were not fully purged in it: that being so purged, they may be able to enter Heaven where nothing undefiled comes.* So he. But this whole *Fable*, (an exact *Transcript* from the *Heathen Original*, as we heard ‖ before,) is not only all *without Gods Book*, but *against* it fully. For as thereby the World is divided but into *two parts*, the *good* and *bad*, *Believers* and *Unbelievers*, in this

* Bell. *de Purgator.* l. 1. c. 1.

† Idem. l. 2. c. 6.

‖ Hic ch. 2. §. 3.

this Life: so it suitably assigns a *double state*, and no more, after it; namely, *Happiness* and *Misery*, and both *unchangeable* and *eternal*. Mark 16.16. *He that believeth shall be saved: he that believeth not shall be damned.* Joh.3.36. *Rom.*2,6,7,8,9. *Joh.* 5.29. *Matth.* 25. *ult.* 'Twere endless to note all Testimonies to this purpose. And the examples of *Dives* and *Lazarus* make *plain demonstration* that *good Mens* case is after death to be presently, and for ever blessed; and the *Wicked's* miserable forthwith, and *eternally*, Luk. 16.22,23. And though the very best of men have the remains of sin *till* death, 1 *John* 1.8. *James* 3.2. 1 *Cor.* 13.9. yet *at* it, they presently pass to Life and Bliss, 2 *Cor.* 5.1,2,6. And are not lodg'd in the *Suburbs of Hell*, as Papists teach, until redeemed by their *Masses*, or such like *Trumperies*. It is *Christs Blood alone that cleanseth from all sin*, 1 Joh. 1.7. And *other Purgatory* to free us from the *guilt* thereof, the *Scriptures* knoweth none. Nay, this their *Gentile Dream* inspired to them from *Virgil*, *Plato*, and *Homer* was never known in the *Primitive Church* for many hundred years together. St. *Cyprian* plucks up the foundation of the fancy, saying, *Think not that good and bad Men have the same end.* Ad refrigerium justi vocantur, ad supplicium injusti rapiuntur, *&c. The Righteous are called unto pleasure, the Wicked are hurried into punishment*, &c. Where can you find so much as a Needles-point room for *Purgatory* to set the Foot on here. *Heaven* takes up all of one side, the other is for *Hell*; and *Purgatory* hath *nothing left*. And how doth he encourage Christians soon after the beginning there, against the great *Mortality* that then raged, with assurance of the *present enjoyment of Heaven* without so much as calling at the *door of Purgatory* in the way? *'Tis his part to fear death*, saith he, *that hath no mind to go to Christ.* Simeons's *Nunc dimittis*, *proves God's Servants shall have rest and peace* (no pains of *Purgatory*) *after death*, &c. Doth not St. *Austin* say, *The first place the Catholicks Faith* believeth by Divine Authority, is the *Kingdom of Heaven. The second, Hell. The third, we are utterly ignorant of*; nay, *nor*

De Mortalitate. circa medium.

Hypognost. l.5. ultra med.

nor *can we find it in the Holy Scriptures.* Which plainly shews he could not be of the *Papal Faith* in the Point of Purgatory, how doubtfully soever they may account he speaks in any other place. But *certain* 'tis, *that before his time,* as the Learned *Vossius* doth assert, *the Popish Purgatory was a stranger to the World*; and from *the time of* Gregory *by lying Visions and Revelations, it became a* Certainty *in the Roman Church.* But what need more to be said hereon, when their * *Bishop of Rochester* plainly confesseth that *the Ancients do not at all, or very rarely speak of Purgatory; and the Greeks believe it not unto this day.* And afterwards, *Purgatory was a good while unknown:* and *lately received by the Catholick Church.* * *Soto, Sonnius,* and others of them, grant *no plain Scripture for it:* nor did any Council own it till more than 1400 years after Christ; and that was it of *Florence.*

Thes. Theol. de stat. Animæ sæper. Q. 3.

*Contra Luth. Artic. 18.

*Chemn. Ex. de Purgat. & Chamier. de Purg. l. 26. c. 2.

But for all this, Purgatory makes the *Popes Kitching* hot, and his inferior *Clergies* too, in a proportion. And to part with it, were to lose the *best Stake* out of the hedge or *fairest Flower* of the Garden. Therefore not the whole *Drove* only, but the *Vir gregis* also seem more willing to part with *Heaven* (which they have sold over and over long ago) than this *pretty Spot*, their *Fathers* Inheritance, *Purgatory.*

And they prove their Title by a *Ship-load* of Miracles and Revelations, which the Reader, at his leasure, (if they be worth his fetching) may have in *Bellarmine gratis.* All which, were they a thousand more, must for the reason often specified, be nothing else but *Lying Wonders:* the *Doctrine* is *false* which they confirm.

De Purg. l. 1. c. 11.

Ibidem. But there is one *Argument* of this great *Authors*, that 'tis great pity to pass over in silence: and therefore rather than no where, we will hear it here. *Jews, Turks,* and *Heathens* did believe it, saith he. Let them even take it than for me: the Christian Faith hath nought to do with it.

11. A *Fifth* is to be thought on now. The *Sacrifice* of the Mass is *Propitiatory* for the *Dead* as well as *Living*. So they teach, and thanks to Purgatory for the *better half* of this Doctrine. For were there no such *Little-Ease*, who would give a Farthing for all the Sacrifices in the World to prevent the going *thither*, or delivering *thence*? But the fearful Faith of *that*, will fetch out all the Mony for *this*. Judge whether it be not worthy of it, by that account which the whole *Colledg of Mountebanks* give of the *Vertues* thereof; I mean, their *Council of Trent*. *'Tis offer'd*, say they, not only *for the Sins, Punishments, and Satisfactions*, and other *necessities of the Faithful living; but also for the Dead in Christ, not throughly purged yet*: that is to say, whose Lodging is in the *Little-Ease* of *Purgatory*. And to *force a Trade*, they tell you, *'Tis the self same Sacrifice that was offered upon the Cross, only in a different way of offering.*

Mass.

5. *False Doctrine.*

Sess. 22. c. 2.

Now this *Inhumane Impiety* of *Christians sacrificing their Saviour* unto God, (worse incomparably than the *Jews* making their *Children* to pass through the Fire to *Moloch*) doth sound so monstrously to the ears of *all Men*, (excepting *Cannibals*:) much more of *Christians*, that none can doubt but God must needs *abhor* that which *very Nature startles at*, both with *amazement* and *detestation*.

Then, touching *Sacrifices* and *Priests*, we often acknowledg, meet with them in the *Old* Testament, *properly taken*: but in the *New*, we find but *only One*, of either kind; and our Lord *Christ Jesus*, Both those. He *offer'd* one *Sacrifice* for sins for ever, *Heb.* 10. 12. *Once he appeared to put away sin by the Sacrifice of himself*, C. 9. 26. *and by one offering perfected for ever them that are sanctified*: *and that he did once, when he offered up himself*, C. 10. 14. & 7. 27. So there remains *no more Sacrifice for sins*, C. 10. 26. Here is the *only* New Testament *Sacrifice*, and New Testament *Priest*. And these you see have bar'd all hopes of any to come after them. So that *Mass* and *Shaveling* are for ever *Now-suited*.

See also *Joh.* 1. 29, 36. *Gal.* 1. 4. *Ephes.* 5. 2, 25. 1 *Joh.* 1. 7. 1 *Pet.* 1. 17, &c.

Besides,

Besides, indeed their talk is contrary, both to the nature of a *Sacrifice*, and the *Sacrament* too. A Proper *Sacrifice* requires the Thing be *visible* that is sacrificed, and must *change* it, and so far *destroy* it. *Christ* is the same for ever, cannot be *changed*, nor *destroyed* so, nor do you see Him there; only the shew of Bread is before your eyes. Nay, Christ's *particular Sacrifice* was by *Blood* and *Death*, nor had it any other *Priest* than *himself*. None of which *are in the Mass*. In the Sacrament, *God offers Christ* once already sacrific'd, and once for all, unto *Man*: in the Mass *Man offers Christ*, and freshly *sacrificeth* him to *God*.

Further 'tis a Monster of Absurdities. If the Sacrifice of the Mass be a true proper *Sacrifice* of Christ, then Christ is sacrificed more than once, or 10, or 100, or 1000, or 10000, or millions of times; and all it may be in one day too: Then his own Sacrifice of himself was not sufficient. Then he is Sacrific'd, yet not kill'd, destroy'd, nor any way hurt or changed: Then the Sacrifice is utterly unlike it self: Then an External Sacrifice is invisible: *Then* they *unbloudily* pour out *Christ's Blood*: *Then* a Sinner sacrificeth his Saviour: *Then* he doth worse, put him in his Mouth, grinds him with his Teeth, swallows him into his Belly, and what follows: *Then* he intercedes (which is some kindness) for the Intercessor, for so saith the *Canon of the Mass*: *Then* Christ being daily offer'd, is daily making new satisfaction for sin. Thus do the Popish Priests, according to their Doctrine, handle the Son of God. Which, were it true, would make them guilty of Hellish Cruelty; and being false, of *Cursed Idolatry*; because with all this Ceremony they worship a *Piece of Bread as God*.

See above B. 2. c. 1. §. 10.

To conclude, the *Primitive Church* was an utter Stranger hereunto. The Fathers all agree (saith the Learned Dr. *Fulk*) that there was but *One Sacrifice propitiatory for sins*, namely the *Death of Christ*. S. *Chrysostom* calls it a *Sacrifice* indeed, not properly, *But in remembrance of that which was done*. *For do this*, saith he, *in remembrance of me*. *We make not another Sacrifice, but the same: nay rather*

In Heb. 9. 10.

Homil. 17. in Hebr.

We

We make a Remembrance of that Sacrifice! Yet their own *Master of the Sentences* was not of their mind, but about 500 *Years* ago. For he denies that the Sacrament is a *Proper Sacrifice*, in the present Popish sense; but is only so *Figuratively*, * *Quia Memoria est & Repræsentatio veri Sacrificii, & Sanctæ Immolationis factæ in ara Crucis: Because it is the Memorial and Representation of the True Sacrifice, and Holy Offering made upon the Altar of the Cross.* So he, with more unto the same purpose from S. *Austin* and S. *Ambrose* also, to the utter destruction of a *proper Sacrifice in the Mass, propitiatory for the quick and dead.*

* *Lib.* 4. *Dist.* 12

But who may say unto the Pope, *Quid ita facis*, wherefore dost thou so? A *Sacrifice*, and *such a Sacrifice*, he will have it be: and prove it too by *Miracles*. Amongst the many, I shall take notice but of one most *certain Vision* (whereof *Bellarmine* speaks) *of Souls delivered out of Purgatory, especially by the Sacrifice of the Altar.* And who can think, were it not a proper Sacrifice, that it could do such Feats as these? And we are sure this is not the only trick shew'd by the *Father of Lys* amongst them. For from the God of Truth, for the reason often specified, it could never come.

De Purgat. l. 2. *c.* 9. *ad fin.*

12. A *Sixth* is; the very Soul of this their Sacrifice spoken of, I mean, *Transubstantiation*; the *Sink*, or *Jakes*, or *common sewer of all Abominations!* For they teach, That the *Priest pronouncing these words* (in *Latin*, and *softly* to himself, and *minding* what he does; do you hear? or the *Charm will miss*) [*For this is my Body*] and with a *vade celeriter*, The *Bread is gone.* Let Men *see*, *touch*, or *taste*, or so, as much of *Bread* as ever *Baker* did that made it, there is, *No more of the Substance of Bread left, than the back of your hand.* But in the *Room of Bread*, say those *Blasphemous Lyars*, comes *Jesus Christ*, *Flesh*, *Blood* and *Bones*, *Head*, *Hands*, and *Feet*, all *Parts*, and with all *Dimensions*; nay *Soul* and *Divinity* also, by a knack of *Concomitancy* that they have. And at the last, this *Deified Wafer* must be

Transubstantiation.

6. False Doctrine.

be adored! 'Tis needless to quote the *Tridentine* words, the Margent will give notice of the place where this *choice Doctrine* lies. *Sess.* 13. c. 1.

A Doctrine so unbecoming *Christians*, that 'tis not fit for *Men:* for none, save those in *Bedlam*. The Reader may consider what is said once and again already on this Point. And further here observe, that the words of Christ, *This is my Body, This is my Blood*, intend no more but that the *Bread and Wine* whereof he spake, were *Symbols* or *Signs* of his *Body* and *Blood*. A familiar way of speaking both in the *Scripture* and *Common Talk*. The *Lamb* is the *Passover*; *Circumcision* God's *Covenant*; seven *Kine* seven *Years*; The *Rock Christ*; *Sarah* and *Hagar* the two *Covenants*; The *Seed* the *Word* of God; The *Sower* the *Son* of Man; The *Field* the *World*; The *good Seed Children* of the Kingdom; *Tares*, *Children* of the Wicked One; The *Enemy* that sowed them the *Devil*; The *Reapers Angels*; The *Harvest* the *End* of the World; and so in heaps of other places, *Is* or *Are* manifestly mean, *do represent*, or *signifie*; *is* and *are* so, by way of *Symbol* or *Sign*. *Supr.* B. 2. C. 1. §. 10. & c. 5. §. 5. *Exod.* 12. 11. *Gen.* 17. 10. *Gen.* 41. 26, 27. 1 *Cor.* 10. 4. *Gal.* 4. 24. *Mat.* 13. 37, 38, 39.

And thus it is in *Common Talk*. Say not the *Papists* of their *Idols*, This is the *Virgin Mary*, this St. *Peter*, and this St. *Paul*; as we at *Guild-Hall*, This is my Lord *Chief Justice*, this the *Chief Baron*, &c. when *they* and *we* mean no more but that these are their Pictures, which signifie or represent such, or such *Saints* or *Judges?*

And though they do exclaim so loud against a *common and familiar Trope*, what Monsters of *Contradictions* and *Nonsense*, besides the *Irreligion* and *Blasphemy*, will *their sense* force upon this *Proposition of our Lord?* For then *Bread* is not *Bread*, and *Wine* is not *Wine*; a *Creature* is turned to the *Creator*; *Christ* was *at* the *Table*, *on* the *Table*, and *on* the *Cross* at once; Eaten and *swallowed* by his Disciples, yet by them still never hurt or *touch'd*; they *look* on him, *handle* him, *put* him into their Mouths, but neither see nor feel him all this while, he is invisible there, the shew of Bread

Bread is all they meddle with; His Body is broken, but still *whole*; His Blood poured forth, but not one drop out of the Veins; though he be in *Heaven* and there to stay till the day of Judgment, he is *daily* with them in his *bodily presence*: yea *one* and the *self same* Body of his is in many thousand places at one time; nay, he must have *two Bodies* at least, *one* that he took of the *Virgin*, another of the *substance* of Bread; *Accidents* subsist without a *Subject*; A Priest *makes his Maker*, and then devours him when he hath done; nay Dogs, or Mice, or other Vermine may do as much. But when shall we have done if we pursue this *Frenzy* home? Welfare *Cicero* that said, *No man was so much besides himself as to believe that what he eateth is his God.* He did not know the *Papists*, I confess; but yet very kindly hath prepar'd the name of *mad Men* for them.

De Nat. Deor. l. 3. Ecquem tam amentem esse putas, qui illud quo vescatur Deum credat esse?

And for the *Primitive Church*, it was abhorrent from any such a thought as *Romanists* Idolize. St. *Austin* calls it the *bondage of the Soul to take* signs *instead of the* things signified. And, saith he, *Christ doubted not to say this is my Body when he gave the sign of his Body.* So * St. Ambrose, *After consecration*, saith he, *the Body of Christ is* signified. And *Tertullian* before either of the other long, expressly hath it thus: *This is my Body*, that is, *a Figure of my Body.* As elsewhere; *The Bread represents his very Body.* But what need of this, when their † *great Master* confesseth, *he knoweth not what to make of their conversion, whether it be formal or substantial.* And *Bellarmine* grants, that *Transubstantiation* (whensoever it was born) *was not Christned till the Lateran Council*, more than 1200 *years* after *Christ.* Nay he undertakes, a bold attempt there: namely to prove, *that this Doctrine hath been Catholick, at least* 500 *years!* What an *hoary Truth* is this? But their own *Holy Decrees* disclaim it. *The Churches Sacrifice* (say they) *is made up of two things, the visible nature of Elements, and invisible Body and Blood of Christ*; *the Sacrament and matter of the Sacrament*, that is, *Christs Body*; as, *Christs Person is made up of God and Man.* Nay, Pope * *Gelasius* himself saith, Though the

De Doctr. Christ. l. 3. c. 5. *Contra. Adimant.* c. 12. * *De Myster. initiand. c. ult. Contr. Marcio.* l. 4. c. 40. & l. 1. c. 14. † *P. Lom. Sent.* Lib. 4. Dist. 11. *De Euchar.* l. 3. c. 21. Saltem ab annis quingentis. *Ibid.* * *Adv. Eut. & Nestor.* prop. fin. *in Bibl.* P. P. Tom. 4. Non desinit substantia vel natura panis & vini. Imago & similitudo corporis & sanguinis Christi.

Sacrament be a Divine thing, it ceaseth not to be the substance and nature of Bread and Wine. Ay certainly, saith he, *the resemblance of the Body and Blood of Christ is there.*

But what cares *Rome* for all *good* Men, and *God* himself? *She lover a Stranger and after him she will go*; as her *elder*, and *Idolatrous Sister* sometime did. They have a *Bean-God* there: *Him* they will keep, fall down to, and worship as the *Creator* and *Redeemer* of the *World!* And rather than *say nothing* for themselves in such abominable wickedness, they will *tell an hundred Tales of Miracles*; that vouch their belief and practice. *Bellarmine's* modesty and prudence stops at the *number of Perfection*: but a pretty bundle of *seven* you have in him. Whereof what judgement the Reader ought to make, I need not say. They proclaim *themselves*, were they *thousands* more, *all Lying Wonders!*

De Euchar. l. 3. c. 8.

Popes Supremacy.

7. *False Doctrine.*

13. Well, the *Epitasis* now is over: and we shall both more *quietly*, and *quickly* reach our Journeys end. The Doctrine of the *Pope's Supremacy* is as well provided for as others you have heard already of. The old Gentleman of *Rome*, you must note, is the *Mighty Leviathan*, the *Grand Signior*, or *Great Mogul* of *all the Earth*. Princes, States, nay, every Mothers Son, (as you heard at first,) is Vassal to him. 'Tis very great modesty in their latest, best learned, and most Authentick Authors to assert his *Holiness's Soveraignty* over all Christians in *Spirituals downright*, and *in Temporals* only in *order unto Spirituals*. And wot ye how this *Title* is raised? Why, on a Succession to St. *Peter!* But how came *he* to be such a *Monarch?* Even by a *grant* from *Jesus Christ!* So they talk. But this *whole Tale* is of an *enchaunted Island*; or if you will, of a *Castle in the Air*; or in plain truth, of a *Cock and a Bull!* For upon a fair and full tryal already past, the *good Man was not suited long ago*. No proof was made or could be, either that St. *Peter* was such a *Monarch*, or was ever Bishop of *Rome*, or that the *Pope* was his *Successour* lawfully. Indeed the *first* and

Book 1. c. 6. §. 2.

Bell. de R. P. l. 5. c. 6. &c.

Book 2. c. 1. §. 3, 4, 5, &c. & c. 12. §. 3. &c.

last

last are certain truths, if you hold them *negatively*. And the *presumption* against the *middle most*, so express'd, is next thereto. I list not *Altum agere*: and therefore refer my Reader to what is said already amply enough unto this purpose. Only let it be remembred, that not Holy *Scripture* only, and all *Antiquity* bar this claim; but very *Sense* and *Reason* conspire with them against it. Nay which is truly wonderful, *Pope Gregory*, their *Saint*, and the *Sacred Canons* enter *this Conspiracy*; as may be seen in the *Places* noted by the *Margent*.

But *by this craft they have their Wealth*; therefore *their* Diana *is and must be great!* And being dumb; *Religion* and right *Reason* stopping up their Mouths; just like that *errant Scold* the Story goes of, they fall to *making Signs*. For lo, the *Pope's Supremacy* is proved by *Miracles!* 'Tis not worth the while to stay for the *tricks of this kind* plaid us by any of the *lesser Fry*: I mean such *Gudgeons* as *Damroultius*, who telleth us of a judgment from Heaven that arrested an Heretical Preacher *for speaking against this Universal Monarch*, which makes him warn all others, to *take heed*: no, this were not worth the while; but as I have done hitherto, let me still be beholden to their *Behemoth* only. He tells us an Apocryphal Story, that St. *Peter before his death had an apparition of our Saviour, who told him he was going to* Rome *to be crucified again: and this he meant of being Crucified again in* Peter. Now saith the grave Cardinal, *What would Christ signifie hereby, but that* Peter *was his Vicar* (who was most surely the King of Kings, and Lord of Lords) *and what was done to* Peter *was done unto himself?* Lo you there now! And is not here a *Miraculous proof* of *Sir Peter's* Supremacy! Or will not *sinking* Men *catch hold on straws?* Or rather as our Proverb saith; *Will not hungry Dogs eat dirty Puddings?* For who can think such Stories so applied, will ever pass for Mans-Meat? Admit the *Miracle*; If St. *Peters*, and so his *Holiness universal Vicarship* follow hence, will not many thousand *private Christians* have a fairer Claim unto that *Vicarship*, than any *Pope*

Flor. Exempl. Tom. 1. c. 1. Tit. 59. Ex. 8.

Bell. de R. P. l. 1. c. 23. ad finem.

for this thousand Years hath had? This very *Plea* for ever *Nulls* the *Papal Title*. *Christ hath been persecuted unto death in private Christians, and infinite times, and that by Popes themselves*: But never once in a *Modern Pope*.

Well; but the *Lettice* and the *Lips* do well together: And the witty *Inference* is a very *Wonder*, as you see. Yet let the *Revelation* amount to what it can in any Mans esteem; such *Application* of it to a *Scottish Falshood*, puts it also to the *File* of *Lying Wonders*.

Truth and Infallibilty of the Roman Church.

8. False Doctrine.

14. Once more, and there's an end. The *Truth* and *Infallibility* of *Roman Church* is prov'd by *Miracles* also. Now this Opinion is their *Helena*; and though *she* be an *errant Slut*, all *Greece* and *Troy* too, is not enough to be Sacrificed for her. There was a time indeed, and pity 'tis that such a time had Wings to flie away with; *That the Roman Faith rang famously throughout the Earth.* But that was in her *younger days*. As she *grew Elder*, alas! *Quantum mutatus ab illâ quæ fuit?* The Case is sadly altered, indeed! The Prophets complaint is as true of *her*, as ever 'twas of *Israel*. *How is the faithful City become an Harlot! It was full of Judgment, Righteousness lodged in her, but now Murderers. Thy Silver is become Dross: Thy Wine mixed with Water.* Rome, once a *Virgin of Sion*, is now become the *Whore of Babylon*. *She hath made the Nations drunk with the Wine of her Fornications, and her self is drunk with the Blood of the Saints and Martyrs of Jesus.* Here, *Judgment is turned away backward, and Justice standeth afar off: For Truth is fallen in the Street, and Equity cannot enter.* Nothing but *Error*, *Heresie*, and *Blasphemy* sitteth on the Throne; and *Superstition*, *Idolatry*, and all *Impiety*, is the only *Retinue*. To offer Proof, would be to Write o're this *Treatise* again; and too unhandsomely reflect upon the Readers *Wit*, or *Memory*.

Rom. 1. 8.

Esay. 1. 21, 22.

Revel. 17. 2, 6.

Esay. 59. 14.

But for all this, the *Papists plead not Guilty*: and aver their Church so *True*, that it cannot *Err*. Not only, the *Pope of Rome cannot Err in Faith, but neither the particular Roman Church*, saith *Bellarmin*.

De R. P. l. 4. c. 4. ipse in fine.

And,

And, pray, what shift, do you think, they make, when they shall hear that *Scripture is against their Faith*; to be sure, *it is not to be found there?* Why, be but so kind as to forgive them the *former* of the *Twain*, and for the *latter* their Answer is ready for all *other Matters*, as well as for the Case of *Vows*: * *Cum scriberentur Scripturæ Sanctæ, nondum cœperat usus vovendi Sanctis*: When the Holy Scriptures were Written, there were *no such Vows to Saints*; no, nor *no such Faith as Rome hath now*.

* *Bellarm. de Cult. Sanct. l. 3. c. 9.* prop. fin.

However, Holy Mothers *Infallibility*, the *Common Souldiers* can produce *Miracles* for the Proof of: Such as *E. W.* as bad luck as he hath to have the Folly of his *Reason and Religion* manifested unto all Men, by the most Learned *Dr. Stillinfleet*. And their *General* hath *Miracle* upon *Miracle*, for every Age, as far as *sixteen Centuries* reach, to prove her *Truth*.

Second Discourse. De Notis Eccl. l. 4. c. 14.

But since *meer Falshood and Error is Soul and Spirit to her, all Miracles* that do her Service are nothing else by *Lying Wonders*. And so we are arrived at a *plain Demonstration*, that *no Popish Wonders are true and real Miracles*, because *they only serve to the Proof of Falshood*; as was asserted at our entrance on this Argument.

But the Reader is to be advertised that this *Enumeration of false Doctrines, pretended to be prov'd by Miracles*, is not therefore stop'd, because we can go no further in like Instances; for I can double the *Catalogue* in this very *Author*, to let all others pass, and do it instantly too: As namely about holy (*a*) *Chrism*, and (*b*) *Water*, and (*c*) *Oyl*, (*d*) *Bread*, and (*e*) *Reliques*, and (*f*) *Cross*, and (*g*) *Auricular Confession*, and (*h*) *Monkish Obedience* too; Doctrines of the *same Complexion* with those before, all of them; that is, truly *Antiscriptural*, and *Antichristian*: But the true Reason is, because *proceeding further* would be (and which was intimated at the first) casting *Water* into the *Sea*, or lighting a *Candle* to the *Sun*.

Bellarmine.
(*a*) *De Confir. l. 2. c. 6.*
(*b*) *De Cult. S. l. 3. c. 7.*
(*c*) *Ibid.*
(*d*) *Ibid.*
(*e*) *De Reliq. l. 2. c. 3.*
(*f*) *De Imag. S. l. 2. c. 3.*
(*g*) *De Pœnit. l. 3. c. 12.*
(*h*) *De Monach. l. 2. c. 21.*

15. Thus

Recapitulation.

15. Thus by the *Gracious Conduct of Jehovah*, we are at last brought safe to *Shore*; and now with pleasure may look back upon a *tedious Passage* through a *Sea*, repleat with *Popish Monsters*, I mean their *Wonders*, and their *Miracles*: And which, for *more* respects than *one*, no doubt afford the truest *Scylla* and *Charybdis* in whole Nature. Of the *former sort*, we have seen *Six Pair: Viz.* Their *Principles* and *Proofs*, *Prayings* and *Preachings*, *Sacraments* and *Censures*, *Penances* and *Pardons*, *Holy-Things* and *Holiness*; and lastly, their *Rule* and *Church*. Touching the *latter*: Proof hath been made, almost unto a *Surfeit*, *That very many of Popish Miracles are meer Humane Impostures and Cheats*, more *Diabolical* Atchievments, most *errant Forgeries and Lyes*, and none *true real Miracles*; because *those* are long since *ceased*, and *theirs* only serve for *attesting Falsehood*.

The Upshot then, as well by all Reason, as Religion, must necessarily come to this; that *The Pope is certainly the Man of Sin*; as being *He* for *whom* (and *none* beside) the *Apostles Characters* are as fit as ever Shoe was for the Last whereon 'twas made: But *specially*, for that, *His coming is, after the working of Satan, with all Power, and Signs, and Lying Wonders.*

Conclusion.

Wherefore to conclude: *Ye*, that are *freed* from *Babylon*, where this *Man* sitteth, bless *God* with *Lip* and *Life*, both influenc'd by the *Heart*, for such Deliverance; and dread returning *thither*, as to *Hell* it self.

Ye, that are yet in *Bondage*, forthwith answer the *Call* of *God* from Heaven, *Come out of her my People, that ye be not partakers of her sins, and that ye receive not of her Plagues: For her sins have reached unto Heaven, and God hath remembred her Iniquities*, &c. *Rev.* 18. 4, 5.

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